



THE NATIVITY OF CHRIST. MATT. II. 9-11.

HOME WORSHIP:

SELECTIONS FROM THE SCRIPTURES,

WITH

MEDITATIONS, PRAYER, AND SONG,

FOR EVERY DAY IN THE YEAR.

By REV. JOSEPH P. THOMPSON, D.D.



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PREFACE.

NO scene on earth is more sacred, none more tender and beautiful, than a family in the act of devotion. Secluded from the outer world, with a domestic life of entire sympathy and unity in wants, desires, affections, aims, interests, and hopes, they together recognize their dependence upon their Father in heaven, confess to him their failings and their needs, seek his favor and guidance, and commit themselves in all things to his gracious providence. Together they read his Word for instruction in duty ; for consolation in trial ; for the knowledge of that higher life to which they aspire ; for the perfecting of their love and joy ; for the hope of that blessedness, complete and eternal, to which they look forward in their Father's house. Together they sing the praise of Him, who, as Creator, Preserver, Redeemer, brings them under daily obligations to his love and grace. Here husband and wife, parent and child, master and servant, all are one in acknowledging the same favors, confessing the same helplessness, supplicating the same mercy.

In the absence of every motive to ostentation, there is nothing in such a service to foster hypocrisy ; and, while its frequency and uniformity guard it from enthusiasm, its simplicity and naturalness should preserve it from formalism.

The greatest poet of Germany, himself the author of the magnificent hymn of angel-worship in the prelude to "Faust," though not a man of family, nor much given to acts of devotion, has confessed the beauty and power of family worship, both as a poetic and as a religious sentiment:

When Mendelssohn was in the first dawn of his fame as a composer, he visited Goethe, then in the retired evening of life at Weimar. The master of written language was fascinated with this young interpreter of that more mysterious language which gives the spirit utterance through "songs without words ;" and his inner nature responded to that religious feeling which so pervaded the music of Mendelssohn.

In June, 1830, Mendelssohn wrote to his sister, "At the very beginning of my visit to Weimar, I spoke of a print, taken from Adrian von Ostade, of a peasant family praying, which, nine years ago, made a deep impression on me." This print was in Goethe's own collection, where Mendelssohn had seen it on a previous visit. "When I went at an early hour to take leave of Goethe, I found him seated beside a large portfolio ; and he said, 'So you are actually going away ? I must try to keep all right till you return : but, at all events, we won't part now without some pious feelings ; so let us once more look at the praying family together.'"

How touching this homage of a great intellect to simple piety ; of one accustomed in solitary grandeur to command invisible powers to the service of his art thus confessing that

a peasant's family upon their knees could teach him the reality, the beauty, the power, of religion !

Yet a service which is capable of so rich a meaning, which should be so full of beauty to children, and of profit to all, is sometimes neglected altogether, sometimes spasmodically observed, and too often rendered spiritless and wearisome, or profitless and unedifying, by the manner in which it is performed. In very many cases, this is owing, not to indifference to religion, nor to the lack of devotional feeling, but to want of thought in providing for the service, or want of experience or of confidence in conducting it. It is to encourage family worship, by providing facilities for conducting it with regularity and propriety, that this book of "Home Worship" has been prepared, in the hope of rendering this delightful and useful service more general and uniform.

Its plan is simple. Each page contains a complete service : and there is one for every morning of the year ; an additional one for every *Sunday* evening throughout the year ; with a provision for the extra day in leap-year, and for the occurrence of a fifty-third Sunday. By confining the service to a single page, that reasonable brevity is secured which is so important for the younger members of the family, and for those who have little time at their command. Indeed, brevity promotes edification ; for a few verses of Scripture, a short meditation, and a brief but comprehensive prayer, are much more likely to command attention at the time, and to be remembered through the day, than a lengthy passage, with a homily and a liturgy of corresponding proportions.

Each service consists of four parts : —

1. *A Selection from the Scriptures.* — Due regard has been had to variety in selections from the Old and New Testaments ; and these are often brought together so as to shed light upon one another. Nearly the whole of the New Testament is contained in the book ; but portions of the historical and the prophetic books of the Old Testament, and some of the Psalms, have been necessarily omitted. Enough is given, however, fairly to represent the Old Testament, both in its spirit and in its order ; and such connected narratives as those of Abraham, Jacob, Joseph, and Moses, are continued, without break, from day to day. This book is not intended as a substitute for the systematic reading of the whole Bible by individual members of the family, or by the family collectively, but to insure the reading of a portion of God's word every day by the family together. No selection is repeated. In making and arranging the selections, great pains have been taken to give variety without sudden transitions, and to promote edification by bringing forth the teachings of the Bible in their diversified but harmonious application to all the conditions of human life.

2. *Each Selection is followed by a Meditation.* — This is not a dry critical exposition of the text ; though it embodies the results of the best criticism of biblical scholars. It is not doctrinal in the sense of presenting the theology of any particular school or sect ; yet it aims to express the teaching of the passage upon which it is founded. It is never controversial ; but it seeks to meet difficulties which lie in the passage itself, or which have been raised in the progress of criticism and science. It is not hortatory in form ; yet it gives a practical application to the truth, or suggests topics for personal reflection. In one word, these meditations are designed to give a spiritual commentary upon the whole Bible. The results of years of study in the word of God, and of travel in Bible lands, are here compressed into brief sentences, easily read, and easily remembered. With the exception of a few expressions from such writers as Alford, Hackett, Robertson, Stier, and Tholuck, — which are always indicated by quotation-marks, — the meditations are entirely original, and have been written

expressly for this work. It has been the aim of the author to fuse the scriptural selection into his own mind, and then to pour it forth as if thinking aloud or talking in his own family, in the hope of imparting to this daily Bible-reading a freshness, a simplicity, a tone of living reality, that shall make it attractive to the young, and instructive and profitable to all.

3. *A Selection of Hymns and Tunes* is arranged at the close of the book; and, on each page, hymns appropriate to the selection for the day are indicated by their numbers. In preparing this part of the work, the author has been much aided by Mr. H. A. Brown.

4. *A Prayer for the Day*. — About one-third of the prayers in the book have been composed expressly for it. The remainder have been compiled and adapted, with various alterations, from the standard works of Alford, Goulburn, Harris, Macduff, Oxenden, Stobart, and from the Liturgy of the Church of England. These, of course, vary in style, in character, and in excellence. It would be impossible to embrace every topic of family devotion in a single prayer of forty or fifty lines; but the range of a week will be found to cover a great variety of topics, while the common mercies and wants of every day are uniformly recognized. It is a wholesome education in large-hearted philanthropy, that children shall be accustomed to remember many objects outside of the family in the daily prayer at the family altar.

Composed in this spirit, and for these ends, this book is sent forth as a humble visitor to the families of the land, with the prayer of the author, that, wherever it finds a welcome, it may prove a minister of good, and that it may serve in some measure to prepare all who shall use it for the blessed communion of our Father's house on high.

NEW YORK, Sept. 1, 1871.

DIRECTIONS.

THIS book contains a selection for every day of the year, upon a distinct page. Hence, at whatever day of the week the reader may begin, the year will come out evenly. Prayers for special days are added at the close of the book; and when one of these is used, if the regular selection for that day of the week is omitted, the course will go on as before, or the special prayer can be added to the lesson for the day. For some public days, a choice of two or three forms is given. There is also in the Appendix a collection of prayers for special family occasions; and the Index will enable the reader to adapt various prayers to particular circumstances. In families where there are no children, the sentences in brackets may be omitted in reading the prayers. Thus the book, while it provides a service for each day, admits a large liberty of selection and adaptation, according to the varying incidents and wants of family life.

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HOME - WORSHIP

FOR

EVERY DAY IN THE YEAR.

SUNDAY MORNING.

Hebrews i.—1. God, who at sundry times and in divers manners spake in time past unto the fathers by the prophets,

2. Hath in these last days spoken unto us by *his* Son, whom he hath appointed heir of all things, by whom also he made the worlds;

3. Who being the brightness of *his* glory, and the express image of his person, and upholding all things by the word of his power, when he had by himself purged our sins, sat down on the right hand of the Majesty on high;

4. Being made so much better than the angels, as he hath by inheritance obtained a more excellent name than they.

5. For unto which of the angels said he at any time, Thou art my Son, this day have I begotten thee? And again, I will be to him a Father, and he shall be to me a Son?

6. And again, when he bringeth in the first-begotten into the world, he saith, And let all the angels of God worship him.

7. And of the angels he saith, Who maketh

his angels spirits, and his ministers a flame of fire.

8. But unto the Son *he saith*, Thy throne, O God! *is* for ever and ever: a sceptre of righteousness *is* the sceptre of thy kingdom.

9. Thou hast loved righteousness, and hated iniquity: therefore God, *even* thy God, hath anointed thee with the oil of gladness above thy fellows.

10. And thou, Lord, in the beginning hast laid the foundation of the earth; and the heavens are the works of thine hands.

11. They shall perish; but thou remainest: and they all shall wax old as doth a garment;

12. And as a vesture shalt thou fold them up, and they shall be changed: but thou art the same, and thy years shall not fail.

13. But to which of the angels said he at any time, Sit on my right hand until I make thine enemies thy footstool?

14. Are they not all ministering spirits, sent forth to minister for them who shall be heirs of salvation?

The Bible, which for convenience we read by chapters or sections, and which in matter and method admits of many forms of division, is yet, in theme and purpose, always one and the same. This unity appears most strikingly in the harmony of its teachings concerning God and man and the way of salvation. That sixty-six separate books, written by forty distinct authors, at intervals during sixteen hundred years, composed in every variety of style, and under all possible conditions of life, should agree in their teachings upon the most momentous problems that have tasked the mind of man, is beyond the range of human probability. It was God who spoke alike in the Old Testament and in the New. But the whole revelation, extending over so wide a range of agencies

and through so long a period of time, centered in Christ, by whom and for whom all things were made. Every token, title, work, attribute, office, honor of divinity, is here ascribed to Christ. He created the worlds; he upholds the universe; he sits as God upon the throne of eternity; he is worshipped by the hosts of heaven; he is the impress of the substance of the Godhead, and the brightness of his glory. This ineffable Person has spoken to us, has lived among us, has died for us that he might purge our sins. What a privilege to have the word of Christ! What a responsibility to neglect it! As we begin the daily reading of his word, let us implore him to guide, to teach, to sanctify us by the Spirit of truth, whom he has promised to all who shall ask in faith.

APPROPRIATE HYMNS,

Prayer.

[Nos. 11, 18, 36]

O Almighty God, whom truly to know is everlasting life! grant us perfectly to know thy Son Jesus Christ to be the way, the truth, and the life; that, following the steps of thy holy apostles, we may steadfastly walk in the way that leadeth to eternal life. May thy word which we have now read abide in our hearts this day, to warn us from sin, to incite us to duty, to quicken our faith, to inspire us with a true devotion unto thee, and a true love to our fellow-men, in the name of Him who gave himself for us! When we shall go to thine house, may we hear thy word with reverence and faith, for the profit of our souls! and, laying aside all worldly thoughts and cares, may we worship thee in spirit and in truth! Do thou, O Lord Jesus! be in the assemblies of thy people, and with the gatherings of children for the study of thy word; and shed thy peace upon them all.

Most merciful Father, whose tender care has defended us from evil in the night, keep us, we pray thee, this day from harm, and prosper us in all

good. May thy favor abide with this family! Oh! give thine angels charge over us to defend us from perils and enemies unseen, and to minister to us of thy goodness. [May the children grow up in thy love, and all the household in their several stations and callings be obedient to thy will!] Bless our kindred, friends, and neighbors, with the abundant gifts of thy providence and grace. Bless our country: may peace and righteousness prevail throughout the land! Bless thy Church, O Lord! with sanctifying grace; and may the spirit of glory and of God be upon her!

O Lord! we beseech thee to give us, this day, patience in troubles, humility in comforts, constancy in temptations, and victory against all our spiritual enemies. Grant us sorrow for our sins, thankfulness for thy benefits, fear of thy judgments, mindfulness of thy presence. Let thy mercy cleanse us from all our sins, and let thy grace bring forth in us the fruits of everlasting life, through Jesus Christ our Lord. Amen.

SUNDAY EVENING.

Luke xxiv.—13. And, behold, two of them went that same day to a village called Emmaus, which was from Jerusalem *about* threescore furlongs.

14. And they talked together of all these things which had happened.

15. And it came to pass, that while they communed *together*, and reasoned, Jesus himself drew near, and went with them.

16. But their eyes were holden that they should not know him.

17. And he said unto them, What manner of communications *are* these that ye have one to another, as ye walk, and are sad?

18. And the one of them, whose name was Cleopas, answering, said unto him, Art thou only a stranger in Jerusalem, and hast not known the things which are come to pass there in these days?

19. And he said unto them, What things? And they said unto him, Concerning Jesus of Nazareth, which was a prophet mighty in deed and word before God and all the people;

20. And how the chief priests and our rulers delivered him to be condemned to death, and have crucified him.

21. But we trusted that it had been he which should have redeemed Israel; and, besides all this, to-day is the third day since these things were done.

22. Yea, and certain women also of our company

made us astonished, which were early at the sepulchre.

23. And, when they found not his body, they came, saying that they had also seen a vision of angels, which said that he was alive.

24. And certain of them which were with us went to the sepulchre, and found *it* even so as the women had said; but him they saw not.

25. Then he said unto them, O fools, and slow of heart to believe all that the prophets have spoken!

26. Ought not Christ to have suffered these things, and to enter into his glory?

27. And beginning at Moses, and all the prophets, he expounded unto them in all the scriptures the things concerning himself.

28. And they drew nigh unto the village whither they went; and he made as though he would have gone farther.

29. But they constrained him, saying, Abide with us; for it is toward evening, and the day is far spent. And he went in to tarry with them.

30. And it came to pass, as he sat at meat with them, he took bread, and blessed *it*, and brake, and gave to them.

31. And their eyes were opened, and they knew him; and he vanished out of their sight.

32. And they said one to another, Did not our heart burn within us while he talked with us by the way, and while he opened to us the scriptures?

The news of the resurrection had spread eagerly among the disciples; but, as yet, Jesus had been seen only by the women and by Peter. Toward evening, as two of the disciples were on the way to a village a few miles from the city, Jesus overtook them, and, accosting them as a stranger, drew them into conversation concerning himself. His purpose was not only to manifest himself anew as the risen Lord, but to give them the key to his sufferings and death as the true redemption of Israel. It was important to the whole body of believers that the death and the resurrection of Jesus should be interpreted by the prophecies concerning Christ, so as finally to correct the

delusion of a temporal Messiah. These events, which, taken alone, seemed so strange and portentous, were shown to be the conclusion toward which the purpose of God in man's redemption had been shaping itself in the prophetic ages. Thus did our Lord honor the Holy Scriptures; and, by kindling in the hearts of the disciples an enthusiasm for the word of God, he prepared them to accept in the most natural manner the crowning miracle of the resurrection. It is in the Word that we must still seek Christ; and, as with faith and love we read, a sudden fervor of devotion may attest his presence, and with our believing eyes we shall see the Lord.

APPROPRIATE HYMNS,

Prayer.

[Nos. 33, 35, 199.]

O God our heavenly Father! we draw near to thee in the name of Jesus Christ our Saviour, and present unto thee our evening sacrifice of prayer and praise.

We bless thee for the rest of thine own day. We thank thee for the sound of the gospel which we have heard; for the comfort and instruction provided for us in the house of prayer. May we be built up and strengthened in our most holy faith! Have pity, O Lord! upon those who have spent this sabbath in sorrow or suffering or sin; upon those who have had no opportunity of hearing the gospel of thy grace, and have been taught nothing of a Saviour. Teach us the more to prize our privileges and mercies; and, in the spirit of our Master, may we seek and save the lost!

Water with the dew of thy grace the seed so widely scattered by thy servants this day. Cause it to take deep and abiding root. Confirm the wavering; comfort the sorrowful; bind up the broken-hearted; give unto them the oil of joy for mourning, the garment of praise for the spirit of heaviness.

And now, O Lord! may we lie down upon our beds at peace with thee! May the blessing of the Saviour tarry with us, and his peace be upon us! May thy statutes be our songs in the house of our pilgrimage! May sabbaths on earth, improved and enjoyed, fit us for a happier rest above! Grant this for the sake of Jesus Christ our risen Lord and Saviour. Amen.

MONDAY.

Genesis i.—26. And God said, Let us make man in our image, after our likeness; and let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth.

27. So God created man in his *own* image, in the image of God created he him; male and female created he them.

28. And God blessed them, and God said unto them, Be fruitful, and multiply, and replenish the earth, and subdue it; and have dominion over the fish of the sea, and over the fowl of the air, and over every living thing that moveth upon the earth.

29. And God said, Behold, I have given you every herb bearing seed which *is* upon the face of all the earth, and every tree in the which *is* the fruit of a tree yielding seed: to you it shall be for meat.

30. And to every beast of the earth, and to every fowl of the air, and to every thing that creepeth upon the earth, wherein *there is* life, *I have given* every green herb for meat; and it was so.

31. And God saw every thing that he had made,

and, behold, *it was* very good; and the evening and the morning were the sixth day.

Genesis ii.—18. And the Lord God said, *It is* not good that the man should be alone: I will make him an help meet for him.

19. And out of the ground the Lord God formed every beast of the field, and every fowl of the air, and brought *them* unto Adam to see what he would call them; and whatsoever Adam called every living creature, that *was* the name thereof.

20. And Adam gave names to all cattle, and to the fowl of the air, and to every beast of the field; but for Adam there was not found an help meet for him.

21. And the Lord God caused a deep sleep to fall upon Adam, and he slept; and he took one of his ribs, and closed up the flesh instead thereof:

22. And the rib, which the Lord God had taken from man, made he a woman, and brought her unto the man.

23. And Adam said, This *is* now bone of my bones, and flesh of my flesh: she shall be called Woman, because she was taken out of man.

24. Therefore shall a man leave his father and his mother, and shall cleave unto his wife; and they shall be one flesh.

The family was constituted in the beginning by the direct act of God, and with his special blessing. The sacred union of a single pair is the source of all domestic happiness; and the family so constituted is the basis of a true social state, and the germ from which the nation itself must grow. Our Lord quoted this original form of consecration to show the sacredness and permanence of the marriage-covenant, and added, "What, therefore, God hath joined together, let not man put asunder." How tender and beautiful this care of the Creator for the welfare of the human race, through a provision that gives to natural affections the sacredness of a divine ordinance and the promise of divine benediction! They who would degrade marriage, degrade man, and dishonor God.

In creating man in his own image, God endowed him with

the spiritual powers of reason, will, and moral judgment, and set him in a place of authority. This dignity put upon man by the Creator is a trust as well as an honor. Man is not his own master in any such sense that he is at liberty to use the endowments of his nature without respect unto his Creator. By the very dignity of his origin, he is bound to lead a spiritual and holy life, to serve himself from the world without subjecting himself to the world.

The fact that man is made in the image of God opens before him the highest possibilities of blessedness in this life, and of glory in the life to come. As the intelligent offspring of God, he can commune with him as with a father; and, by cherishing here the communion of faith and love through Christ, he may look forward to the visible presence of God as his complete and everlasting joy.

APPROPRIATE HYMNS,]

Prayer.

[Nos. 53, 63, 124.

Our Father in heaven, the God of all the families of the earth, we give thee thanks for the manifold blessings which we as a family have received at thy hand; for our birth and education under Christian influences, for the comforts of our home, for the tender relationships of life. May the mercies of thy covenant abide with this household, and every member of it be joined to the family of thy people! Be thou our Father and our God; and may we know the love and joy of thy dear children! We bless thee that through another night thou hast kept our habitation in peace, and that we enter upon a new day surrounded with the tokens of thy providence and grace. Create within us a clean heart, O God! and renew a right

spirit within us, that in our lives this day we may show forth thine image, and glorify thee in our bodies and spirits which are thine. Forgive us the sins of our past lives; and help us, O Lord! to lead the new life in Christ Jesus.

Be gracious to all dear to us; bless them in their hearts and their homes; remember the family of thy people; have mercy upon such as have no home, upon the widow and the fatherless, the forsaken and outcast; and hasten the time when all mankind shall dwell together as one family in Christ their head. Finally, we beseech thee to bring us unto our Father's house, to dwell with thee for ever, through Jesus Christ our Lord. Amen.

TUESDAY.

Mark x. — 17. And, when he was gone forth into the way, there came one running, and kneeled to him, and asked him, Good Master, what shall I do that I may inherit eternal life?

18. And Jesus said unto him, Why callest thou me good? *There is none good but one; that is, God.*

19. Thou knowest the commandments: Do not commit adultery; Do not kill; Do not steal; Do not bear false witness; Defraud not; Honor thy father and mother.

20. And he answered and said unto him, Master, all these have I observed from my youth.

21. Then Jesus, beholding him, loved him, and said unto him, One thing thou lackest: Go thy way, sell whatsoever thou hast, and give to the poor, and thou shalt have treasure in heaven; and come, take up the cross, and follow me.

22. And he was sad at that saying, and went away grieved; for he had great possessions.

23. And Jesus looked round about, and saith unto his disciples, How hardly shall they that have riches enter into the kingdom of God!

24. And the disciples were astonished at his words. But Jesus answereth again, and saith unto them, Children, how hard is it for them that trust in riches to enter into the kingdom of God!

25. It is easier for a camel to go through the eye of a needle than for a rich man to enter into the kingdom of God.

26. And they were astonished out of measure, saying among themselves, Who, then, can be saved?

27. And Jesus, looking upon them, saith, With men *it is impossible*, but not with God; for with God all things are possible.

28. Then Peter began to say unto him, Lo, we have left all, and have followed thee.

29. And Jesus answered and said, Verily I say unto you, There is no man that hath left house, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for my sake, and the gospel's,

30. But he shall receive an hundred-fold now in this time, houses, and brethren, and sisters, and mothers, and children, and lands, with persecutions; and in the world to come, eternal life.

31. But many *that are* first shall be last, and the last first.

32. And they were in the way, going up to Jerusalem; and Jesus went before them: and they were amazed; and, as they followed, they were afraid. And he took again the twelve, and began to tell them what things should happen unto him;

33. *Saying*, Behold, we go up to Jerusalem; and the Son of man shall be delivered unto the chief priests, and unto the scribes; and they shall condemn him to death, and shall deliver him to the Gentiles;

34. And they shall mock him, and shall scourge him, and shall spit upon him, and shall kill him; and the third day he shall rise again.

"This young man, though self-righteous, was no hypocrite, no Pharisee: he spoke earnestly, and really strove to keep, as he really believed he had kept, all God's commandments. Jesus, looking upon him, *loved him*: in spite of his errors, there was a nobleness and openness about him, contrasted with the hypocritical bearing of the Pharisees and scribes. Our Lord takes him on his own showing. Supposing the statement true, the topstone has yet to be laid on the fabric. One thing thou lackest." The test which Christ applied probed his heart, and showed, that, with all his outward decorum, he was wanting in the spirit of consecration to God, and devotion to man. Lord Nugent states that the side-gate for foot-passengers in the city-wall is sometimes called "the

needle's eye:" a camel stripped of its load might be forced through this, though with much difficulty. Or the proverb may be taken for any thing impossible. In rejecting the official compliment paid him by this amiable youth, Jesus pointed to the fact that his own goodness sprang from his vital union with God. From God must come that renovating grace which purifies the soul from all selfishness; but we must respond to that grace with the spirit of entire consecration. He who makes this requirement of his disciples has set them the example of yielding himself a sacrifice for the good of men; but such a sacrifice brings its own compensation in spiritual joys that exceed a hundred-fold the enriching power of all temporal good.

APPROPRIATE HYMNS.]

Prayer.

[Nos. 40, 65, 89.]

O God, whose tender mercies are over all thy works! it is of thy mercy that another day is added to our lives; and we would consecrate ourselves unto thee, body, soul, and spirit, beseeching thee to keep us this day and always, and to preserve us blameless unto the coming of our Lord and Saviour Jesus Christ. For him we bless thee. In his name we seek the forgiveness of our sins, and the promise of thy Spirit. Dwell thou in our hearts, and consecrate this home with thy gracious presence. [May the children keep thy commandments in the love of Jesus, their Saviour!]

We thank thee for our home, our friends, our comforts, and all the manifold blessings of this

life; and, above all, for the hope of the life everlasting. Grant us grace to show our thankfulness for these thy mercies by seeking the good of our fellow-men. Grant us patience under afflictions, and minds always contented with our present condition. Send down thy blessings, temporal and spiritual, upon all our relations, friends, and neighbors. Be merciful to all who are in any trouble; and incline our hearts, O Lord! to follow Him who went about doing good. Be gracious unto thy Church, and grant that every member of it may be kept from the evil that is in the world; and let the light of thy gospel shine upon all nations, for the sake of Him who came to seek and save the lost. Amen.

WEDNESDAY.

John i. —29. The next day, John seeth Jesus coming unto him, and saith, Behold the Lamb of God, which taketh away the sin of the world!

30. This is he of whom I said, After me cometh a man which is preferred before me; for he was before me.

31. And I knew him not: but that he should be made manifest to Israel, therefore am I come baptizing with water.

32. And John bare record, saying, I saw the Spirit descending from heaven like a dove, and it abode upon him.

33. And I knew him not; but he that sent me to baptize with water, the same said unto me, Upon whom thou shalt see the Spirit descending and remaining on him, the same is he which baptizeth with the Holy Ghost.

34. And I saw and bare record that this is the Son of God.

35. Again, the next day after, John stood, and two of his disciples;

36. And, looking upon Jesus as he walked, he saith, Behold the Lamb of God!

37. And the two disciples heard him speak, and they followed Jesus.

38. Then Jesus turned, and saw them following, and saith unto them, What seek ye? They said unto him, Rabbi (which is to say, being interpreted, Master), where dwellest thou?

39. He saith unto them, Come and see. They came and saw where he dwelt, and abode with him that day; for it was about the tenth hour.

40. One of the two which heard John *speak*, and followed him, was Andrew, Simon Peter's brother.

41. He first findeth his own brother Simon, and saith unto him, We have found the Messiah; which is, being interpreted, the Christ.

42. And he brought him to Jesus. And, when Jesus beheld him, he said, Thou art Simon, the son of Jona: thou shalt be called Cephas; which is, by interpretation, a stone.

The first open proclamation of Jesus was as a Redeemer, and a Redeemer through suffering and sacrifice. John did not announce him simply as a teacher, a prophet; nor even as the Christ, the King of the Jews. Isaiah had predicted that the Messiah should suffer as a lamb. The lamb was offered daily in the temple as the symbol of propitiation; and, in calling Jesus "*the Lamb of God*," John designated him as God's appointed sacrifice for the sin of the world. In that character he was to be received; in that character his first disciples followed him.

John's testimony was called forth by the remarkable revelation made at the baptism of Jesus, when the heavens were opened unto him, and he saw the Spirit of God descending like a dove, and lighting upon him; and, lo! a voice from heaven, saying, "This is my beloved Son, in whom I am well pleased." Though John had known Jesus from infancy as his kinsman, up to this time he had received no token of his

divinity; but, by this announcement of the Holy Ghost, the spiritual and redemptive work of Christ were unveiled before him.

The dove was the symbol of peace; and the coming of the Holy Ghost in the form of a dove to inaugurate the mission of Jesus announced that mission to be one of peace and reconciliation. The lamb also represented the meekness and gentleness of Christ in his personal character. Yet a life so gentle must be laden with sorrows; a mission so peaceful must terminate in sacrifice, because of the sin of the world.

How quiet and simple were the beginnings of the Church of Christ! Upon the testimony of John, two or three followed Jesus to his lodging; and, after a day spent in listening to his teachings, they attached themselves to his person, and urged others to join them. So should his teachings lead us to a personal profession of discipleship. To be a Christian is simply to follow Christ as our Saviour, and to testify for his name.

APPROPRIATE HYMNS,]

Prayer.

[Nos. 25, 62, 74.

Almighty God, our heavenly Father, from whom cometh every good and every perfect gift, we acknowledge thy goodness in our creation and preservation, and in the manifold provisions of thy love for the life that now is. Every day we live upon thy bounty; every night we rest under the shadow of thy wing. What shall we render unto the Lord for all his benefits? We would call upon our souls, and all that is within us, to bless and magnify thy great and holy name. Above all these thy mercies, we acknowledge thy grace in that thou didst send thy Son to be the Saviour of the world. Thanks be unto God for his unspeakable gift.

O Lord! for Christ's sake have mercy upon us, and take away our sins; and grant that we may prove our gratitude by a loving obedience to thy will. For the rest and refreshment of the past night, for the

health and comfort with which we greet another day, for the endearments and delights of home, for means of occupation and support, of improvement and usefulness, for all the favors of thy hand, so multiplied unto us, we render thee most hearty thanks. Freely as we receive may we also give. May thy mercy abound toward all classes and conditions of men, and thy salvation fill the whole earth!

Bless this household in each and every member. [Especially do we commend unto thee the children, praying that in the morning of life they may learn to trust in Jesus as their Saviour, and to follow him as ready and loving disciples.] Oh, may the dove of heavenly peace ever abide in our dwelling! Bless all dear to us; and bring us all at length unto our Father's house, through Jesus Christ our Lord. Amen.

THURSDAY.

Psalm cxxxix.—1. O Lord! thou hast searched me, and known *me*.

2. Thou knowest my down-sitting and mine uprising; thou understandest my thought afar off.

3. Thou compassed my path and my lying-down, and art acquainted *with* all my ways.

4. For *there is* not a word in my tongue, *but* lo, O Lord! thou knowest it altogether.

5. Thou hast beset me behind and before, and laid thine hand upon me.

6. *Such* knowledge *is* too wonderful for me: it is high; I cannot *attain* unto it.

7. Whither shall I go from thy Spirit? or whither shall I flee from thy presence?

8. If I ascend up into heaven, thou *art* there; if I make my bed in hell, behold, thou *art* there.

9. *If* I take the wings of the morning, *and* dwell in the uttermost parts of the sea;

10. Even there shall thy hand lead me, and thy right hand shall hold me.

11. If I say, Surely the darkness shall cover me, even the night shall be light about me.

12. Yea, the darkness hideth not from thee; but the night shineth as the day: the darkness and the light *are* both alike *to thee*.

14. I will praise thee; for I am fearfully *and* wonderfully made: *marvellous are* thy works; and *that* my soul knoweth right well.

15. My substance was not hid from thee when I was made in secret, *and* curiously wrought in the lowest parts of the earth.

16. Thine eyes did see my substance, yet being imperfect; and in thy book all *my members* were written, *which* in continuance were fashioned when *as yet there was* none of them.

17. How precious also are thy thoughts unto me, O God! how great is the sum of them!

18. *If* I should count them, they are more in number than the sand: when I awake, I am still with thee.

23. Search me, O God! and know my heart; try me, and know my thoughts;

24. And see if *there be any* wicked way in me; and lead me in the way everlasting.

God's *omniscience* searching our inmost thoughts, knowing our hidden motives, scanning our most secret ways, should keep us in awe of sin. God's *omnipresence*, surrounding us continually, making it impossible for us, by darkness or by distance, to hide from his eye or escape from his hand, should at once dissuade us from evil, and encourage us to commit ourselves to his guidance, and trust in his love. That love surrounds us every moment with its precious thoughts,—thoughts originating life, shaping its wondrous organism, providing for our sustentation, our culture, our enjoyment, filling the world with forms of beauty, and resources of happiness; thoughts as inexhaustible as the desert of its sands, the sky of its stars, each separate grain a golden thought of love, each point of light a world, a constellation of glory.

How many thoughts does the mother bestow upon her babe in a single day! How many wants it cannot express must be

anticipated by her love! How many dangers the babe is all unconscious of must be provided against by her watchfulness! how many diversions made ready for its waking hours! how much care and planning for its quiet and comfort in sleep! In the consciousness of the mother's presence, and the assurance of the mother's care, the infant grows without thought or care for itself; falls asleep in its mother's arms; and, when it wakes, is still with her: its eyes open upon the same smile of love; it is again conscious of the same thoughtful superintendence. So should we, committing our helplessness to our heavenly Father, lie down within his encircling love; wake to recognize him in the first thoughts of the morning, and to walk with him all the day long. Then will the thought of his presence be our perpetual peace; and heaven shall grow familiar to our hope as the place where we shall see God.

APPROPRIATE HYMNS,]

Prayer.

[Nos. 21, 44, 68.

Our waiting eyes are unto thee, O Lord! Each morning brings us to thee with new obligations of gratitude for thy loving-kindness in the night-season, and of dependence for the day upon which we enter. We are not worthy of the least of all thy mercies; for we have sinned, O Lord!—we have sinned against thy law, against thy love, against thy very grace in Christ our Saviour. Yet do we hope in thy mercy still, and cast ourselves upon thee alone.

O thou Spirit of truth and holiness! we pray thee to keep us this day from sin. May we be mindful of thy presence, as a holy guardianship from wrong! and may we so delight in God, that we shall live above the power of temptation and evil, and, while diligent in business, be fervent in spirit, serving the Lord! Help us to be true and faithful, just and kind, gentle and loving, pure and holy. Teach us to behold thy glory in thy works,

to discern thy goodness in thy providence, and to rejoice ever in thy word and thy grace.

Great Shepherd of Israel, take, we beseech thee, each member of this family, and all that are dear to us, under thy care. Be thou the guide of the young, the staff of the aged, the strength of the burdened, the help of the weak and the faint, the joy and deliverer of every one that looketh unto thee.

Bless thy Church in this community with thy reviving grace; visit our land with thy salvation; and fill the whole earth with thy praise. Hasten the time when all shall know thee, from the least unto the greatest.

Finally, we pray thee, bring us to thyself in joy and glory everlasting; bring us to the realization of thy presence, that we may be satisfied with thy likeness. And to the Father, the Son, and the Holy Spirit, be glory forever. Amen.

FRIDAY.

Luke xvii.—1. Then said he unto the disciples, It is impossible but that offences will come; but woe unto him through whom they come!

2. It were better for him that a millstone were hanged about his neck, and he cast into the sea, than that he should offend one of these little ones.

3. Take heed to yourselves. If thy brother trespass against thee, rebuke him; and, if he repent, forgive him.

4. And if he trespass against thee seven times in a day, and seven times in a day turn again to thee, saying, I repent; thou shalt forgive him.

5. And the apostles said unto the Lord, Increase our faith.

6. And the Lord said, If ye had faith as a grain of mustard-seed, ye might say unto this sycamine-

tree, Be thou plucked up by the root, and be thou planted in the sea; and it should obey you.

7. But which of you having a servant ploughing, or feeding cattle, will say unto him by and by when he is come from the field, Go and sit down to meat?

8. And will not rather say unto him, Make ready wherewith I may sup, and gird thyself, and serve me, till I have eaten and drunken; and afterward thou shalt eat and drink?

9. Doth he thank that servant because he did the things that were commanded him? I trow not.

10. So likewise ye, when ye shall have done all those things which are commanded you, say, We are unprofitable servants: we have done that which was our duty to do.

The sycamine, or sycamore, of Palestine—quite another tree from the tall, smooth sycamore of the American river-bottoms—is remarkable for the thickness and width of its roots, and the strength with which these are fastened in the soil. When full grown, its trunk is large and firm, and its arms spread out widely only a few feet from the ground. It is a fit emblem of stability. To uproot this most fixed and solid of trees, and plant it upon the most unstable of foundations, would be a miracle indeed. But it is almost as great a

miracle in human nature when the proud, envious, selfish, passionate heart is brought to exercise the grace of forgiveness, though offences are repeated daily sevenfold. Yet even such a subjection of self-will, such a wondrous exercise of patience and forbearance, is nothing more than the duty of one who professes to be a follower of the meek and lowly Jesus. We can set up no claim of merit or reward, where, as servants, we are obligated to every duty by the just requirement of our Master. Well may we also pray, “Lord, increase our faith.”

APPROPRIATE HYMNS,]

Prayer.

[Nos. 30, 57, 153.

Blessed Saviour, who hast said unto us, Ask, and ye shall receive; seek, and ye shall find; knock, and it shall be opened unto you: we cast ourselves upon thy promises, and beseech thee give us faith to serve thee and honor thee in our lives. May we do all our duty in thy strength and through thy love!

O God our Father! look down upon us this morning in mercy. Our cup runs over with blessings. We pray thee to fill our hearts with thankfulness, and our mouths with praise.

We know not how to praise thee or to pray to thee as we ought. Oh! teach us to come before thee aright. Prepare our hearts; draw us to thyself. Enable us in prayer to hold communion with thee as our Father, and with thy Son Jesus Christ.

O thou holy Lamb of God! take away our sins. O thou holy, life-giving Spirit! come thou into all our hearts. Warm and purify and comfort us; and never leave or forsake us until we meet around the throne of God and the Lamb in heaven, and are forever beyond the reach of Satan, sin, and death.

We pray thee, O Lord! to bless us during the day now begun. As a family may we be under thy care, and seek, own, and serve thee in all the duties of the day. Teach us to live as true disciples of Christ, desiring to do his will, and to follow his

example in all things. May thy word be our guide and counsellor! May we be in thy fear all the day long! May we have grace to deny ourselves, and to take up our cross, and follow our blessed Master! Suffer us not by any carelessness of conduct to bring a reproach upon our Christian profession. Give us grace to bridle our tongues, to fight against the risings of sinful passion, to keep careful watch over our thoughts and affections. May we be willing to serve others in thy name! May we have the spirit of forbearance and charity, and be ready to forgive any who offend against us! Oh! keep us unspotted from the world. May we go about doing good, and be useful to all around us! May we be strong in faith, and in the power of the Redeemer's might!

We beseech thee, O God! to look favorably upon our country. Guide those in authority, and give them true wisdom. Make us to be a happy people, fearing and loving thee. Give unto thy dear Son the heathen for his inheritance, and the uttermost parts of the earth for his possession. Gather in thine ancient people Israel. Grant that the veil may at length be taken away, and the true light shine into every heart. Hear these supplications, most merciful Father, and graciously answer us, for the sake of our only Saviour Jesus Christ. Amen.

SATURDAY.

2 Thessalonians ii. — 1. Now we beseech you, brethren, by the coming of our Lord Jesus Christ, and *by* our gathering together unto him,

2. That ye be not soon shaken in mind, or be troubled, neither by spirit, nor by word, nor by letter as from us, as that the day of Christ is at hand.

3. Let no man deceive you by any means: for *that day shall not come* except there come a falling-away first, and that Man of Sin be revealed, the son of perdition;

4. Who opposeth and exalteth himself above all that is called God, or that is worshipped; so that he, as God, sitteth in the temple of God, showing himself that he is God.

5. Remember ye not, that, when I was yet with you, I told you these things?

6. And now ye know what withholdeth that he might be revealed in his time.

7. For the mystery of iniquity doth already work: only he who now letteth *will let* until he be taken out of the way.

8. And then shall that Wicked be revealed, whom the Lord shall consume with the spirit of his mouth, and shall destroy with the brightness of his coming:

9. *Even him* whose coming is after the working

of Satan, with all power and signs and lying wonders,

10. And with all deceivableness of unrighteousness in them that perish; because they received not the love of the truth, that they might be saved.

11. And for this cause God shall send them strong delusion, that they should believe a lie:

12. That they all might be damned who believed not the truth, but had pleasure in unrighteousness.

13. But we are bound to give thanks always to God for you, brethren beloved of the Lord, because God hath from the beginning chosen you to salvation through sanctification of the Spirit, and belief of the truth:

14. Whereunto he called you by our gospel, to the obtaining of the glory of our Lord Jesus Christ.

15. Therefore, brethren, stand fast, and hold the traditions which ye have been taught, whether by word or our epistle.

16. Now our Lord Jesus Christ himself, and God, even our Father, which hath loved us, and hath given us everlasting consolation and good hope, through grace,

17. Comfort your hearts, and stablish you in every good word and work.

The notion of the speedy coming of Christ to judgment prevailed in the first century, with the same disorderly excitement which has marked its spasmodic recurrence in succeeding ages. Such an agitation had disturbed the Church at Thessalonica; but the apostle quieted it by announcing that the second advent should be preceded by a great apostasy, through the influence of which there should appear a concentrated, presumptuous, and destructive form of Antichrist. The leaven of that apostasy had even then begun to work; but its development was hindered (or "let," in the old sense of the word) by some person or event then in the way. The early fathers applied this to the paganism of the Roman Empire, which had begun to use the civil arm for persecution. Ever since the Papacy began its aggrandizement as a temporal

power, many interpreters have identified that with "the Man of Sin." Later, some have looked upon the atheism of France as the apostasy, and Napoleon as "the son of perdition." It is clear that no person, system, nor event, has yet filled out the measure of this prophetic outline. Each age has its apostasy, its Antichrist, and each in turn is overwhelmed by some new manifestation of the power of God in his providence or his glory in his Church: so will it be until the final battle of Gog and Magog shall usher in the day of judgment.

Prophecy is self-repeating; and thus the Church is kept always in a state of prayerful expectation. But whatever foes may arise, whatever conflicts come, they who stand fast in the word of Christ shall have everlasting consolation at the coming of the Lord.

APPROPRIATE HYMNS,]

Prayer.

[Nos. 12, 39, 146.

Blessed be God for the hope and the consolation of the gospel; for that faith which even now is our victory over the world, and which shall make us more than conquerors over death. May thy grace enable us to live as faithful and wise stewards who watch for the coming of their Lord! We bring to thee this morning the powers which thou hast given us, the lives which thou hast spared, and, with thanksgiving for thy mercies, consecrate all that we are and all that we possess unto thy service and glory.

Heavenly Father, who hast commanded us that we should not be slothful in business, but fervent in spirit, serving thee, help us ever to remember that our work is thy appointment, and to do it

heartily as unto thee. Make us to live with loins girded and lamps burning, looking for our Lord and Saviour.

O Lord! to thy merciful providence we commend the wants of all mankind. Cause the light of thy glorious gospel to shine throughout the world. Bless thy whole Church, heal its divisions, and restore unto it the blessings of truth, unity, and peace. Bless our country: defend and preserve all in authority. Bless our schools of learning: fill them with thy light. Hear the cry of the poor and needy; be gracious to all our relations and friends; and grant, O Lord, that we may all at length find rest and peace with thy saints in thine eternal kingdom, through Jesus Christ our Lord. Amen.

SUNDAY MORNING.

I Corinthians i.—17. Christ sent me, not to baptize, but to preach the gospel; not with wisdom of words, lest the cross of Christ should be made of none effect.

18. For the preaching of the cross is, to them that perish, foolishness; but, unto us which are saved, it is the power of God.

19. For it is written, I will destroy the wisdom of the wise, and will bring to nothing the understanding of the prudent.

20. Where *is* the wise? where *is* the scribe? where *is* the disputer of this world? Hath not God made foolish the wisdom of this world?

21. For, after that in the wisdom of God the world by wisdom knew not God, it pleased God by the foolishness of preaching to save them that believe.

22. For the Jews require a sign, and the Greeks seek after wisdom:

23. But we preach Christ crucified, unto the Jews a stumbling-block, and unto the Greeks foolishness;

24. But unto them which are called, both Jews

and Greeks, Christ the power of God, and the wisdom of God.

25. Because the foolishness of God is wiser than men; and the weakness of God is stronger than men.

26. For ye see your calling, brethren, how that not many wise men after the flesh, not many mighty, not many noble, *are called*:

27. But God hath chosen the foolish things of the world to confound the wise; and God hath chosen the weak things of the world to confound the things which are mighty;

28. And base things of the world, and things which are despised, hath God chosen, *yea*, and things which are not, to bring to nought things that are;

29. That no flesh should glory in his presence.

30. But of him are ye in Christ Jesus, who of God is made unto us wisdom, and righteousness, and sanctification, and redemption;

31. That, according as it is written, He that glorieth, let him glory in the Lord.

Ritualism and Rationalism stood opposed to the gospel in the time of Paul just as they do to-day. These tendencies represent the two poles of religion, between which the human mind vibrates until it is established upon the central truth of revelation. The Jews made the virtue of religion consist in forms; and therefore they demanded new signs for a new faith. The Greeks worshipped intellect, and would measure every faith by their philosophy. They mocked at the idea of salvation through a despised Jew who had been crucified. Yet, with all their speculation, they had failed to attain to a true knowledge of God: and Rationalism never can meet the first great necessity of the soul, which is redemption; nor effect that transformation unto the higher life, which is regenera-

tion. But, in God's method of recovering our lost race, there is a wisdom that puts to shame the wisdom of this world; and the cross of Christ speaks to the heart with a power which no ritual can gain through the imagination and the senses. Redemption from the curse of sin, sanctification through the spirit of holiness, righteousness through his perfect obedience and his completed sacrifice, and wisdom through his revelation of the Father,—all this is Christ to the humblest believer. The gospel comes to men through their needs; and hence the self-righteous and the proud are more ready to oppose than to receive it. But it holds its way with undeviating power through that uplifted cross which shall yet draw all men unto it.

APPROPRIATE HYMNS.

Prayer.

'Nos. 11, 53, 99.

O Almighty God, our heavenly Father, who hast graciously opened for us sinners a way by which we may approach thee with acceptance! we thank thee for all thine unnumbered gifts and mercies; but, above all, for thine unspeakable love in the redemption of the world by our Lord Jesus Christ. O Lord! give us grace to live as thy people; as those who know that they have been redeemed with the precious blood of the Lamb of God; as those who have been quickened from the death of sin, and raised to a life of righteousness. Help us to walk before thee in newness of life, and to seek those things which are above, where Christ sitteth at thy right hand. Deliver us from over-carefulness about earthly things. Strengthen our confidence in thy providence and thy grace; and dispose us to seek first thy kingdom and righteousness, trusting that all things needful for this life shall be added unto us.

Let thy sabbath be precious to our souls, as the day on which Jesus rose from the dead and led captivity captive. May we ever value its sacred

ordinances, and find them profitable for our refreshment and edification!

We pray thee to grant an especial blessing this day to all thy ministers. Fill their understandings with light and heavenly wisdom. Fill their hearts with zeal and love, and give thy word power and unction from their lips. Remember the Sunday school. O blessed Jesus! feed thy lambs with thine own truth and grace. Visit this house, we beseech thee, with thy salvation. Thankful for the mercies of the week, we commit ourselves, O Lord! and all that concerns us, to thy gracious care. Direct our steps this day, and keep us steadfast in thy faith and fear. Make all the dealings of thy providence to work for our good. If thou shouldst appoint trials and afflictions for us, make us patient and submissive to thy holy will. If we enjoy comfort and prosperity, make us humble and thankful. Lead us safely through this world of sin, and bring us at last to thy heavenly kingdom, for the sake of Jesus Christ, our Mediator and Redeemer. Amen.

SUNDAY EVENING.

Hebrews xi. — 1. Now, faith is the substance of things hoped for, the evidence of things not seen;

2. For by it the elders obtained a good report.

3. Through faith we understand that the worlds were framed by the word of God, so that things which are seen were not made of things which do appear.

4. By faith Abel offered unto God a more excellent sacrifice than Cain, by which he obtained witness that he was righteous, God testifying of his gifts; and by it, he, being dead, yet speaketh.

5. By faith Enoch was translated, that he should not see death; and was not found, because God had translated him: for before his translation he had this testimony, that he pleased God.

6. But without faith it is impossible to please him; for he that cometh to God must believe that he is, and *that* he is a rewarder of them that diligently seek him.

7. By faith Noah, being warned of God of things not seen as yet, moved with fear, prepared an ark to the saving of his house; by the which he condemned the world, and became heir of the righteousness which is by faith.

8. By faith Abraham, when he was called to go out into a place which he should after receive for

an inheritance, obeyed; and he went out, not knowing whither he went.

9. By faith he sojourned in the land of promise as in a strange country, dwelling in tabernacles with Isaac and Jacob, the heirs with him of the same promise;

10. For he looked for a city which hath foundations, whose builder and maker is God.

12. Therefore sprang there even of one, and him as good as dead, *so many* as the stars of the sky in multitude, and as the sand which is by the sea-shore innumerable.

13. These all died in faith, not having received the promises, but having seen them afar off, and were persuaded of *them*, and embraced *them*, and confessed that they were strangers and pilgrims on the earth.

14. For they that say such things declare plainly that they seek a country.

15. And truly, if they had been mindful of that *country* from whence they came out, they might have had opportunity to have returned.

16. But now they desire a better *country*; that is, an heavenly: wherefore God is not ashamed to be called their God; for he hath prepared for them a city.

To the ancients the city was the embodiment of the ideas of home, of society, of enjoyment, of order, of security, of religion. In contrast with a roving life in tents, it was a settled abode; in contrast with the desert, the wilderness, the untravelled world, in which one felt himself a stranger, exposed to the wild powers of Nature, or to savage beasts and men, the city, with its walls, gates, and ramparts, was a place of safety and peace. The Divinity watched over it, and all good was centred in it. "Country," said Socrates, "is more than father and mother." And central in this idea of country, as its very sanctuary, was the city. To the Jew, Canaan was the ideal country; but Jerusalem was the joy of the whole earth. But all this was only a type of the city that God has

prepared for us: a city of abounding felicity and satisfaction; of all beautiful things and rational delights; of the most select and congenial society; of perfect immunity from evil, where there shall be no hunger, nor thirst, nor pain, nor sorrow, nor death: a city into which there shall enter nothing that defileth; where all good shall be complete, secure, and perpetual. a city illumined with the glory of God. This city, which kindled the faith of patriarchs, prophets, and apostles, shall be ours also, if our desire of it shall lead us to renounce the world, and to seek it with godly zeal and patience. The faith which gives reality to things unseen, which enables us to behold God in the creation, will bring us to the city of the living God, the heavenly Jerusalem.

APPROPRIATE HYMNS,]

Prayer.

[Nos. 39, 62, 127.

O God, who hast taught us in thy Word that there is still laid up a rest for thy people, and who hast given us a promise of entering into it! grant to us, we beseech thee, that we fail not of that promise through unbelief and disobedience. Teach us that here we have no abiding city. Teach us to look for a house that hath foundations, of which thou art the maker and builder. Lift our hearts thither in earnest desire.

O sabbath of eternal peace! O haven where the wicked cease from troubling, and the weary are at rest! When shall we see thee, O Lord! and behold the King in his beauty? When shall we meet the apostles and prophets, and the great multitude whom no man can number? When shall we see again our dear friends who sleep in Jesus?

O God the Father, who hast the times and sea-

sons in thine own power! let not that day come upon us unawares. O God the Son, who art gone to prepare a place for us! in thine own time take us to thyself, that where thou art, there may we be also. O God the Holy Ghost, the pledge of future glory in our hearts! seal us until the redemption of the purchased possession.

We bless thee for the help we have this day received in the divine life through thy holy Word and the prayers and praises of thy Church. We supplicate thy favor upon all who have heard thy Word, and upon those who have it not. We bless thee for thy mercy to this household, and commit ourselves to thy fatherly protection for the night. Keep us under the shadow of thy wings; and, O Father! bring us, we pray thee, finally to rest in thee, through Jesus Christ our Lord. Amen.

MONDAY.

Joel ii.—28. And it shall come to pass afterward, *that* I will pour out my Spirit upon all flesh; and your sons and your daughters shall prophesy, your old men shall dream dreams, your young men shall see visions;

29. And also upon the servants and upon the handmaids in those days will I pour out my Spirit.

30. And I will show wonders in the heavens and in the earth,—blood and fire, and pillars of smoke.

31. The sun shall be turned into darkness, and the moon into blood, before the great and the terrible day of the Lord come.

32. And it shall come to pass, *that* whosoever shall call on the name of the Lord shall be delivered.

Acts ii.—1. And, when the day of Pentecost was fully come, they were all with one accord in one place.

2. And suddenly there came a sound from heaven as of a rushing mighty wind, and it filled all the house where they were sitting.

3. And there appeared unto them cloven tongues like as of fire, and it sat upon each of them.

4. And they were all filled with the Holy Ghost,

and began to speak with other tongues as the Spirit gave them utterance.

5. And there were dwelling at Jerusalem Jews, devout men, out of every nation under heaven.

6. Now, when this was noised abroad, the multitude came together, and were confounded, because that every man heard them speak in his own language.

7. And they were all amazed, and marvelled, saying one to another, Behold, are not all these which speak Galileans?

8. And how hear we every man in our own tongue wherein we were born?

9. Parthians and Medes and Elamites, and the dwellers in Mesopotamia, and in Judæa and Cappadocia, in Pontus and Asia,

10. Phrygia and Pamphylia, in Egypt, and in the parts of Libya about Cyrene, and strangers of Rome, Jews and proselytes,

11. Cretes and Arabians, we do hear them speak in our tongues the wonderful works of God.

12. And they were all amazed, and were in doubt, saying one to another, What meaneth this?

As the disruption of human speech came by man's sundering his spiritual connection with God, it was fitting that the restoration of this spiritual unity should be accompanied with the faculty of utterance in other tongues,—the life of the spiritual breaking through the barriers which the carnal had created. The minds of the disciples being brought into harmony with God, and filled with his Spirit, a new vocalization seems almost a natural sequence. The grandeur of the miracle was in the coming of the Holy Ghost,—a second incarnation, as it were, of the Godhead; not, as before, in the body of Jesus, but within every believing soul.

The Divine Spirit is master of all forms; and the rushing wind, the tongues of fire, and the "other tongues" of the apostles, were but symbols and attestations of his presence. The whole scene, too, was typical of the future spread of the gospel, and the mastery of the Church over the minds, the thoughts, the speech, of men. The great theme of redemption shall yet so possess the mind of the world, that every thought shall be brought into captivity to the obedience of Christ, and every tongue confess that Jesus is Lord. The Pentecost of divine love and grace shall counteract the Babel of human pride and greed.

APPROPRIATE HYMNS,]

Prayer.

[Nos. 5, 15, 28.

Almighty and most merciful Father, who of thy tender love toward us didst send thy Son, our Saviour Jesus Christ, to be our advocate and intercessor, hear us for his sake, and grant us the mercies which we need for another day.

Graciously bestow upon us, O heavenly Father! that Holy Spirit which thou hast promised to give to them that ask thee. Remove the scales from our eyes. Take away our ignorance, our hardness and coldness of heart, and our too great love of this present world. Enlighten our understandings; give unto us the spirit of wisdom and revelation in the knowledge of Christ. May we know thee as our God and Saviour! May we enter more and more into the riches of redeeming love! Grant that, being set free from sin, and made servants to God, we may have our fruit unto holiness, and the end everlasting life.

We thank thee for all thy goodness and thy care. Thou spreadest our table; thou givest us

life and breath and all things. O Lord! our souls, and all that is within us, would bless and praise thy holy name. As a family, we bless thee for our home, and for all the comforts and joys of our daily life. [May the children whom thou hast so favored in this house remember thee, their heavenly Father, and love and serve thee!] Be with us this day to guide and keep us.

O most merciful Saviour, our compassionate High Priest! pity all our infirmities; heal our souls' sicknesses; give us the joy of thy salvation, and a hope full of immortality. Strengthen us to live and labor for thee. Give us grace always to act as thy true servants, and to do every thing to thy glory. May each one of us be able to say, "For me to live is Christ; to die is gain." And at length take us to rest with thee above, for thine own name and mercy's sake; and unto thee, with the Father and the Holy Ghost, be all honor and glory, now and for evermore. Amen.

TUESDAY.

Isaiah xlii.—1. Behold my servant, whom I uphold; mine elect, *in whom* my soul delighteth; I have put my Spirit upon him: he shall bring forth judgment to the Gentiles.

2. He shall not cry, nor lift up, nor cause his voice to be heard in the street.

3. A bruised reed shall he not break, and the smoking flax shall he not quench: he shall bring forth judgment unto truth.

4. He shall not fail nor be discouraged till he have set judgment in the earth; and the isles shall wait for his law.

5. Thus saith God the Lord, he that created the heavens, and stretched them out; he that spread forth the earth, and that which cometh out of it; he that giveth breath unto the people upon it, and spirit to them that walk therein:

6. I the Lord have called thee in righteousness, and will hold thine hand, and will keep thee, and give thee for a covenant of the people, for a light of the Gentiles;

7. To open the blind eyes, to bring out the prisoners from the prison, *and* them that sit in darkness out of the prison-house.

8. *I am* the Lord; that *is* my name: and my glory will I not give to another, neither my praise to graven images.

9. Behold, the former things are come to pass, and new things do I declare: before they spring forth I tell you of them.

10. Sing unto the Lord a new song, *and* his praise from the end of the earth; ye that go down to the sea, and all that is therein; the isles, and the inhabitants thereof.

11. Let the wilderness and the cities thereof lift up *their voice*, the villages *that* Kedar doth inhabit: let the inhabitants of the rock sing; let them shout from the top of the mountains.

12. Let them give glory unto the Lord, and declare his praise in the islands.

16. And I will bring the blind by a way *that* they knew not; I will lead them in paths *that* they have not known: I will make darkness light before them, and crooked things straight. These things will I do unto them, and not forsake them.

The phrase "covenant of the people" means strictly the medium or mediator of the covenant between God and the people. This could not be said of Cyrus, friendly as he was to the Jews; and if it might be applied figuratively to Isaiah, yet he could not be called a "light of the Gentiles." But Christ was "a light to lighten the Gentiles, and the glory of Israel," the "messenger of the covenant," through whose intervention its blessings should come to all people. Hence all the inhabitants of the earth, from the mountains and the valleys, from the sea and its islands, from populous cities and from desert places, are summoned to rejoice and give glory to the Lord for the Saviour's coming.

His coming was full of mercy and peace, of healing and salvation; noiseless as the light, gentle as the dew: but, like

the light, giving life and joy; like the dew, giving beauty, fragrance, and refreshment. The heart that is bruised and crushed with its sorrows and sins he will not break with the severity of judgment, but soothe and heal with his pardoning grace. The dim torch of faith and love, though like the just-expiring wick of flax it emits hardly a spark of light, he will not extinguish, but with the oil of his mercy will kindle it to a pure, bright flame. Eyes that have been blinded to truth he will open to the sunlight; souls that have been shut up in the darkness of guilt or of despair he will bring out into the free air of hope and peace. For every sin he has mercy; for every sorrow, healing; while yet his law of truth and holiness shall judge the earth. This holy, just, gracious, merciful Prince of Israel is our Saviour and Lord.

APPROPRIATE HYMNS,]

Prayer.

[Nos. 49, 118, 119.

O thou eternal Jehovah, King of kings, and Lord of lords! we draw nigh unto thee this morning, rejoicing that we have such a throne of grace ever open; that through the merits of thy dear Son, our only Saviour, we can be received and welcomed and loved.

We confess our great unworthiness; our sins of thought, word, and action; our sins of omission and commission; our sins against light and privilege and providence and grace. We cast ourselves upon Him who hath borne our griefs, and carried our sorrows; who came to seek and to save the lost. Thanks be unto God for his unspeakable gift. Remembering at what price our redemption hath been purchased, we would consecrate our lives to Him who loved us, and gave himself for us.

Bless the members of this household. May they walk before thee with a perfect heart! May

the young be enabled to adorn the doctrine of God, their Saviour in all things!

Bless our land. Bless all in authority. May righteousness run down our streets as a mighty stream! May that glorious day soon come when the wilderness and the solitary place shall be made glad; and the desert shall rejoice, and blossom as the rose! O Lord! revive thy work in the midst of the years.

Thankful for the mercies of the night, we commend ourselves to thee for this day. Guide us; provide for us; go before us. Let us have the conscious assurance that God is for us, and then none can be against us.

And now, Lord, what wait we for? Our hope is in thee. Prepare us for living; prepare us for dying. And all we ask is for the Lord Jesus Christ's sake. Amen.

WEDNESDAY.

Acts iii. — 12. And, when Peter saw *it*, he answered unto the people, Ye men of Israel, why marvel ye at this? or why look ye so earnestly on us, as though by our own power or holiness we had made this man to walk?

13. The God of Abraham, and of Isaac, and of Jacob, the God of our fathers, hath glorified his Son Jesus; whom ye delivered up, and denied him in the presence of Pilate, when he was determined to let *him* go.

14. But ye denied the Holy One and the Just, and desired a murderer to be granted unto you;

15. And killed the Prince of life, whom God hath raised from the dead; whereof we are witnesses.

16. And his name, through faith in his name, hath made this man strong, whom ye see and know; yea, the faith which is by him hath given him this perfect soundness in the presence of you all.

17. And now, brethren, I wot that through ignorance ye did *it*, as *did* also your rulers.

18. But those things which God before had showed by the mouth of all his prophets, that Christ should suffer, he hath so fulfilled.

19. Repent ye, therefore, and be converted, that your sins may be blotted out when the times

of refreshing shall come from the presence of the Lord;

20. And he shall send Jesus Christ, which before was preached unto you:

21. Whom the heaven must receive until the times of restitution of all things, which God hath spoken by the mouth of all his holy prophets since the world began.

22. For Moses truly said unto the fathers, A Prophet shall the Lord your God raise up unto you, of your brethren, like unto me: him shall ye hear in all things whatsoever he shall say unto you.

23. And it shall come to pass, *that* every soul which will not hear that Prophet shall be destroyed from among the people.

24. Yea, and all the prophets from Samuel, and those that follow after, as many as have spoken, have likewise foretold of these days.

25. Ye are the children of the prophets, and of the covenant which God made with our fathers, saying unto Abraham, And in thy seed shall all the kindreds of the earth be blessed.

26. Unto you first, God, having raised up his Son Jesus, sent him to bless you in turning away every one of you from his iniquities.

The sum of all blessings is expressed in this closing verse. To be saved from sin, — saved not only from the evil and condemnation that sin brings upon us, but led by repentance and the grace of Christ to turn from iniquity, — this is blessing, is salvation indeed. The mission of Christ centred in redemption; and we fail to experience the true blessing of a Saviour, except, through faith in his sacrifice, our sins are blotted out. As sin was conquered by his suffering and dying, and death was conquered by his resurrection, so shall

the unbelief and wickedness of the world be conquered through his exaltation at the right hand of God for the restitution of all things by the power of his Spirit. It was in this power that Peter charged his hearers with having "killed the Prince of life," and brought home to them the pungent exhortation to repentance. And this is evermore the power of all true and effective preaching. Greater than all miracles is the sword of the Spirit, which is the word of God.

APPROPRIATE HYMNS,

Prayer.

[Nos. 36, 52.]

Almighty and most merciful Father, we have erred and strayed from thy ways like lost sheep. We have followed too much the devices and desires of our own hearts. We have offended against thy holy laws. We have left undone those things which we ought to have done, and we have done those things which we ought not to have done; and there is no health in us. But thou, O Lord! have mercy upon us miserable sinners. For thy dear Son's sake, forgive us all that is past; and grant that we may hereafter serve and please thee in newness of life, to the honor and glory of thy name.

Enable us to live in peace with all men. O thou who art the Prince of peace! keep us from envy, malice, and all uncharitableness. Give us unselfish hearts. Make us kind to all around us. May we bear one another's burdens, and so fulfil the law of Christ! O Saviour! may we in all things follow thy blessed example, and grow daily more like unto thee! May thy gospel be made

known to all men! May the erring be reclaimed; the ignorant be enlightened; the sick, the dying, and the sorrowing be comforted! Oh, may thy grace pardon and renew the guilty, succor the perishing, save the lost!

Most merciful God, we thank thee for rest and safety in the night-season, and for the health and comfort with which we begin the day. Grant us wisdom in our affairs, success in our labors, prosperity in all lawful undertakings, the conscious guidance of thy providence, and, above all, the experience of thy grace. May this family be ever in thy holy keeping! And now, O heavenly Father! we pray thee to accept this our morning sacrifice of prayer and praise; and as thou hast promised, that, when two or three are gathered together in thy name, thou wilt grant their requests, fulfil now, O Lord! the desires and petitions of thy servants, and keep us this day and always in thy love, through Jesus Christ our Lord. Amen.

THURSDAY.

Romans x. —1. Brethren, my heart's desire and prayer to God for Israel is, that they might be saved.

2. For I bear them record that they have a zeal of God, but not according to knowledge.

3. For they, being ignorant of God's righteousness, and going about to establish their own righteousness, have not submitted themselves unto the righteousness of God.

4. For Christ is the end of the law for righteousness to every one that believeth.

5. For Moses describeth the righteousness which is of the law, That the man which doeth those things shall live by them.

6. But the righteousness which is of faith speaketh on this wise: Say not in thine heart, Who shall ascend into heaven? (that is, to bring Christ down from above;)

7. Or, Who shall descend into the deep? (that is, to bring up Christ again from the dead.)

8. But what saith it? The word is nigh thee, even in thy mouth and in thy heart; that is, the word of faith, which we preach:

9. That if thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved.

10. For with the heart man believeth unto righteousness, and with the mouth confession is made unto salvation.

11. For the scripture saith, Whosoever believeth on him shall not be ashamed.

12. For there is no difference between the Jew and the Greek; for the same Lord over all is rich unto all that call upon him.

13. For whosoever shall call upon the name of the Lord shall be saved.

14. How, then, shall they call on him in whom they have not believed? and how shall they believe in him of whom they have not heard? and how shall they hear without a preacher?

15. And how shall they preach except they be sent? as it is written, How beautiful are the feet of them that preach the gospel of peace, and bring glad tidings of good things!

16. But they have not all obeyed the gospel. For Esaias saith, Lord, who hath believed our report?

17. So, then, faith cometh by hearing, and hearing by the word of God.

18. But I say, Have they not heard? Yes, verily: their sound went into all the earth, and their words unto the ends of the world.

19. But I say, Did not Israel know? First, Moses saith, I will provoke you to jealousy by them that are no people, and by a foolish nation I will anger you.

20. But Esaias is very bold, and saith, I was found of them that sought me not; I was made manifest unto them that asked not after me.

21. But to Israel he saith, All day long I have stretched forth my hands unto a disobedient and gainsaying people.

How simple a thing it is to be a Christian! Because of our sins, which we can neither cancel nor atone, we cannot establish for ourselves that holy character which the law requires. But Christ, by his righteous obedience, set forth the end or object of the law in a perfect man; and by his atonement for our sins, and his grace renewing and helping us, Christ secures in and for us that righteousness which the law aims at, but had failed to effect in us. To possess our-

selves of this righteousness, we must believe in the Lord Jesus Christ; believe in the heart; believe by accepting him as Redeemer and Lord; believe by devoting ourselves to him in grateful, loving obedience. And the sincerity of this faith will prove itself by an open confession of Christ: the mouth will declare what the heart feels; the life will make manifest what the heart believes. No fear, no shame, will keep back one who truly receives Christ from openly confessing Christ.

APPROPRIATE HYMNS,]

Prayer.

[Nos. 30, 67.

O Lord! we draw near into thy holy presence in the name of Him whom thou hearest always. We come casting ourselves on the infinite fulness of our adorable Redeemer. Of that fulness may we all receive, even grace for grace! Let us walk as thy children, advancing in conformity to thy blessed mind and will, laying aside every weight, and running with patience the race that is set before us. Let it be our constant aim and endeavor to know what the will of the Lord is; and, knowing that will, may we have strength given us to obey it!

We bless thee, O Lord! for the mercies of the past night, and implore thy presence with us this day. God of Bethel, dwell in this household; make every member of it thine. Those that are absent, Lord, be near them; those that are in dis-

tress, Lord, comfort them; those that know thee not, Lord, bring them to thyself. What thanks do we owe thee for our allotment in life!—our birth and education, our home and friends, our privileges and opportunities. Lord, we would return thee all that we have received. May thy Word be in our hearts, to inspire faith and zeal; and upon our lips, to show forth thy praise! Prosper thy Church everywhere. Raise up preachers who shall go into all the earth with the gospel of peace. Let Satan's kingdom be destroyed, the kingdom of grace advanced, the kingdom of glory hastened. Save thy people; bless thine inheritance; feed them also, and lift them up forever. Give to each of us this day thy gracious benediction; finally give unto us the full fruition of thyself, through Jesus Christ. Amen.

FRIDAY.

Deuteronomy xxviii. — 58. If thou wilt not observe to do all the words of this law that are written in this book, that thou mayest fear this glorious and fearful name THE LORD THY GOD;

59. Then the Lord will make thy plagues wonderful, and the plagues of thy seed, *even* great plagues, and of long continuance, and sore sicknesses, and of long continuance.

60. Moreover, he will bring upon thee all the diseases of Egypt, which thou wast afraid of; and they shall cleave unto thee.

61. Also every sickness and every plague which is not written in the book of this law, them will the Lord bring upon thee until thou be destroyed.

62. And ye shall be left few in number, whereas ye were as the stars of heaven for multitude; because thou wouldest not obey the voice of the Lord thy God.

63. And it shall come to pass, *that* as the Lord rejoiced over you to do you good and to multiply you, so the Lord will rejoice over you to destroy you and to bring you to nought; and ye shall be

plucked from off the land whither thou goest to possess it.

64. And the Lord shall scatter thee among all people, from the one end of the earth even unto the other; and there thou shalt serve other gods, which neither thou nor thy fathers have known, *even* wood and stone.

65. And among these nations shalt thou find no ease, neither shall the sole of thy foot have rest; but the Lord shall give thee there a trembling heart, and failing of eyes, and sorrow of mind.

66. And thy life shall hang in doubt before thee; and thou shalt fear day and night, and shalt have none assurance of thy life:

67. In the morning thou shalt say, Would God it were even! and at even thou shalt say, Would God it were morning! for the fear of thine heart wherewith thou shalt fear, and for the sight of thine eyes which thou shalt see.

68. And the Lord shall bring thee into Egypt again with ships, by the way whereof I spake unto thee, Thou shalt see it no more again; and there ye shall be sold unto your enemies for bond-men and bond-women, and no man shall buy *you*.

This fearful denunciation was more than a warning: it was a prediction; and in substance it has been fulfilled, again and again, in the history of Israel, in their wars, their captivities, their dispersions, their many and fearful oppressions. Nor could a more graphic picture of their actual calamities be given than this, of restless, homeless wandering; of trembling heart, failing eyes, and sorrow of spirit; of life always in fear and peril; of longing for the evening and for the morning. For ages, the misfortunes of the Jews in almost every land

were a commentary upon these prophetic words of their great lawgiver: their whole history as a people is a standing record that this witness is true. But, through all warnings and judgments, there is ever the refrain of promise and hope. Jehovah is still mindful of the children of the covenant, the seed of Abraham, his friend; and the time shall come when they shall be brought in with the fulness of the Gentiles, "and so all Israel shall be saved."

APPROPRIATE HYMN.]

Prayer.

[No. 182.]

O Lord! how can we stand if thou shouldst mark our iniquities? But blessed be thy name that thou hast reconciled us to thyself by thy beloved Son, and wilt not impute our trespasses unto us. For his merits, and in his name, cast us not out of thy presence, and take not thy Holy Spirit from us.

Thou hast taught us to pray that thy kingdom may come. Hear us while we plead with thee for the spread of thy gospel throughout the world. O Lord! look in mercy on thine own flock who have entered into covenant with thee. Oh! heal their divisions, enlighten their dark places, strengthen their feeble and scattered efforts. Look upon vast tracts of Christendom yet bound in ignorance and superstition. Look upon those, who, having thy commandments, yet worship other gods besides thee; and do thou look in mercy on the darkness of heathendom, and on them that sit in the shadow of death cause thy light to shine. More especially do we entreat thee for thine ancient Israel, whom thou hast for so many ages preserved a separate

people, witnessing among all nations to the truth of thy Word. We thank thee that in these latter days they are so far exempt from the violence and persecutions of other times; and pray that through their experience, both of the goodness and the severity of God, they may be brought to a saving knowledge of thy grace in Christ.

Almighty God, the Governor and Disposer of the world, grant that, in the history of its kingdoms and peoples, we may ever see thee preparing the way of thy Christ, and putting all things under his feet; and grant that we, looking for the kingdoms of this world to become the kingdom of the Lord and of his Christ, may be found faithful at his appearing, who liveth and reigneth with thee and the Holy Spirit, one God, world without end.

O Lord our Preserver! we humbly thank thee for thy merciful protection during the past night; and we commit ourselves and all dear to us unto thy gracious guidance this day, through Jesus Christ our Lord. Amen.

SATURDAY.

Mark x.—35. And James and John, the sons of Zebedee, come unto him, saying, Master, we would that thou shouldest do for us whatsoever we shall desire.

36. And he said unto them, What would ye that I should do for you?

37. They said unto him, Grant unto us that we may sit, one on thy right hand, and the other on thy left hand, in thy glory.

38. But Jesus said unto them, Ye know not what ye ask: can ye drink of the cup that I drink of? and be baptized with the baptism that I am baptized with?

39. And they said unto him, We can. And Jesus said unto them, Ye shall indeed drink of the cup that I drink of; and with the baptism that I am baptized withal shall ye be baptized:

40. But to sit on my right hand and on my left hand is not mine to give; but *it shall be given to them for whom it is prepared.*

41. And, when the ten heard *it*, they began to be much displeased with James and John.

42. But Jesus called them *to him*, and saith unto them, Ye know that they which are accounted to rule over the Gentiles exercise lordship over them, and their great ones exercise authority upon them.

43. But so shall it not be among you; but whosoever will be great among you shall be your minister,

44. And whosoever of you will be the chiefest shall be servant of all.

45. For even the Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many.

46. And they came to Jericho; and, as he went out of Jericho with his disciples and a great number of people, blind Bartimeus, the son of Timeus, sat by the highway-side begging.

47. And, when he heard that it was Jesus of Nazareth, he began to cry out, and say, Jesus, *thou* son of David, have mercy on me!

48. And many charged him that he should hold his peace; but he cried the more a great deal, *Thou* son of David, have mercy on me!

49. And Jesus stood still, and commanded him to be called: and they call the blind man, saying unto him, Be of good comfort; rise; he calleth thee.

50. And he, casting away his garment, rose, and came to Jesus.

51. And Jesus answered and said unto him, What wilt thou that I should do unto thee? The blind man said unto him, Lord, that I might receive my sight.

52. And Jesus said unto him, Go thy way: thy faith hath made thee whole. And immediately he received his sight, and followed Jesus in the way.

Our Lord's allusions to his coming glory had revived in his disciples the Jewish notion of a Messianic kingdom, with worldly pomps and honors. Once they had contended among themselves who should be greatest: now two of them sought to forestall the others, and secure the places next the throne. Jesus, who already felt in his own soul the foreshadowing of his great agony, tenderly reminded them of the cup of sorrow which he must drink, and the baptism of blood which he must receive: that, in his kingdom, *sacrifice* would be the measure of greatness; self-denial, of reward: and he distinctly announced that he would offer his life a *ransom*, the redemption-price of a

sinning world. The disciples drank the cup. James was the first martyr among his apostles. John lived a long life of persecution and exile, witnessing for his beloved Lord.

In contrast with the momentary weakness of these disciples in seeking worldly distinction is presented the simple, earnest, importunate faith of Bartimeus, who, feeling that his moment of opportunity had come, hastened to beg of the Son of David the mercy of healing.

How the heart of Jesus went forth to meet every cry of real faith! How ready is his word of mercy still for the humble, believing suppliant!

APPROPRIATE HYMNS,]

Prayer.

[Nos. 21, 58, 187.

Thou blessed and glorious Redeemer, who didst give thy life a ransom for us, grant us grace, we beseech thee, to follow in thy steps, and be baptized with the same baptism of devotion and sacrifice for the glory of the Father and the good of men. O Thou who art the light of the world! enlighten our minds, we pray thee, that we may truly know and rightly value the things of thy kingdom. Keep us from the absorbing power of earthly things. May we live under the powers of the world to come, loving thee now with a sweet and blessed foretaste of that love with which we shall love thee forever!

We commend to thy gracious providence all in whom we are interested. Sanctify them by the indwelling of thy Holy Spirit; prosper them out-

wardly and inwardly. Bless our own immediate circle: may God be their Father, and Jesus their elder Brother, and heaven their everlasting home! [May the children of this family make thee their portion and their hope! May they early learn to do thy will; to wish for and to do only that which will please their Father in heaven!]

May thy kingdom come! Support and strengthen all missionaries in heathen lands. Sanctify affliction to all in sorrow; and satisfy the poor with bread. Grateful for the mercies of the night, we pray thee to direct, control, suggest, this day, all our thoughts, purposes, designs, and actions, that we may consecrate soul and body to the glory of thy holy name. And all that we ask or hope for is for the Redeemer's sake. Amen.

SUNDAY MORNING.

Genesis i.—1. In the beginning, God created the heaven and the earth.

2. And the earth was without form, and void; and darkness *was* upon the face of the deep; and the Spirit of God moved upon the face of the waters.

3. And God said, Let there be light; and there was light.

4. And God saw the light, that *it was* good; and God divided the light from the darkness.

5. And God called the light Day, and the darkness he called Night; and the evening and the morning were the first day.

6. And God said, Let there be a firmament in the midst of the waters, and let it divide the waters from the waters.

7. And God made the firmament, and divided the waters which *were* under the firmament from the waters which *were* above the firmament; and it was so.

8. And God called the firmament Heaven; and the evening and the morning were the second day.

9. And God said, Let the waters under the heaven be gathered together unto one place, and let the dry *land* appear; and it was so.

10. And God called the dry *land* Earth, and the gathering-together of the waters called he Seas; and God saw that *it was* good.

11. And God said, Let the earth bring forth grass, the herb yielding seed, *and* the fruit-tree yielding fruit after his kind, whose seed *is* in itself, upon the earth; and it was so.

12. And the earth brought forth grass, *and* herb yielding seed after his kind, and the tree yielding fruit, whose seed *was* in itself, after his kind; and God saw that *it was* good.

13. And the evening and the morning were the third day.

14. And God said, Let there be lights in the firmament of the heaven to divide the day from the night; and let them be for signs and for seasons, and for days and years.

15. And let them be for lights in the firmament of the heaven to give light upon the earth; and it was so.

16. And God made two great lights; the greater light to rule the day, and the lesser light to rule the night: *he made* the stars also.

17. And God set them in the firmament of the heaven to give light upon the earth,

18. And to rule over the day and over the night, and to divide the light from the darkness; and God saw that *it was* good.

19. And the evening and the morning were the fourth day.

The great thought presented in these verses is that of God as the Creator of all things. His self-existence, the spirituality of his being, his eternity, and his omnipotence, are revealed in the fact of creation. His wisdom brings order out of chaos, arranges the succession of created things, and adjusts the several elements and species of our globe and all the parts and members of the material universe to each other in a beautiful and perpetual harmony. His love also appears in his purpose that every thing which he made should be good,—good in itself, good in its place, good for its uses, and good in its effects. Only sin has marred the beauty and goodness or the works of God.

This account of the creation is not scientific, but poetic in form, and popular in style. It was not intended to teach astronomy, geology, or natural history, but to impress upon

the minds of men the thought of the living, personal, infinite, eternal Creator. Yet as a grand outline of creation, in the order of events, the narrative is in striking harmony with what geology teaches of the structure of our globe; and this fact, taken in connection with the sublime conception of God that it brings before us, points to its origin in a divine revelation, either by word or by vision. Only God could thus have told what God only could know.

The term “day” is not to be taken literally; for the heavenly bodies that measure time for man were not made visible to our globe until the fourth “day;” but it denotes an epoch, like the eras of geology, which had a beginning and an ending. And so the Bible, like science, leads us back over the vast spaces of creation, and through all orders of beings and things, to where we find only, in the beginning, God.

APPROPRIATE HYMNS.]

Prayer.

[Nos. 18, 69, 150.]

O Lord God, Father of mercies, the Fountain of all comfort and blessing, who fillest heaven with thy glory, and earth with thy goodness; to whom the heavens sing praise, and all their powers, with the earth and sea and all that are therein! we praise and bless and glorify and give thanks to thee. Thou broughtest us out of nothing; and when, by our disobedience, we were fallen, thou didst raise us up again to an inheritance in thy kingdom. For these and all thy mercies, we give thanks to thee, Father, Son, and Holy Spirit, henceforth and forevermore.

We bless thee for the sabbath, and pray that we may rightly improve its holy rest and the worship of thy holy house. We pray for the whole Church

of Christ, that she may possess all the gifts of thy Holy Spirit; for all Sunday schools,—oh! hear the hosannas of children, and show to them the love of Jesus their Saviour; for the poor and needy, sick and afflicted, widows and orphans; for all whom thou hast given to be near and dear to us. Give them thy blessing, O Lord! for the sake of Him who hath taught us to love one another even as he hath loved us.

Accept, we beseech thee, O Lord! these our praises and supplications, and look graciously upon this family; and so assist us by thy grace, that we may be fitted for that kingdom where all shall be joy and peace in the Holy Ghost; to whom, with thee and thy Son, be all glory forever. Amen.

SUNDAY EVENING.

John xx.—19. Then the same day at evening, being the first *day* of the week, when the doors were shut where the disciples were assembled for fear of the Jews, came Jesus and stood in the midst, and saith unto them, Peace *be* unto you.

20. And, when he had so said, he showed unto them *his* hands and his side. Then were the disciples glad when they saw the Lord.

21. Then said Jesus to them again, Peace *be* unto you: as *my* Father hath sent me, even so send I you.

22. And, when he had said this, he breathed on *them*, and saith unto them, Receive ye the Holy Ghost.

23. Whosoever sins ye remit, they are remitted unto them; and whosoever *sins* ye retain, they are retained.

24. But Thomas, one of the twelve, called Didymus, was not with them when Jesus came.

25. The other disciples therefore said unto him, We have seen the Lord. But he said unto them, Except I shall see in his hands the print of the

nails, and put my finger into the print of the nails, and thrust my hand into his side, I will not believe.

26. And, after eight days, again his disciples were within, and Thomas with them: *then* came Jesus, the doors being shut, and stood in the midst, and said, Peace *be* unto you.

27. Then saith he to Thomas, Reach hither thy finger, and behold my hands; and reach hither thy hand, and thrust *it* into my side; and be not faithless, but believing.

28. And Thomas answered and said unto him, My Lord and my God!

29. Jesus saith unto him, Thomas, because thou hast seen me, thou hast believed: blessed *are* they that have not seen, and *yet* have believed.

30. And many other signs truly did Jesus in the presence of his disciples, which are not written in this book.

31. But these are written that ye might believe that Jesus is the Christ, the Son of God; and that, believing, ye might have life through his name.

The demand of Thomas shows what havoc the spirit of Rationalism would make of all that pertains to a religious faith. The resurrection of Lazarus, which he had seen, had given him a sufficient warrant for believing in the resurrection of Christ. The word of his brethren was entitled to his confidence; but he refused the testimony of their senses, and insisted upon the evidence of his own sight and touch. What then? Would he expect others to believe upon *his* testimony? or should every one insist upon seeing for himself? In that case, Jesus must continue to live and die, and rise again, for each succeeding generation. Then who should establish his identity from age to age? And to how few

could he become personally known! The faculty of faith is as natural to man as the faculty of sight; and, when there is moral evidence to warrant our faith, we may feel as secure in believing as could Thomas in seeing. For such a faith our Lord provided a special blessing. Accepting the homage of Thomas to his divinity, he reached forth his benediction to all who should believe upon him as their Lord, though they had not seen his bodily presence nor his marvellous works. The spiritual apprehension of Christ through faith is a loftier condition of the mind, a richer and more rewarding participation of his Spirit, than could ever be reached through the bodily senses. Believing, we have life through his name.

APPROPRIATE HYMNS,]

Prayer.

[Nos. 135, 159.

O Lord Jesus! increase our faith, that we may know thee in the fellowship of thy sufferings, and in the power of thy resurrection.

O holy and almighty God! we present ourselves before thee this evening with humble and thankful hearts. Receive us as thou hast promised by thy well-beloved Son, saying, "Ask, and ye shall have; seek, and ye shall find; knock, and it shall be opened unto you." So give now unto us that ask; let us that seek find; open the gate unto us that knock.

We thank thee, O heavenly Father! that of thy tender mercy thou hast given thine only Son Jesus Christ to suffer death upon the cross for our redemption. Through faith in his blood, may we obtain remission of our sins! May we know him and love him, and serve him with all our hearts! and may we daily endeavor to follow the steps of his most holy life! O Lord! let thy mercy be upon us as we do put our trust in thee.

Teach us, O God! both how to live and how to die. May our loins be always girt and our lamps

burning, and we ourselves like servants who wait for the coming of their lord! May we live a life of faith, and may we die the death of the righteous!

Look in mercy upon all our brethren, our friends, neighbors, and acquaintance. Be with all who are dear to us, especially with any who may at this time be in affliction or distress. Cheer their hearts, and lift up the light of thy countenance upon them. Send down upon all who minister in thy Church, and all congregations committed to their charge, the healthful spirit of thy grace; and, that they may truly please thee, pour upon them the continual dew of thy blessing.

And be with us who are now gathered together in thy name. Defend us from all the perils and dangers of this night. Let thy fatherly hand ever be over us. Let thy Holy Spirit ever be with us. And so lead us in the knowledge and obedience of thy word, that in the end we may obtain everlasting life, through Jesus Christ our Lord. Amen.

MONDAY.

Acts vii.—51. Ye stiff-necked and uncircumcised in heart and ears, ye do always resist the Holy Ghost: as your fathers *did*, so *do* ye.

52. Which of the prophets have not your fathers persecuted? and they have slain them which showed before of the coming of the Just One; of whom ye have been now the betrayers and murderers;

53. Who have received the law by the disposition of angels, and have not kept *it*.

54. When they heard these things, they were cut to the heart, and they gnashed on him with *their* teeth.

55. But he, being full of the Holy Ghost, looked up steadfastly into heaven, and saw the glory of God, and Jesus standing on the right hand of God,

56. And said, Behold, I see the heavens opened, and the Son of man standing on the right hand of God.

57. Then they cried out with a loud voice, and stopped their ears, and ran upon him with one accord,

58. And cast *him* out of the city, and stoned *him*; and the witnesses laid down their clothes at a young man's feet whose name was Saul.

59. And they stoned Stephen, calling upon *God*, and saying, Lord Jesus, receive my spirit.

60. And he kneeled down and cried with a loud voice, Lord, lay not this sin to their charge; and, when he had said this, he fell asleep.

Acts viii.—1. And Saul was consenting unto his death. And at that time there was a great persecution against the church which was at Jerusalem; and they were all scattered abroad throughout the regions of Judæa and Samaria, except the apostles.

2. And devout men carried Stephen to *his* burial, and made great lamentation over him.

3. As for Saul, he made havoc of the church, entering into every house, and, haling men and women, committed *them* to prison.

4. Therefore they that were scattered abroad went everywhere preaching the word.

These are the closing words of the address of Stephen, in which, with cogent reasoning and fervid eloquence, he arrayed the whole course of Jewish prophecy in evidence for Jesus of Nazareth as the Messiah. So clear and strong was this evidence, that to resist it was to resist the Holy Ghost, who had spoken through the prophets. But argument and appeal are lost upon minds hardened by prejudice, or blinded by passion; and the reproof of sin, if it does not lead to repentance, is apt to provoke hatred of the reprover. But Stephen was prepared to sacrifice his life in fidelity to his Master. So strong was his faith, that it had already turned into vision;

and, while men gnashed their rage around him, he could see Jesus from above approving him with welcome and reward. No groans escaped him as the mob rained stones upon his head and breast. He who could be so stern and bitter toward the rejecters of the truth had no bitterness for his own persecutors and murderers. In the same breath in which he committed his own spirit to Christ, he prayed for their forgiveness; and such was the majesty of faith, such the serenity of love, that, under that hail-storm of death, he "fell asleep." But the stoning of Stephen was the saving of Paul: the death of the first martyr was the birth of a new apostle.

APPROPRIATE HYMNS,]

Prayer.

[Nos. 57, 89.

O Lord Jesus, the author and the finisher of our faith! we give thee thanks for all thy servants departed in the faith, who, having witnessed a good confession, have entered into rest. Grant us grace, we beseech thee, to be faithful unto death, that we also may receive a crown of life. May we have such a sense of thy presence and glory as shall lift us above the love or the fear of this world!

Assist us by thy grace to do this day such things as are pleasing to thee. Strengthen us to resist and overcome any temptations to which we may be exposed. Preserve us from a worldly mind. O Lord! by the power of thy Holy Spirit, draw our desires and hopes and affections heavenward. Deliver us from anxiety about earthly things, from a discontented and unthankful spirit.

Strengthen, O Lord! our faith in the promises of thy Word. Enable us to stay our minds on thee. Thou knowest our exceeding weakness, and the numberless dangers which every day surround us. Supply all our needs. Beat down every spiritual

enemy under our feet. Let thy Word be our guide, and thy Holy Spirit our sanctifier and comforter. If it should please thee to visit us with affliction, oh! make it work for our real and eternal good, and give us a patient and submissive spirit. Be thou our defender through all the trials of life, our hope in death, and our portion forever.

We thank thee for thy loving-kindness in the night-season. Be pleased, O Lord! to bless all who are near and dear to us. Lead all whom we love into the saving knowledge of Jesus Christ. Bless our neighbors. Look graciously upon this part of thy vineyard; assist all who are laboring for the good of their fellow-creatures; and grant that true godliness may increase and abound among us. Help us to shine as lights in the world, and to commend the religion which we profess by the meekness and gentleness of our conduct, and by the holiness of our lives. Make us happy in our own souls, and useful to all around us. These mercies we ask for ourselves and others in the name of Jesus Christ our Saviour. Amen.

TUESDAY.

Acts viii. —26. And the angel of the Lord spake unto Philip, saying, Arise, and go toward the south, unto the way that goeth down from Jerusalem unto Gaza, which is desert.

27. And he arose, and went; and behold, a man of Ethiopia, a eunuch of great authority under Candace, queen of the Ethiopians, who had the charge of all her treasure, and had come to Jerusalem for to worship,

28. Was returning, and, sitting in his chariot, read Esaias the prophet.

29. Then the Spirit said unto Philip, Go near, and join thyself to this chariot.

30. And Philip ran thither to him, and heard him read the prophet Esaias, and said, Understandest thou what thou reatest?

31. And he said, How can I, except some man should guide me? And he desired Philip that he would come up and sit with him.

32. The place of the scripture which he read was this: He was led as a sheep to the slaughter; and like a lamb dumb before his shearer, so opened he not his mouth:

33. In his humiliation his judgment was taken

away: and who shall declare his generation? for his life is taken from the earth.

34. And the eunuch answered Philip, and said, I pray thee, of whom speaketh the prophet this? of himself, or of some other man?

35. Then Philip opened his mouth, and began at the same scripture, and preached unto him Jesus.

36. And, as they went on *their* way, they came unto a certain water: and the eunuch said, See, *here is* water; what doth hinder me to be baptized?

37. And Philip said, If thou believest with all thine heart, thou mayest. And he answered and said, I believe that Jesus Christ is the Son of God.

38. And he commanded the chariot to stand still: and they went down both into the water, both Philip and the eunuch; and he baptized him.

39. And, when they were come up out of the water, the Spirit of the Lord caught away Philip, that the eunuch saw him no more; and he went on his way rejoicing.

40. But Philip was found at Azotus; and, passing through, he preached in all the cities till he came to Cesarea.

How simple a thing it is to become a Christian! How readily can one become a Christian who opens his mind to receive the truth, and sets his heart to obey it! How natural and proper it is that one who has embraced Christ should confess his name, and join his followers! How obvious is the duty of those who have learned Christ to preach him to others as he is set forth in the Scriptures! How rich the joy that comes of believing on Christ, and of winning others to a like faith and grace! Such reflections crowd upon us in this story of the converted Ethiopian.

Ethiopia was a country of Africa, south of Egypt; and the eunuch was on the way towards Egypt, through the thinly-inhabited region of Southern Judæa. A man of high political station and of ample fortune, he was nevertheless devout in his religious duties. As a convert to the Jewish faith, he had made the long journey to Jerusalem to keep the festivals. While there, of course, he had heard of the stir about Jesus of Nazareth; and now he relieved the tedium of the way by reading the Scriptures. In this frame of mind, he was ripe

for the instructions of Philip, who showed the wonderful application of Isaiah's prophecy to the sufferings of Christ. He saw and believed that Jesus Christ was the Son of God; believed this with his heart; and, so believing, was ready to avow it, and take the consequences of being a follower of the despised and crucified Nazarene. Why should not men of business now come to the same prompt decision? Why should not all who have learned of Christ in the Scriptures embrace him with their hearts, and confess him with their lips?

The readiness with which Philip administered baptism to the eunuch need not surprise us when we consider all the facts of the case. As a man of intelligence, of a devout habit, and well versed in the Scriptures, he was prepared to act with judgment and decision as soon as he understood the truth. And, when such a man was ready to take the risk of avowing himself a disciple of Christ, there could be no reason for doubting his sincerity, or delaying his confession. The safe rule is to confess Christ as soon as we feel that we believe with all the heart.

APPROPRIATE HYMNS,]

Prayer.

[Nos. 43, 75, 99.

Oh! grant us grace, Father in heaven, to hear thy Word, and to obey it. We would make haste, and delay not, to keep thy commandments. Thou hast a right, O Lord! to our time, our gifts, our hearts, our persons; to all that we are, and all that we have: for thou hast created us, and hast redeemed us with the precious blood of thy Son. We would begin this day in thy fear: help us in all things to please and honor thee.

We give thee thanks for the mercies of the night, and for all the mercies of our past lives, — for home and its blessings; for friends, and all the ministries of love; for health, knowledge, comfort, and prosperity; but, above all things, for thy grace in the

gospel of our Lord Jesus Christ. May we ever be ready to acknowledge him the Son of God, the Saviour of the world! May men in the high places of power and influence consecrate themselves to him! may the poor and lowly trust in him! may children sing hosannas to the Son of David! How shall we praise thee, O God! for thy love and grace to us sinners? For all thy mercies, we bless and magnify thy glorious name; humbly beseeching thee to accept this our morning sacrifice of praise and thanksgiving for His sake who lay down in the grave, and rose again for us, — thy Son, our Saviour Jesus Christ; to whom be glory and dominion, world without end. Amen.

WEDNESDAY.

Acts ix. — 1. And Saul, yet breathing out threatenings and slaughter against the disciples of the Lord, went unto the high priest,

2. And desired of him letters to Damascus to the synagogues, that if he found any of this way, whether they were men or women, he might bring them bound unto Jerusalem.

3. And, as he journeyed, he came near Damascus; and suddenly there shined round about him a light from heaven.

4. And he fell to the earth, and heard a voice saying unto him, Saul, Saul, why persecutest thou me?

5. And he said, Who art thou, Lord? And the Lord said, I am Jesus whom thou persecutest. *It is hard for thee to kick against the pricks.*

6. And he, trembling and astonished, said, Lord, what wilt thou have me to do? And the Lord *said* unto him, Arise, and go into the city, and it shall be told thee what thou must do.

7. And the men which journeyed with him stood speechless, hearing a voice, but seeing no man.

8. And Saul arose from the earth; and, when his eyes were opened, he saw no man: but they led him by the hand, and brought *him* into Damascus.

9. And he was three days without sight, and neither did eat nor drink.

10. And there was a certain disciple at Damascus, named Ananias; and to him said the Lord

in a vision, Ananias. And he said, Behold, I *am here*, Lord.

11. And the Lord *said* unto him, Arise, and go into the street which is called Straight, and inquire in the house of Judas for *one* called Saul of Tarsus; for, behold, he prayeth,

12. And hath seen in a vision a man named Ananias coming in, and putting *his* hand on him, that he might receive his sight.

13. Then Ananias answered, Lord, I have heard by many of this man, how much evil he hath done to thy saints at Jerusalem;

14. And here he hath authority from the chief priests to bind all that call on thy name.

15. But the Lord said unto him, Go thy way; for he is a chosen vessel unto me, to bear my name before the Gentiles and kings and the children of Israel.

16. For I will show him how great things he must suffer for my name's sake.

17. And Ananias went his way, and entered into the house, and, putting his hands on him, said, Brother Saul, the Lord (*even* Jesus that appeared unto thee in the way as thou camest) hath sent me, that thou mightest receive thy sight, and be filled with the Holy Ghost.

18. And immediately there fell from his eyes as it had been scales; and he received sight forthwith, and arose, and was baptized.

The conversion of Saul, like that of the Ethiopian eunuch, was instantaneous; and his confession of Christ was immediate, hearty, and complete. But while the eunuch glided into the confession of Christ through the humble, reverential study of the word of God, Saul was arrested in a career of opposition to Christianity, in which were enlisted his pride, his passion, and his prejudice, which he mistook for his conscience. Fresh from the lynching of Stephen, inflamed like a wild beast by the taste of blood, he volunteered to go in quest of victims to be dragged to martyrdom at Jerusalem. The miracle arrested and confounded him. The blinding light, the reproving voice, the manifestation of Jesus, con-

victed, awed, and humbled him; but his *conversion* was the submission of his will to do the will of Christ. That this scene was real, was attested by the fact that Paul often referred to it as the beginning of his Christian life, and was ready to die for the Saviour whom he then owned as his Lord. To tame his fiery spirit, he was left blind for three days, that he might give himself to reflection and prayer; then sight was restored, and instruction and baptism administered by one of the very disciples whom he had come to destroy. Thus did Christ honor the agency of his Church, and lead the greatest of apostles into his kingdom by the door of humility, and in the spirit of a little child.

APPROPRIATE HYMNS,]

Prayer.

[Nos. 1, 58, 144.

Father of lights, thou hast dispersed the darkness of another night, and permitted the sun once more to arise upon us. O thou Sun of righteousness! do thou disperse the darkness of sin; cause the scales to fall from our eyes, that we may receive sight; shine on us with the brightness of thy rising; let us enjoy this day the blessedness of peace with God.

Lord Jesus, we commit ourselves anew to thy keeping. In all the concerns of life, teach us what thou wilt have us to do. May it be our sovereign motive so to walk as to please thee! May we diffuse around us the silent influence of a heavenly life! May we deal tenderly with others, remembering the tenderness of Him who would not break

the bruised reed nor quench the smoking flax, and whose dying words were words of forgiveness.

We pray for all in sorrow. O thou God of all consolation! be a father to the fatherless, a husband to the widow, the stranger's shield, and the orphan's stay. Enable thy suffering people to rest in thy love. Bless our beloved friends: if there be any among them who are still strangers to thee, make them to know thee in Christ. Preserve us as a household from all danger and sin; hide us in the hollow of thy hand; and may death, when it shall come, find us still doing that which thou hast given us to do, and watching for our Lord! And unto the Father, the Son, and the Holy Ghost, be praise forever. Amen.

THURSDAY.

Acts ix. — 19. Then was Saul certain days with the disciples which were at Damascus.

20. And straightway he preached Christ in the synagogues, that he is the Son of God.

21. But all that heard *him* were amazed, and said, Is not this he that destroyed them which called on this name in Jerusalem, and came hither for that intent, that he might bring them bound unto the chief priests?

22. But Saul increased the more in strength, and confounded the Jews which dwelt at Damascus, proving that this is very Christ.

23. And, after that many days were fulfilled, the Jews took counsel to kill him.

24. But their laying wait was known of Saul. And they watched the gates day and night to kill him.

25. Then the disciples took him by night, and let *him* down by the wall in a basket.

26. And, when Saul was come to Jerusalem,

he essayed to join himself to the disciples; but they were all afraid of him, and believed not that he was a disciple.

27. But Barnabas took him, and brought *him* to the apostles, and declared unto them how he had seen the Lord in the way, and that he had spoken to him, and how he had preached boldly at Damascus in the name of Jesus.

28. And he was with them coming in and going out at Jerusalem.

29. And he spake boldly in the name of the Lord Jesus, and disputed against the Grecians; but they went about to slay him.

30. *Which* when the brethren knew, they brought him down to Cesarea, and sent him forth to Tarsus.

31. Then had the churches rest throughout all Judæa and Galilee and Samaria, and were edified; and walking in the fear of the Lord, and in the comfort of the Holy Ghost, were multiplied.

The genuineness of Saul's conversion was proved by the earnestness with which, at the risk of his life, he began to preach the faith he had so fiercely persecuted. He came near falling a victim to the very rage which he had incited against the Christians. Both at Damascus and at Jerusalem, he was in peril of his life. At Damascus he had a narrow escape. The city being surrounded with walls, and having but two or three gates, it seemed impossible for him to evade his enemies. But the house of a friend was built against the city wall, with a window overhanging it; and from this he was let down in a basket such as would be used to lower a man into a well. Though the particular window that favored Paul's escape must long ago have been destroyed in the changes of time and war, yet one can see windows just like it on the present walls of the city; and the street called "Straight" can still be identified.

The danger which threatened the outset of Paul's ministry thickened about it until it closed in martyrdom. But never did he waver in his devotion to Christ. The commitment made in a moment was made for life. Paul was drawn to Jesus by the conviction that he was the Son of God, and by the grateful sense of mercy toward him in his blindness and unbelief. With the consecration of his intellect to the service of Christ, and the reverence of a loyal heart, was blended the fervor of a personal love, which made whatever concerned the honor of Christ dear to him as his own life. For a time he had to encounter the prejudices of the disciples, who feared that he had some sinister end in trying to join them. But an honest heart wins its way to confidence, and Paul grew in favor and in power. Barnabas set a noble example of brotherly fellowship.

APPROPRIATE HYMNS.]

Prayer.

[Nos. 59, 133.]

O Lord, who by the example of thy blessed apostle Paul hast taught us to forget those things which are behind, and to reach forth unto those things that are before! give us grace this day that we may press toward the mark for the prize of our high calling of thee in Christ Jesus. May we lay aside every weight, and the sins which easily beset us, and run with patience the race set before us, looking unto Jesus, the author and finisher of our faith! As he for the joy set before him endured the cross, despising the shame; even so may we ever have before us our heavenly reward, and in like manner not fear what men can do unto us, if we may only acceptably serve thee.

From all idleness and carelessness; from all self-conceit, and love of praise; from all confidence in our own powers, and neglect of seeking thy grace, — *Lord, preserve and keep us.*

From all want of love to one another; from all lack of charity in thinking and speaking of men;

from all undue cleaving to our own likings and opinions, — *Lord, preserve and keep us.*

From all unsocial and selfish feelings; from taking advantage of the weakness or the ignorance of others; from slighting any one, or inwardly despising any one, — *Lord, preserve and keep us.*

In the constant sense of our membership of Christ; in the unfailing thought that we are his soldiers and servants; in the love for our Father's house, and the blessed hope of our eternal home, — *Lord, preserve and keep us.*

For the mercies of the past night; for the health and comfort with which we begin the day; for the provision for our wants; for means of improvement, of enjoyment, and of usefulness, — we humbly thank thee, the Giver of all good. Bless all dear to us. Multiply the preachers of thy gospel; turn opposers and persecutors into witnesses for thee; and subdue all hearts unto thyself, through Jesus Christ our Lord. Amen.

FRIDAY.

Philippians i. —12. I would ye should understand, brethren, that the things *which happened* unto me have fallen out rather unto the furtherance of the gospel:

13. So that my bonds in Christ are manifest in all the palace, and in all other *places*;

14. And many of the brethren in the Lord, waxing confident by my bonds, are much more bold to speak the word without fear.

15. Some, indeed, preach Christ even of envy and strife; and some also of good will.

16. The one preach Christ of contention, not sincerely, supposing to add affliction to my bonds;

17. But the other of love, knowing that I am set for the defence of the gospel.

18. What then? Notwithstanding, every way, whether in pretence or in truth, Christ is preached; and I therein do rejoice, yea, and will rejoice.

19. For I know that this shall turn to my salvation through your prayer, and the supply of the Spirit of Jesus Christ,

20. According to my earnest expectation, and my hope, that in nothing I shall be ashamed, but *that* with all boldness, as always, *so* now also, Christ shall be magnified in my body, whether *it* be by life or by death.

21. For to me to live *is* Christ, and to die *is* gain.

22. But, if I live in the flesh, this *is* the fruit of my labor; yet what I shall choose I wot not.

23. For I am in a strait betwixt two, having a desire to depart, and to be with Christ; which is far better:

24. Nevertheless, to abide in the flesh *is* more needful for you.

25. And, having this confidence, I know that I shall abide and continue with you all for your furtherance and joy of faith;

26. That your rejoicing may be more abundant in Jesus Christ for me by my coming to you again.

27. Only let your conversation be as it becometh the gospel of Christ; that whether I come and see you, or else be absent, I may hear of your affairs, that ye stand fast in one spirit, with one mind striving together for the faith of the gospel,

28. And in nothing terrified by your adversaries; which is to them an evident token of perdition, but to you of salvation, and that of God.

29. For unto you it is given in the behalf of Christ, not only to believe on him, but also to suffer for his sake;

30. Having the same conflict which ye saw in me, *and* now hear *to be* in me.

The hand that wrote these words of faith and hope was chained to a Roman soldier; the eye that looked forward to the ineffable glory of being with Christ was shut in by the walls of a dungeon. But no chain could bind the spirit that here pours itself forth with such magnanimity of love, such triumph of devotion; which makes bonds witnesses for Christ, and the violence of adversaries a token that God's deliverance is at hand. No dungeon could darken, no threats of execution could intimidate, the spirit which knew that to die would be gain.

But while faith thus triumphed over death, and love longed

to depart and be with Christ, the apostle, in his Master's spirit of sacrifice, was willing to postpone his own glory to the good of the Church, and to preach Christ through pains and sufferings and patience, if thereby he might inspire others to the like joy of faith. Compare this magnanimity, this courage, this patience, this unrepining, unselfish devotion, of Paul, in his narrow cell, with the sullenness, the peevishness, the misanthropy of Napoleon in a captivity solaced by so many comforts, and one cannot hesitate upon which head to place the crown of true greatness and of final victory.

APPROPRIATE HYMNS,]

Prayer.

[Nos. 30, 104.

O God, who hast spared our lives, and brought us to the beginning of another day! we lift up our hearts to thee. We thank thee for rest during the past night; for life preserved, and strength renewed; and for the many tokens of thy loving-kindness which surround us.

And now, O Lord! prepare us for the duties and trials which this day may bring. Whatever we have to do, may we do it willingly and heartily, as unto thee, and not as unto men. Whatever may be our besetting sins, grant that we may know them, and watch and fight against them. Give us grace to take up, each one of us, our peculiar cross, whatever it may be; to exercise constant self-denial; and in all things to follow our Master, so that each of us may say, "For me to live is Christ." Make us more like him in lowliness and meekness; tender-hearted, forgiving one another; ready to

bear each other's burdens, and so fulfil the law of Christ.

Let not the world with its cares and vanities fill our hearts, and so make us forget the worth of our souls, the love of our Saviour, and the nearness of eternity. Whilst we are busy in the world, may our hearts rise above it!

Lord, watch over us, and all who are dear to us, this day. Defend our souls from the assaults of the Wicked One, and preserve our bodies in health and safety. May all thy wise and merciful inspirations bind us to thee, and fit us better for thy service! May we walk in the light of thy countenance, and know the happiness of those who have the Lord for their God! Finally, prepare us to depart and be with Christ. Hear us, heavenly Father, and when thou hearest forgive, for the sake of Jesus our Saviour. Amen.

SATURDAY.

2 Timothy iv. — 1. I charge *thee*, therefore, before God, and the Lord Jesus Christ, who shall judge the quick and the dead at his appearing and his kingdom,

2. Preach the word; be instant in season, out of season; reprove, rebuke, exhort, with all long-suffering and doctrine.

3. For the time will come when they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers, having itching ears;

4. And they shall turn away *their* ears from the truth, and shall be turned unto fables.

5. But watch thou in all things; endure afflictions; do the work of an evangelist; make full proof of thy ministry.

6. For I am now ready to be offered, and the time of my departure is at hand.

7. I have fought a good fight; I have finished *my* course; I have kept the faith:

8. Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous Judge, shall give me at that day; and not to me only, but unto all them also that love his appearing.

16. At my first answer no man stood with me, but all *men* forsook me: *I pray God* that it may not be laid to their charge.

17. Notwithstanding, the Lord stood with me, and strengthened me; that by me the preaching might be fully known, and *that* all the Gentiles might hear: and I was delivered out of the mouth of the lion.

18. And the Lord shall deliver me from every evil work, and will preserve *me* unto his heavenly kingdom; to whom *be* glory for ever and ever. Amen.

"Henceforth" — from this time onward — the glory seemed immediate, the crown a present possession. The days or months of imprisonment yet before him, the tortures that might await him, the martyrdom that he must certainly undergo, — all this vanished from the scene; and, in the ecstacy of faith, he beheld only his beloved Lord coming to bless him with the rewards of heaven. The confidence of Paul was not self-boasting. "I have kept the *faith*;" and that faith, as he elsewhere testifies, had kept him through conflicts and perils, and would now make him "more than conqueror" over death. This victory and crown he fain would share with all who loved his Lord. This magnanimity of love often appears in the utterances of Paul; as when he said of his Thessalonian converts, "What is our hope, or joy, or crown of rejoicing? Are not even ye in the presence of our Lord Jesus Christ at his coming? For ye are our glory and joy."

It is the triumph of Christ in and through him that he here celebrates; and the crown that he looks for is one that Christ shall give him, — not the reward of merit, but the consummation of that justifying grace which shall be to the believer "a crown of righteousness." Already he had been brought up to be sentenced, and every friend had deserted him. The disciples were too timid to risk his fate. But, in the strength of his Lord, he had boldly proclaimed the gospel to the court of Cæsar; and the Lord had delivered him. He was not afraid to testify for Christ; not afraid to die for him. Forgetting himself, he thinks only of the gospel, and exhorts Timothy to be faithful to that. If the gospel is our highest joy, we can look death calmly in the face, and leave the world in triumph to be with Christ in his glory.

APPROPRIATE HYMNS,]

Prayer.

[Nos. 62, 64, 143.

Deliver us, O Lord! we pray thee, from every evil work, and preserve us unto thy heavenly kingdom. We thank thee, O gracious God! for all thy mercies both bodily and spiritual. Bless the Lord, O our souls! and all that is within us, bless his holy name. Thou crownest us with loving-kindness and tender mercies. Thou hast not dealt with us after our sins, neither rewarded us according to our iniquities.

Father of mercies, we thank thee for our family blessings, and for the goodness thou hast shown to each of us individually. But most of all we thank thee for the redemption of the world by our Saviour Jesus Christ. Oh that we may always remember his exceeding great love in dying for us, and the innumerable benefits which by his precious blood he hath obtained for us! May we carefully walk in his footsteps, and study to serve him in true holiness and righteousness all the days of our life! Help us to keep ever in mind the great day of his appearing; and, by the faith of that coming redemption, may we be steadfast, unmovable, always abounding in the work of the Lord. Oh!

hasten, Lord, that great and glorious day. Prepare all men for it. Spread abroad the gospel of thy grace. Increase and multiply thy Church, and fill the whole earth with thy glory.

As we enter upon a new day, we commit ourselves unto thy holy keeping. May our dependence be our strength! May we not be anxious for the morrow, nor vexed with the cares of life; nor led astray by the deceitfulness of riches! May we shun the temptation to do wrong, and be ready for every opportunity of doing good! May love to God and love to man rule in our hearts continually!

And now, O heavenly Father! do thou draw away our minds from earthly things, and fix them on things above. And as thy Son Jesus Christ hath ascended into the heavens, and sitteth at thy right hand, we pray thee to send down upon us thy Holy Ghost to comfort us, and exalt us unto the same place whither our Saviour Christ is gone before; who liveth and reigneth with thee and the Holy Ghost, one God, world without end. Amen.

SUNDAY MORNING.

Psalm ii.—1. Why do the heathen rage, and the people imagine a vain thing?

2. The kings of the earth set themselves, and the rulers take counsel together, against the Lord, and against his anointed, *saying*,

3. Let us break their bands asunder, and cast away their cords from us.

4. He that sitteth in the heavens shall laugh: the Lord shall have them in derision.

5. Then shall he speak unto them in his wrath, and vex them in his sore displeasure.

6. Yet have I set my King upon my holy hill of Zion.

7. I will declare the decree: The Lord hath said unto me, Thou *art* my Son; this day have I begotten thee.

8. Ask of me, and I shall give *thee* the heathen for thine inheritance, and the uttermost parts of the earth for thy possession.

9. Thou shalt break them with a rod of iron; thou shalt dash them in pieces like a potter's vessel.

10. Be wise now therefore, O ye kings! be instructed, ye judges of the earth.

11. Serve the Lord with fear, and rejoice with trembling.

This psalm, in the spirit of prophecy, celebrates the inauguration of the Messiah as king in his Church, with authority and power to subdue the world. David himself never attained to any such universal dominion as is here described, though it be taken with the license of poetry; and the reign of Solomon was not disturbed by any such array of enemies as this vision brings before us. Neither David nor Solomon, therefore, could have been the king whom the psalm celebrates; nor did any subsequent period of the kingdom of Judah answer to these conditions. It was interpreted as a prophecy of Christ by the apostles, when "Herod and Pontius Pilate, with the Gentiles and the people of Israel, were gathered together against the holy child Jesus;" and again by Paul in the Epistle to the Hebrews, where Christ is set above the angels, as the only-begotten Son of God. He who was born into the world of a lowly virgin, was, before his advent, consecrated in heaven to be King over God's true

12. Kiss the Son, lest he be angry, and ye perish *from* the way when his wrath is kindled but a little. Blessed *are* all they that put their trust in him.

Revelation i.—4. Grace *be* unto you, and peace, from him which is, and which was, and which is to come; and from the seven spirits which are before his throne;

5. And from Jesus Christ, *who is* the faithful Witness, *and* the first-begotten of the dead, and the Prince of the kings of the earth. Unto him that loved us, and washed us from our sins in his own blood,

6. And hath made us kings and priests unto God and his Father; to him *be* glory and dominion for ever and ever. Amen.

7. Behold, he cometh with clouds; and every eye shall see him, and they *also* which pierced him: and all kindreds of the earth shall wail because of him. Even so, Amen.

8. I am Alpha and Omega, the beginning and the ending, saith the Lord, which is, and which was, and which is to come, the Almighty.

Israel, with the promise of the universal triumph of his spiritual dominion. This is his coronation-hymn. John, in the Revelation, takes up the strain in a doxology to Christ as having divine power and glory.

Providential causes and powers will contribute to this result. In language borrowed from our human emotions, the Lord is said to "laugh" at his enemies, and to be "angry" with them in turn. The "derision" shows how vain and foolish are all the combinations of men against truth and righteousness; the "displeasure" signifies the justice of God aroused against those who attempt to obstruct his truth and hinder his grace. So, in time, all oppressive governments and false religions shall go down.

This should give us hope and confidence in times of darkness and confusion in the world. Christ's kingdom must prevail. May ours be the blessedness of those who trust in him!

APPROPRIATE HYMNS.]

Prayer.

[Nos. 49, 80.

Thine, O Lord! is the greatness, and the power, and the glory, and the victory, and the majesty; for all that is in the heaven and in the earth is thine: thine is the kingdom, O Lord! and thou art exalted as Head over all. We bless thee that thou hast given unto thy Son the kingdom in this world, and hast promised that the gates of hell shall not prevail against his Church; and we beseech thee, upon this thy holy day, so to bless thy truth and all the appointed means of grace that a great multitude of souls shall be born into the kingdom of Christ through the power of the Holy Ghost. Make thy Word a comfort and a joy unto all believers, and the power of God unto salvation to the world that lieth in wickedness.

O Lord Jesus! rule thou in our hearts; by thy redeeming grace take away our sins; by thy sanctifying presence fill our souls with thy peace. May we do all things to thy glory, and show forth thy praise in our lives! We humbly thank thee, O Lord! for the blessings of the past week, for thy daily benefits to us, and to all dear to us. Bless this household, this day and always, with thy grace. May every one of us before thee, and all who are united with us in family ties, be found within the kingdom of thy dear Son! May we know the joy of a full consecration unto Him who hath redeemed us to God with his precious blood! and, having served him in his kingdom here, may we come to be partakers of his glory in the kingdom of his Father, for Christ's sake! Amen.

SUNDAY EVENING.

Luke ix.—51. And it came to pass, when the time was come that he should be received up, he steadfastly set his face to go to Jerusalem,

52. And sent messengers before his face; and they went and entered into a village of the Samaritans to make ready for him.

53. And they did not receive him, because his face was as though he would go to Jerusalem.

54. And, when his disciples James and John saw *this*, they said, Lord, wilt thou that we command fire to come down from heaven, and consume them, even as Elias did?

55. But he turned and rebuked them, and said, Ye know not what manner of spirit ye are of;

56. For the Son of man is not come to destroy men's lives, but to save *them*. And they went to another village.

57. And it came to pass, that, as they went in the way, a certain *man* said unto him, Lord, I will follow thee whithersoever thou goest.

58. And Jesus said unto him, Foxes have holes, and birds of the air *have* nests; but the Son of man hath not where to lay *his* head.

59. And he said unto another, Follow me. But he said, Lord, suffer me first to go and bury my father.

60. Jesus said unto him, Let the dead bury their dead; but go thou and preach the kingdom of God.

61. And another also said, Lord, I will follow thee; but let me first go bid them farewell which are at home at my house.

62. And Jesus said unto him, No man having put his hand to the plough, and looking back, is fit for the kingdom of God.

I chanced to be at an inland town at the starting of a regiment to the seat of war. It was a tender hour; for almost every spectator had some relative or friend among the soldiers: but the sympathy of the multitude seemed to be concentrated upon a young captain, whose face wore an expression of peculiar sadness. "That," said my friend, "is the son of one of our most respected and influential citizens. His father died yesterday, and is to be buried to-morrow; but the regiment was ordered to hurry to the front, and he goes with it." There was no lack of filial piety in that young man, who thus left the dead to bury their dead, while he went to offer his life, if need be, for his country. In the hour of the nation's peril, there must be no looking back on the part of any who were enlisted for her defence. The love of country was more than the love of kindred and home.

In this spirit of supreme, all-absorbing devotion to the kingdom of God have missionaries gone forth to the heathen. In this spirit of unhesitating, self-sacrificing consecration must every disciple enter upon the service of Christ, with no looking back toward the world, no divided interest between God and Mammon. The Saviour has a right to demand this; since, for our sakes, he left the glory he had with the Father before the world was, and gave himself for us. He came to save us; and, when the time for offering up his life had come, he went steadfastly forward to meet the fate that awaited him at Jerusalem, ready to sacrifice himself even for those who rejected and insulted him upon the way. May the love of Christ constrain us to feel that we are not our own!

APPROPRIATE HYMNS,]

Prayer.

[Nos. 98, 179, 199.

O Lord our God! we come before thee this evening, trusting only in the name of Christ our Saviour. We are not worthy to lift up our hearts and our voices unto thee; but He is worthy in whose name we approach thee. Though thou art high and holy, yet dost thou humble thyself to behold the dwellers upon earth, and dost hearken to the cry of the needy for thy dear Son's sake.

We thank thee for health and strength, and every earthly comfort and blessing. But we praise thee yet more for the measure of grace which thou hast given to us; for thy holy Word, and for the way of salvation which it points out. Teach us to devote all that we have, and all that we are, to Him who gave himself for us. Oh, may the love of Christ constrain us! May we walk as children of the light! and may our light so shine before men, that they may see our good works, and glorify our Father which is in heaven!

Give unto us the spirit of self-denial, — the same mind that was in Christ Jesus our Lord. So fill us with the grandeur of thy kingdom, with the reality of things not seen, with the nearness of eternity, that we shall count all earthly things but loss for

thy sake. May we trust thy providence to take care of us while we seek first the kingdom of God!

[May the children of this family grow up in the love of all that is pure and good and holy!] We implore thy blessing upon all who are in any way connected with us, especially those who are in any trouble and sorrow. Comfort those who mourn. Enlighten and sanctify any who are yet far from thee, and who are ignorant of the great salvation.

Bless, O Lord! we beseech thee, all societies formed for the spread of thy gospel. Give wisdom to those who manage them, and grace and zeal to all whom they employ. May their labors be crowned with success! and may they be the means of leading many to the knowledge of the Saviour! And hasten the time, we entreat thee, when all shall know thee, from the least to the greatest.

And now, most gracious Father, we pray thee to watch over and protect us through this night. Let thy love cheer us, and thy Holy Spirit comfort us, for the sake of Jesus Christ, our Mediator and Advocate. Amen.

MONDAY.

Matthew iii.—1. In those days came John the Baptist, preaching in the wilderness of Judæa,

2. And saying, Repent ye; for the kingdom of heaven is at hand.

3. For this is he that was spoken of by the prophet Esaias, saying, The voice of one crying in the wilderness, Prepare ye the way of the Lord; make his paths straight.

4. And the same John had his raiment of camel's hair, and a leathern girdle about his loins; and his meat was locusts and wild honey.

5. Then went out to him Jerusalem, and all Judæa, and all the region round about Jordan,

6. And were baptized of him in Jordan, confessing their sins.

7. But, when he saw many of the Pharisees and Sadducees come to his baptism, he said unto them, O generation of vipers! who hath warned you to flee from the wrath to come?

The "wilderness" in which John the Baptist began his preaching lay along the River Jordan upon either side, and probably in the neighborhood of Succoth,—the ford by which Jacob crossed when he returned from Padan-Aram. His dress was such as is worn to-day by Bedouins of that region,—“a cloak woven of camel's hair, thrown over the shoulders, and tied in front on the breast; round the waist is a girdle of skin; the hair is flowing loose about the head.” The Arabian traveller Burckhardt says, “All the Bedouins of Arabia are accustomed to eat locusts. I have seen at Medina and Tayp locust-shops where these animals are sold by measure. They are sometimes eaten boiled in butter; and they often contribute materials for a breakfast when spread over unleavened bread mixed with butter.” Wild honey is found in trees in the wilderness, and in rocks in the wadies. John led an austere life, without luxuries

8. Bring forth, therefore, fruits meet for repentance:

9. And think not to say within yourselves, We have Abraham to our father; for I say unto you, that God is able of these stones to raise up children unto Abraham.

10. And now also the axe is laid unto the root of the trees: therefore every tree which bringeth not forth good fruit is hewn down, and cast into the fire.

11. I indeed baptize you with water unto repentance: but he that cometh after me is mightier than I, whose shoes I am not worthy to bear; he shall baptize you with the Holy Ghost and *with* fire:

12. Whose fan *is* in his hand, and he will thoroughly purge his floor, and gather his wheat into the garner; but he will burn up the chaff with unquenchable fire.

or even comforts, as became his mission of repentance and reformation.

The threshing-floor was a raised bed of hardened earth, from fifty to a hundred feet in diameter, in the open air, upon which the grain was threshed out by the feet of oxen, or by rollers dragged over it by the cattle. The fan was a shovel, or sieve, by which the contents of the floor were stirred and tossed against the wind until all the chaff and dust were blown away. These strong figures indicated the work of purifying to be done in Israel itself before Christ's spiritual mission could be received. They were none too strong to express the need of purification in the Church at the period of the Reformation; and again in the times of the Puritans, of the Wesleys, and other spiritual reformers. They still teach us that our hearts must be purged of all sin, winnowed of selfishness, to receive the grace of Christ

APPROPRIATE HYMNS,]

Prayer.

[Nos. 36, 67, 95.

Search us, O God! and know our hearts; try us, and know our thoughts; and see if there be any wicked way in us; and lead us in the way everlasting. Have mercy upon us, O Lord! according to thy loving-kindness; according to the multitude of thy tender mercies, blot out our transgressions. Wash us thoroughly from our iniquities, and cleanse us from our sin. For we acknowledge our transgressions, and our sin is ever before us.

We thank thee that thou hast safely brought us to the beginning of this day; defend us in the same by thy mighty power; and grant that this day we fall into no sin, neither run into any kind of danger, but that all our doings, being ordered by thy governance, may be righteous in thy sight.

Fit us day by day for the duties that lie before us. We would put ourselves and all that concerns us into thy hands, and ask thee to be our Guide and Counsellor. In all our ways we desire to acknowledge thee; and do thou direct our path. Keep us, we beseech thee, from all evil, that we, being ready

both in body and soul, may cheerfully accomplish those things that thou wouldst have us to do.

Fit us, O Lord! for all the events of this short and uncertain life. If prosperity be our portion, keep us humble and watchful in the midst of it; or, if sorrows and trials come upon us, give us grace cheerfully to submit, saying, “Father, not my will, but thy will, be done.”

[Give unto the children of this family grace to serve thee in the morning of life. Oh! keep them from temptation and evil, and from every false and hurtful way.] Be very gracious to our friends: grant to them health and prosperity in this life, and make them meet for the life everlasting. And, O Lord! bless and save the whole world.

Accept, we beseech thee, for Christ's sake, our poor imperfect services, and give us grace to serve thee better. May all we undertake be begun, continued, and ended in thee, that so we may glorify thy holy name, and finally by thy mercy obtain everlasting life, through Jesus Christ our Lord! Amen.

TUESDAY.

Malachi iv.—1. For, behold, the day cometh that shall burn as an oven; and all the proud, yea, and all that do wickedly, shall be stubble: and the day that cometh shall burn them up, saith the Lord of hosts, that it shall leave them neither root nor branch.

2. But unto you that fear my name shall the Sun of righteousness arise with healing in his wings; and ye shall go forth, and grow up as calves of the stall.

3. And ye shall tread down the wicked; for they shall be ashes under the soles of your feet in the day that I shall do *this*, saith the Lord of hosts.

4. Remember ye the law of Moses my servant, which I commanded unto him in Horeb for all Israel, *with* the statutes and judgments.

5. Behold, I will send you Elijah the prophet before the coming of the great and dreadful day of the Lord;

6. And he shall turn the heart of the fathers to the children, and the heart of the children to their fathers, lest I come and smite the earth with a curse.

John i.—19. This is the record of John, when

the Jews sent priests and Levites from Jerusalem to ask him, Who art thou?

20. And he confessed, and denied not; but confessed, I am not the Christ.

21. And they asked him, What then? Art thou Elias? And he saith, I am not. Art thou that prophet? And he answered, No.

22. Then said they unto him, Who art thou? that we may give an answer to them that sent us. What sayest thou of thyself?

23. He said, I *am* the voice of one crying in the wilderness, Make straight the way of the Lord, as said the prophet Esaias.

24. And they which were sent were of the Pharisees.

25. And they asked him, and said unto him, Why baptizest thou, then, if thou be not that Christ, nor Elias, neither that prophet?

26. John answered them, saying, I baptize with water; but there standeth one among you whom ye know not:

27. He it is, who, coming after me, is preferred before me; whose shoe's latchet I am not worthy to unloose.

28. These things were done in Bethabara beyond Jordan, where John was baptizing.

The rite of baptism was not new to the Jews. They were accustomed to administer it to proselytes, and as a token of a new dispensation. Hence they demanded of John his authority for baptizing, and not an explanation of the rite itself.

How remarkable was the humility of John! Stern and bold in the denunciation of sin, earnest and fervent in preaching repentance, he was yet modest and self-depreciating concerning his own mission. Surrounded as he was by eager crowds, multitudes of whom sought baptism at his hands and became his disciples, aware of the feverish expectation of the Messiah in the minds of his countrymen, the temptation was strong to win personal popularity by allowing the rumor to go out that he was the Christ. But he resolutely

disclaimed the honor that others were ready to put upon him, and directed their thoughts to another. Jesus was his own cousin, and his junior: he was as poor as himself,—of even a humbler condition,—was without friends, and had as yet done nothing to manifest his divine mission. Yet such was the faith of John in the story of his birth, and in the word of prophecy, that he recognized in him the Son of God, and declared himself unworthy even to loose the sandals from his feet.

We admire such humility. Let us strive to imitate it; and, while we appreciate the work that God has given us to do, let us not seek honor one of another, but render all praise and glory to Christ alone.

APPROPRIATE HYMNS,]

Prayer.

[Nos. 8, 97, 177.

O Lord! make clean our hearts before thee. Baptize us with thine own Spirit, that we may be renewed in the spirit and temper of our minds, and may exhibit in our daily walk all the virtues and graces of the Christian life.

We render thanks to thee for thy loving care in the night-season. We thank thee that health and home and friends and country are preserved to us. We thank thee for all thy goodness to us as a family; and pray thee, O our Saviour! to abide with us ever.

O Lord! we beseech thee to visit us this day with thy loving-kindness. May the Sun of righteousness arise upon us with healing in his wings! Give us grace to discharge faithfully our duties to thee and to each other. Make us kind and courteous unto all men, honest in our dealings,

truthful in our words, guileless in our thoughts. Strengthen us to bear with patience whatsoever trials or sufferings may be in store for us, preserve us from the sins which do most easily beset us, and enable us this day and ever to walk worthy of our Christian calling, through Jesus Christ our Lord.

O Lord Jesus! we long for thy coming in power and glory among the nations. May thy Church arise, and make straight the way of the Lord!

O almighty and most merciful Father! we commend to thee ourselves and all that belong to us, all who pray for us, and all who have at any time asked our prayers for them. Have pity upon the poor, the sick, the dying, and the sorrowing. Incline thine ear to us, and hear us, we beseech thee, and order all our ways, this and every day, according to thy will, through Jesus Christ our Lord. Amen.

WEDNESDAY.

Psalm xv.—1. Lord, who shall abide in thy tabernacle? who shall dwell in thy holy hill?

2. He that walketh uprightly, and worketh righteousness, and speaketh the truth in his heart.

3. *He that* backbiteth not with his tongue, nor doeth evil to his neighbor, nor taketh up a reproach against his neighbor.

4. In whose eyes a vile person is contemned; but he honoreth them that fear the Lord. *He that* sweareth to his own hurt, and changeth not.

5. *He that* putteth not out his money to usury, nor taketh reward against the innocent. He that doeth these *things* shall never be moved.

John i.—43. The day following, Jesus would go forth into Galilee; and findeth Philip, and saith unto him, Follow me.

44. Now, Philip was of Bethsaida, the city of Andrew and Peter.

45. Philip findeth Nathanael, and saith unto him, We have found him of whom Moses in the law, and the prophets, did write, Jesus of Nazareth, the son of Joseph.

Nazareth was an insignificant village, and, for some cause, was in bad repute. The Jews of Southern Palestine, possessing the capital and the temple, held in contempt the region of Galilee, remote from religious privileges, and upon the border line of pagan countries. But, as Nathanael was a Galilean, his question of surprise shows that Nazareth was in disrepute even in Galilee itself. Philip, having obeyed the call of Jesus, sought out his particular friend, that he might bring him to the knowledge of Christ. It is a first duty of a young Christian, and should be a first impulse, to lead others to the Saviour, saying, "I have found him: come and see for yourself also."

Nathanael was already a true servant of God, living in the inner spirit of the Old-Testament revelation; and, in welcoming him with the reading of his heart and life, Jesus revealed his own omniscience. This personal experience drew from

46. And Nathanael said unto him, Can there any good thing come out of Nazareth? Philip saith unto him, Come and see.

47. Jesus saw Nathanael coming to him, and saith of him, Behold an Israelite indeed, in whom is no guile!

48. Nathanael saith unto him, Whence knowest thou me? Jesus answered and said unto him, Before that Philip called thee, when thou wast under the fig-tree, I saw thee.

49. Nathanael answered and saith unto him, Rabbi, thou art the Son of God; thou art the King of Israel.

50. Jesus answered and said unto him, Because I said unto thee, I saw thee under the fig-tree, believest thou? Thou shalt see greater things than these.

51. And he saith unto him, Verily, verily, I say unto you, Hereafter ye shall see heaven open, and the angels of God ascending and descending upon the Son of man.

Nathanael the immediate confession of Jesus as the Son of God, the promised Messiah; and our Lord not only accepted this open recognition of his character, but declared that the confession of his disciple should be certified by most glorious signs from heaven, blending in an ineffable dignity the human with the divine, the "Son of man" and the "Son of God."

The incident shows that one *may* be in spirit a Christian who has not yet heard of Christ; that the heart may be prepared by grace to receive and welcome the Saviour when revealed; that God may see in the heart of an Israelite, or of a pagan, that guileless devotion to truth, that prayerful consecration to duty, that sincere regard for righteousness, which are the precursors of a Christian faith, where, as yet, the grace of Christ is not known. The cases of Nathanael and Cornelius should teach us to be charitable in our judgment of our fellow-men.

APPROPRIATE HYMNS.]

Prayer.

[Nos. 9, 62, 154.]

Our voice shalt thou hear in the morning, O Lord! in the morning will we direct our prayer unto thee, and will look up. Oh! lead us this day in thy righteousness; make thy way straight before our face. Grant that we may see and know clearly what things we ought to do; and, whatever we do, may we do it heartily, as unto the Lord, and not unto man.

Keep us from vain self-dependence, from pride, self-will, and presumption. Plant in all our hearts thy holy fear; and may we show such meekness and gentleness and humility as become the true followers of Christ!

Whilst we are this day diligent in business, give us grace at the same time to be fervent in spirit, serving thee. May the continual recollection of thy manifold and great mercies incline us to present our souls and bodies a living sacrifice unto thee! May we not be conformed to this world, but

transformed by the renewing of our minds, that we may prove what is that good and acceptable and perfect will of God!

[May the children of this family set thy love before them as their chief portion in life, and make thy Word their guide! May they always speak the truth, and grow up free from guile! May they hear the voice of Jesus, and follow him!] Be gracious, O Lord! to all our kindred. Visit thy Church with thy salvation. Inspire thy people with a readiness to testify of thy love, and to invite others to thy grace. May we behold even greater fruits of thy coming than were seen by thine own apostles! Open thou the windows of heaven, and cause thy glory to shine forth, that all the ends of the earth shall acknowledge thee. And unto Him that loved us, and washed us from our sins in his own blood, be honor and praise, world without end. Amen.

THURSDAY.

John ii.—1. And the third day there was a marriage in Cana of Galilee; and the mother of Jesus was there.

2. And both Jesus was called, and his disciples, to the marriage.

3. And, when they wanted wine, the mother of Jesus saith unto him, They have no wine.

4. Jesus saith unto her, Woman, what have I to do with thee? Mine hour is not yet come.

5. His mother saith unto the servants, Whatsoever he saith unto you, do it.

6. And there were set there six water-pots of stone, after the manner of the purifying of the Jews, containing two or three firkins apiece.

7. Jesus saith unto them, Fill the water-pots with water; and they filled them up to the brim.

8. And he saith unto them, Draw out now, and bear unto the governor of the feast; and they bare it.

9. When the ruler of the feast had tasted the water that was made wine, and knew not whence it was (but the servants which drew the water knew), the governor of the feast called the bridegroom,

10. And saith unto him, Every man at the beginning doth set forth good wine; and when men have well drunk, then that which is worse: *but* thou hast kept the good wine until now.

11. This beginning of miracles did Jesus in Cana of Galilee, and manifested forth his glory; and his disciples believed on him.

The village of Cana lay about three hours distant in a north-easterly direction from Nazareth, which, up to this time, had been the home of our Lord. Probably this marriage was at the house of a relative, where the mother of Jesus was sufficiently at home to give directions to the servants, and to feel some responsibility for the entertainment. The expectations which she had so long hidden in her heart were now ready to burst into fruition. Possibly Jesus had given her some intimation that he would open his ministry by miracle; or she had divined in him the latent power of God. But the revelation of his divinity must proceed from himself in his own time and way, and could not be hurried to meet the desire of his mother for the honor of her son, or her concern for the reputation of the host. His answer was a reproof to her eagerness for his action upon such grounds: in the depths of his consciousness, he would await an intimation from his Father. God alone must here direct him, and even his mother may not interfere. The term "woman," however, was not one

of disrespect. Jesus thus addressed his mother from the cross, when with the tenderest love he commended her to John.

This miracle was most striking in its nature and its proofs. The servants of the family filled to the brim with water the great water-jars that stood in the dining-hall. Jesus did not touch them. Then the servants drew from these same vessels; and, lo! the water had become wine, which was pronounced excellent by persons at the table, who knew nothing of what had passed. "In order for wine to be produced, we have the growth and ripening of the grape, the crushing of it in proper vessels, the fermentation; but here all these are in a moment brought about in their *results* by the same Power which made the laws of Nature."

There could be no physical connection between the word spoken by Jesus and the change produced in the nature of the water; no cause and effect within the range of material laws. It was the direct power of his will acting upon a physical substance, — the power of spirit over matter.

APPROPRIATE HYMNS,]

Prayer.

[Nos. 115, 192.]

O eternal, everlasting God, fountain of all happiness, God of all grace! we acknowledge with grateful hearts thine undeserved mercies. Thou hast made our cup to overflow with blessings. From the first moment of our being, thou hast been our Guardian; thou hast visited our home with daily benefits; thou hast given us the comforts of thy providence and grace; thou hast shielded us from unknown dangers; thou hast warded off unseen calamities: no earthly friend could have loved us and cared for us like thee.

O blessed Saviour, who hast sanctified the home of love with thy presence and benediction! may thy presence ever abide with us, thy benediction ever rest upon us! May we know the happiness of true holiness, and experience the joy of angels, in doing thy holy will on earth as they do it in heaven! Fill us with all joy and peace in believing, that we may abound in hope through the power of the Holy Ghost.

O Thou who art the Lord of all! help us to discern thy hand in the supply of our daily wants, and to remember that the power which created all things at the first, the power which hath wrought

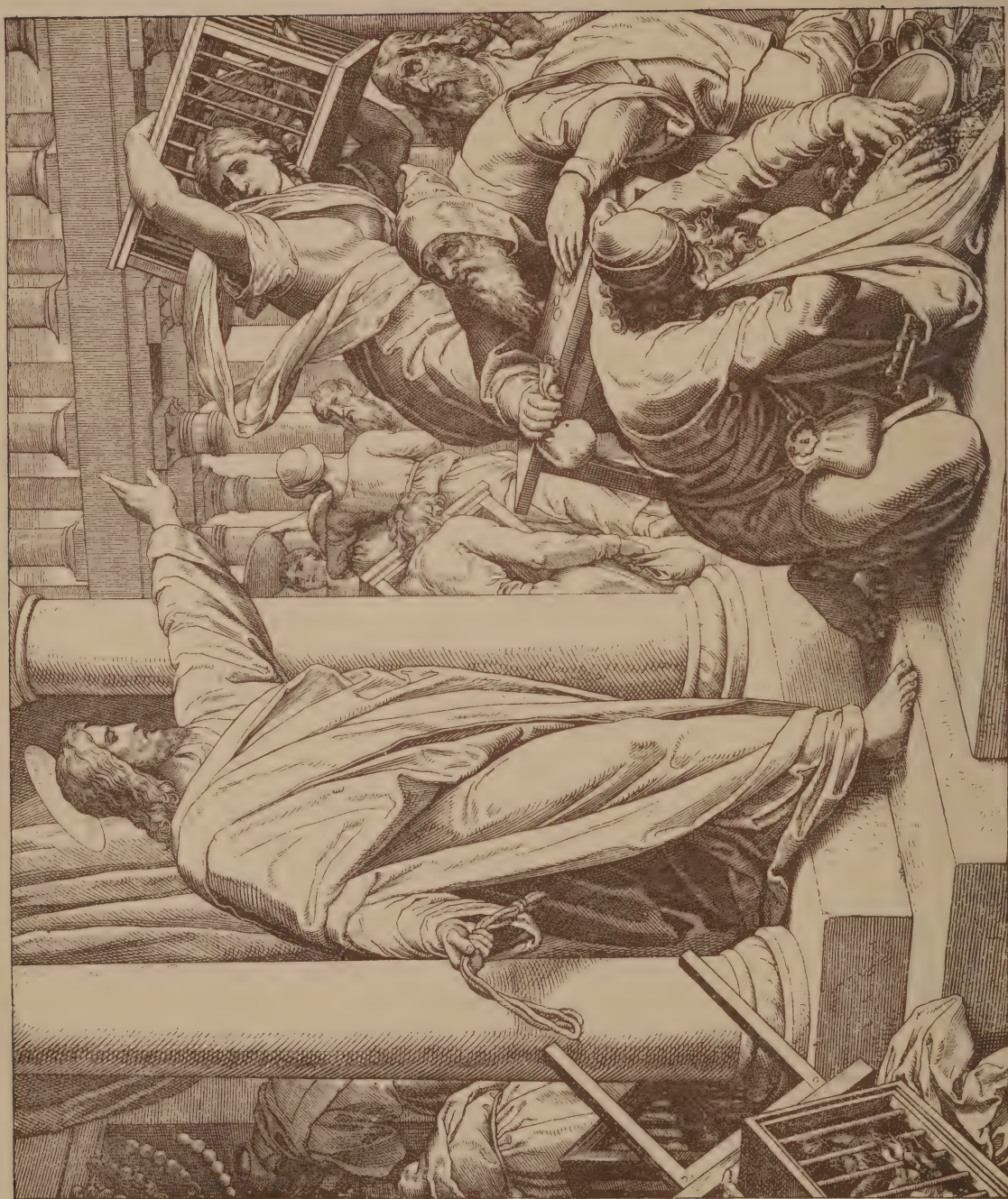
mighty wonders in times past, is the same which provides for us through the regular and silent course of nature, and by the ministry of human love.

Bless our family and friends. May ours be a household where the God of salvation dwells! May every member of it be zealous in the promotion of thy glory!

This day, and every day, may we do something for thee. Let us die daily to sin, and live daily to God, that, when the hour of our earthly departure arrives, it may be to all of us the birthday of a new life in glory everlasting.

We pray for all the families of the earth, that they may be blessed in thee. We pray for the homeless and the desolate; and beseech thee to be the God of the widow, and the Father of the fatherless.

We ask all these manifold blessings, for ourselves and for others, in the name and for the sake of our adorable Lord and Saviour, who is now within the veil; where with thee, O eternal Father! and thee, O ever-blessed Comforter! three in one, he ever liveth and reigneth, world without end. Amen.



JESUS DRIVES OUT THE MONEY-CHANGERS. JOHN II. 15, 16.

FRIDAY.

Malachi iii. — 1. Behold, I will send my messenger, and he shall prepare the way before me; and the Lord, whom ye seek, shall suddenly come to his temple, even the messenger of the covenant, whom ye delight in: behold, he shall come, saith the Lord of hosts.

2. But who may abide the day of his coming? and who shall stand when he appeareth? for he is like a refiner's fire, and like fullers' soap.

3. And he shall sit as a refiner and purifier of silver; and he shall purify the sons of Levi, and purge them as gold and silver, that they may offer unto the Lord an offering in righteousness.

4. Then shall the offering of Judah and Jerusalem be pleasant unto the Lord as in the days of old, and as in former years.

5. And I will come near to you to judgment; and I will be a swift witness against the sorcerers, and against the adulterers, and against false swearers, and against those that oppress the hireling in his wages, the widow, and the fatherless, and that turn aside the stranger from his right, and fear not me, saith the Lord of hosts.

John ii. — 13. And the Jews' passover was at hand; and Jesus went up to Jerusalem,

14. And found in the temple those that sold oxen and sheep and doves, and the changers of money, sitting:

15. And, when he had made a scourge of small

cords, he drove them all out of the temple, and the sheep and the oxen; and poured out the changers' money, and overthrew the tables;

16. And said unto them that sold doves, Take these things hence: make not my Father's house an house of merchandise.

17. And his disciples remembered that it was written, The zeal of thine house hath eaten me up.

18. Then answered the Jews, and said unto him, What sign showest thou unto us, seeing that thou doest these things?

19. Jesus answered and said unto them, Destroy this temple, and in three days I will raise it up.

20. Then said the Jews, Forty and six years was this temple in building; and wilt thou rear it up in three days?

21. But he spake of the temple of his body.

22. When therefore he was risen from the dead, his disciples remembered that he had said this unto them; and they believed the scripture, and the word which Jesus had said.

23. Now, when he was in Jerusalem at the passover, in the feast-day, many believed in his name when they saw the miracles which he did.

24. But Jesus did not commit himself unto them, because he knew all men,

25. And needed not that any should testify of man; for he knew what was in man.

Our Lord observed carefully all the requirements of the Old-Testament ritual. Although its provisions would be superseded by his sacrifice upon the cross and his priestly mediation in heaven, he continued to regard them until the day of his death; and, on the very night of his betrayal, he kept the passover with his disciples. And, while he himself thus honored the worship appointed of God, he could not endure to see it perverted or dishonored by others, and changed from a devout spiritual offering to a matter of merchandise. The animals required for the sacrifices, and the Jewish coin — the *shekel* — exacted for tribute, were exposed for sale within the outer court of the temple; and this chaffering was going on in sight and hearing of the religious services. By his

authority as a prophet, which he had already proved by his works, Jesus drove out these intruders with haste from the precincts of the sacred building. There was a place in his gentle, loving spirit for righteous indignation and holy zeal. Awed by his appearance and manner, the Jews called for some special token of his authority. The temple begun by Herod upon a scale of unprecedented magnificence, the work of almost half a century, was well-nigh completed, and was the pride and boast of the Jews. Yet it must soon give place to that spiritual edifice of which Christ himself was then the representative. To dark, unappreciative minds he announced the glorious resurrection of *that* temple whose growing splendor we are permitted to behold.

APPROPRIATE HYMNS.]

Prayer.

[Nos. 5, 79, 104.

Our Father which art in heaven, hallowed be thy name; thy kingdom come; thy will be done in earth as it is in heaven. Oh, may thy kingdom fully come in our hearts, casting out all sin; may thy will take possession of our wills, so that in all things we shall please and serve thee! Thy mercy, O Lord! of which every night and morning bears witness, binds us to thee in love and gratitude; and we dedicate ourselves to thee this day as obedient children. Help us to fulfil our vows. Keep us, we pray thee, from the love of this world, and from the power of evil.

O God, the protector of all that trust in thee, without whom nothing is strong, nothing is

holy! increase and multiply upon us thy mercy; that, thou being our ruler and guide, we may so pass through things temporal, that we finally lose not the things eternal. Dwell thou in our hearts by thy Spirit; yea, make our very bodies temples of the Holy Ghost: and may all sin be put far away from us! O Lord our Saviour! make this home thy habitation. [May the children gather about thee with songs of praise, with hearts and hands to do thy will!] And finally bring us unto our Father's house, to dwell forever in love and purity and joy. And to the Father, the Son, and the Holy Ghost, be glory forever. Amen.

SATURDAY:

I Samuel xvi. — 10. Again Jesse made seven of his sons to pass before Samuel; and Samuel said unto Jesse, The Lord hath not chosen these.

11. And Samuel said unto Jesse, Are here all *thy* children? And he said, There remaineth yet the youngest; and, behold, he keepeth the sheep. And Samuel said unto Jesse, Send and fetch him; for we will not sit down till he come hither.

12. And he sent, and brought him in. Now he *was* ruddy, and withal of a beautiful countenance, and goodly to look to. And the Lord said, Arise, anoint him; for this *is* he.

13. Then Samuel took the horn of oil, and anointed him in the midst of his brethren; and the Spirit of the Lord came upon David from that day forward. So Samuel rose up, and went to Ramah.

I Samuel xvii. — 34. And David said unto Saul, Thy servant kept his father's sheep, and there came a lion and a bear, and took a lamb out of the flock:

35. And I went out after him, and smote him, and delivered *it* out of his mouth; and, when he arose against me, I caught *him* by his beard, and smote him, and slew him.

This psalm confirms and illustrates the story of David's early life as given in the Book of Samuel. It is a perfect gem of poetry; but its beauty springs from the personal experience of the writer as reflected upon the inner life of the soul. Simply as a poet, David could not have written it; for the mere poet would have described the shepherd's life from an outward point of view, — how he fed and watered his flock, choosing for them quiet haunts, and watching over and defending them in places of danger; and then would have drawn from this an analogy of God's care of his people. But David was a shepherd; and, instead of describing a shepherd's life, he transfers his own experience in the care of the

36. Thy servant slew both the lion and the bear; and this uncircumcised Philistine shall be as one of them, seeing he hath defied the armies of the living God.

37. David said moreover, The Lord that delivered me out of the paw of the lion, and out of the paw of the bear, he will deliver me out of the hand of this Philistine. And Saul said unto David, Go; and the Lord be with thee.

Psalm xxiii. — 1. The Lord *is* my shepherd: I shall not want.

2. He maketh me to lie down in green pastures; he leadeth me beside the still waters.

3. He restoreth my soul; he leadeth me in the paths of righteousness for his name's sake.

4. Yea, though I walk through the valley of the shadow of death, I will fear no evil: for thou *art* with me; thy rod and thy staff they comfort me.

5. Thou preparest a table before me in the presence of mine enemies: thou anointest my head with oil; my cup runneth over.

6. Surely goodness and mercy shall follow me all the days of my life; and I will dwell in the house of the Lord forever.

flock to God's loving care of him. The Lord *is* my shepherd: he is doing for me just what I am doing for these tender lambs. He takes care of me; sees that I have food and rest and comfort; is always with me for my supply and defence, so that I can want nothing and fear nothing. And he is so much greater and richer than I, that his goodness overflows my present needs: he consecrates me with the oil of gladness. So may we beautify and dignify our daily life; seeing in our calling, however humble, God's provision for our comfort, and enjoying its fruits as his gift. So may we rise above the fear of death; finding, in God's favor, strength, grace, victory, and joy.

APPROPRIATE HYMNS,]

Prayer.

[Nos. 43, 70, 116.

O thou great and good Shepherd! thou hast watched over us in the hours of darkness and of sleep; defended us from evil: and, with our awakening consciousness, we find thee still at our side. As our eyes open to behold the light of day, our souls would look up and rejoice in the light of thy countenance. Oh! keep us, this day, close unto thee, and lead us in paths of righteousness. Thou art our portion and our joy. Our waiting eyes are unto thee, O Lord! We are fed by thy bounty, preserved by thy care, sustained by thy power. Give us, this day, our daily bread. But thou hast taught us in thy Word that man shall not live by bread alone: we therefore pray thee, feed our souls with the bread of life, and strengthen us by thy Spirit with might in the inner man, that we may do all thy holy will. [Blessed Saviour, care for the children of this family, as lambs of thy flock;

guide, nourish, and defend them.] O God, who art the only worthy portion of our souls! keep us from that love of this world which would draw us away from thee. May the grace of Christ preserve us from sin, and the love of Christ constrain us unto holy living! May thought, motive, temper, speech, action, all be regulated by his blessed teaching and example! In trials succor us; in dangers defend us; in sorrows heal us; in death grant us thy staff to comfort us. Our Father in heaven, be thou the father of this family, supplying all our need, and binding our hearts unto thyself. Join with us in the household of faith all who are dear to us; and bless and multiply the family of thy people till it shall embrace all the kindreds and peoples of the earth. Gather thy whole Church as one flock under the one Shepherd, for the sake of Him who died to save us. Amen.

SUNDAY MORNING.

Exodus xxxiii. — 7. And Moses took the tabernacle, and pitched it without the camp afar off from the camp, and called it the Tabernacle of the Congregation. And it came to pass, *that* every one which sought the Lord went out unto the tabernacle of the congregation which *was* without the camp.

8. And it came to pass, when Moses went out unto the tabernacle, *that* all the people rose up, and stood every man *at* his tent-door, and looked after Moses until he was gone into the tabernacle.

9. And it came to pass, as Moses entered into the tabernacle, the cloudy pillar descended, and stood *at* the door of the tabernacle, and *the* LORD talked with Moses.

10. And all the people saw the cloudy pillar stand *at* the tabernacle-door; and all the people rose up and worshipped, every man *in* his tent-door.

11. And the Lord spake unto Moses face to face, as a man speaketh unto his friend.

12. And Moses said unto the Lord, See, thou sayest unto me, Bring up this people; and thou hast not let me know whom thou wilt send with me. Yet thou hast said, I know thee by name, and thou hast also found grace in my sight.

13. Now therefore, I pray thee, if I have found grace in thy sight, show me now thy way, that I may know thee, that I may find grace in thy sight; and consider that this nation *is* thy people.

14. And he said, My presence shall go *with thee*, and I will give thee rest.

15. And he said unto him, If thy presence go not *with me*, carry us not up hence.

16. For wherein shall it be known here that I and thy people have found grace in thy sight? *Is it* not in that thou goest with us? So shall we be separated, I and thy people, from all the people that are upon the face of the earth.

17. And the Lord said unto Moses, I will do this thing also that thou hast spoken; for thou hast found grace in my sight, and I know thee by name.

18. And he said, I beseech thee, show me thy glory.

19. And he said, I will make all my goodness pass before thee, and I will proclaim the name of the Lord before thee; and will be gracious to whom I will be gracious, and will show mercy on whom I will show mercy.

20. And he said, Thou canst not see my face; for there shall no man see me, and live.

21. And the Lord said, Behold, *there is* a place by me, and thou shalt stand upon a rock;

22. And it shall come to pass, while my glory passeth by, that I will put thee in a cleft of the rock, and will cover thee with my hand while I pass by;

23. And I will take away mine hand, and thou shalt see my back parts; but my face shall not be seen.

Even the most spiritual religion cannot dispense with all forms of worship, and every symbol of faith. Though Jehovah was invisible, and no graven image was suffered to be made, yet the cloudy pillar represented his presence, and a sacred tent was erected, where all the people could see it, though none of them were permitted to approach it. Here Moses held communion with the Lord, separated from the camp by a cloud. Thus were maintained the sanctity of Jehovah and the authority of his servant. But Moses did not use this privilege of communion for his own advantage,

nor suffer it to inflate him with pride. It was as a humble suppliant for grace, and as an intercessor for the people, that he went into the presence of God. That presence, the sense of God's nearness and favor, was his sole reliance in his responsible task. But even Moses was not permitted to see God. The glory of his majesty and power, the splendor of light about him, the sapphire pavement under his feet,—these made no revelation of his essence; and not even this most favored servant could see his face. Only in Christ can we see the Father.

APPROPRIATE HYMNS,]

Prayer.

[Nos. 59, 145.

O Almighty Father, who dwellest in the light which no man can approach unto! look upon us in the face of thy blessed Son, who bore our sins in his own body on the tree, and receive us graciously, for the sake of Jesus Christ, our Saviour.

Many and great have been the favors bestowed on thy unworthy servants and on those belonging to us. Oh! cause us to see and feel thy goodness in all that thou hast given, and in all thou hast denied or taken from us. We praise thee for our creation, preservation, and for all the comforts and blessings of this present life, but more especially for the grace of our Christian calling in Christ Jesus, for thy long-suffering mercy and forgiveness, for the knowledge of thy truth and will, and for the blessed hope of everlasting life. We bless

thee for this holy day; for thy holy Church; for thy holy Word; for the house of prayer and the communion of saints; and pray that all the means of grace may this day minister to our spiritual good. O Lord! command thy blessing upon Zion, even life forevermore.

Give thy blessing, we beseech thee, to the schools, that all children may be brought up in the nurture and admonition of the Lord. And grant, O heavenly Father! that all we of this household may ever, as far as in us lies, promote thy glory, and the spiritual as well as temporal good of all men in this place; that thy name may be hallowed, thy kingdom come, and thy will be done among us as it is in heaven, for thy mercy's sake, through Jesus Christ our Lord. Amen.

SUNDAY EVENING.

John xiv. — 1. Let not your heart be troubled: ye believe in God; believe also in me.

2. In my Father's house are many mansions: if *it were* not so, I would have told you. I go to prepare a place for you.

3. And, if I go and prepare a place for you, I will come again and receive you unto myself; that where I am, *there* ye may be also.

4. And whither I go ye know, and the way ye know.

5. Thomas saith unto him, Lord, we know not whither thou goest; and how can we know the way?

6. Jesus saith unto him, I am the way, and the truth, and the life: no man cometh unto the Father but by me.

7. If ye had known me, ye should have known my Father also; and from henceforth ye know him, and have seen him.

8. Philip saith unto him. Lord show us the Father, and it sufficeth us.

9. Jesus saith unto him, Have I been so long time with you, and yet hast thou not known me, Philip? He that hath seen me hath seen the Father; and how sayest thou, *then*, Show us the Father?

10. Believest thou not that I am in the Father, and the Father in me? The words that I speak unto you, I speak not of myself; but the Father that dwelleth in me, he doeth the works.

11. Believe me that I *am* in the Father, and the Father in me; or else believe me for the very works' sake.

12. Verily, verily, I say unto you, He that believeth on me, the works that I do shall he do also; and greater *works* than these shall he do; because I go unto my Father.

13. And whatsoever ye shall ask in my name, that will I do, that the Father may be glorified in the Son.

14. If ye shall ask any thing in my name I will do *it*.

Was ever such love as this? A man, upon the eve of the most dreadful and ignominious suffering, setting aside his own sorrows, and giving comfort and hope to his friends; thinking only of their griefs, and providing for their consolation; yea, making his very sorrow the medium of their joy, his suffering the pathway to their glory! Ah! this is not the love of a mere suffering, dying man. By the works, that, through the whole course of his ministry, Jesus had done in the presence of his disciples, he was entitled to their recognition of his divinity. He is now about to resume the manifestation of that higher nature which had been veiled from human view. The Father dwelleth in him; and so all truth, all life, all salvation, centre in himself. He does not say, "I will show you the way, I will teach you the truth, I will lead you

unto life;" but I *am* the way, and the truth, and the life,—the only way, and yet the way for all: so that whoever will truly believe in Christ, and, by prayer, will take hold upon his promise, shall know his presence and his power. He will honor his own name, fulfil his own desire, in answering our petitions, and succeeding our efforts for his cause. But in announcing his divine glory, and his return to the Father, our Lord did not divorce himself from his human friends. Not heaven itself would suffice him, could he not have his redeemed there to share his joys. As for us he came, for us he died, so he has gone to the Father to prepare a place for us. What can trouble us with such love about us, such grace within us, such hope before us? Shall we not trust all to Him who is ready to give us all?

APPROPRIATE HYMNS,]

Prayer

[Nos. 76, 166.

O Thou who art the Way! we beseech thee to lead us; O Thou who art the Truth! we beseech thee to teach us; O Thou who art the Life! we beseech thee to preserve us unto the life everlasting. We thank thee, O God! that in Christ we may know thee as our Father, reconciling us unto thyself.

Transform us from day to day, and from week to week, more into the image of thy Son, that we may at last be presented faultless before the presence of thy glory with exceeding joy. We praise thee for this sabbath and all its blessings, at home and in thy house.

We pray for all who have worshipped with us this day. May grace, mercy, and peace be upon them, and upon the whole Israel of God! Extend thy cause and kingdom everywhere. May the glorious gospel of the grace of God speedily triumph over all the pride and wisdom and will-worship and delusion of man! Arise, O God! and plead thine own cause.

Bless this family. O Thou who didst bring

from the dead the Lord Jesus, that great Shepherd of the sheep, through the blood of the everlasting covenant! do thou make us all perfect to do thy will, working in us that which is well-pleasing in thy sight.

May our friends who are at a distance from us be protected and guarded by thy gracious providence! The Lord watch between them and us when we are absent one from another! May their names also be written in the Lamb's book of life! Teach us how to walk as pilgrims and strangers on the earth,—sojourners, as all our fathers were,—looking for that blessed hope, even the glorious appearing of the great God our Saviour. Oh! bring us at last to our Father's house in everlasting peace.

As the curtains of the night are now drawing around us, be pleased to grant us thy guardian care. Lying down in thy fear, may we awake in thy favor, fitted for all the calls and duties of a new day! And all this we ask for the sake of Jesus Christ, our only Saviour. Amen.

MONDAY.

Romans ii.—1. Therefore thou art inexcusable, O man! whosoever thou art, that judgest: for wherein thou judgest another thou condemnest thyself; for thou that judgest doest the same things.

2. But we are sure that the judgment of God is according to truth, against them which commit such things.

3. And thinkest thou this, O man! that judgest them which do such things, and doest the same, that thou shalt escape the judgment of God?

4. Or despisest thou the riches of his goodness and forbearance and long-suffering, not knowing that the goodness of God leadeth thee to repentance?

5. But, after thy hardness and impenitent heart, treasurest up unto thyself wrath against the day of wrath, and revelation of the righteous judgment of God;

6. Who will render to every man according to his deeds:

7. To them who, by patient continuance in well-doing, seek for glory and honor and immortality, eternal life;

8. But unto them that are contentious, and do

not obey the truth, but obey unrighteousness, indignation and wrath,

9. Tribulation and anguish, upon every soul of man that doeth evil; of the Jew first, and also of the Gentile;

10. But glory, honor, and peace to every man that worketh good; to the Jew first, and also to the Gentile:

11. For there is no respect of persons with God.

12. For as many as have sinned without law shall also perish without law, and as many as have sinned in the law shall be judged by the law,

13. (For not the hearers of the law *are* just before God, but the doers of the law shall be justified;

14. For when the Gentiles, which have not the law, do by nature the things contained in the law, these, having not the law, are a law unto themselves;

15. Which show the work of the law written in their hearts, their conscience also bearing witness, and *their* thoughts the meanwhile accusing, or else excusing, one another,)

16. In the day when God shall judge the secrets of men by Jesus Christ, according to my gospel.

Conscience in man attests the existence of a moral law above man, the reality of the distinction between right and wrong, and the certainty of a judgment and retribution for sin. As the brief phrase, "*I am*," expresses the consciousness of a distinct personal existence; and the phrase, "*I can*," or "*I will*," expresses the consciousness of the power of choice; so the phrase, "*I ought*," expresses the sense of obligation as a moral agent. This feeling of the *ought* gives pleasure or pain according as we obey it or act contrary to it. He who goes contrary to his conscience, must, sooner or later, suffer remorse for his wrong-doing. Men who have not the revealed law of God do have in their consciences the sense of obli-

gation to the self-same duties which that law commands; and even when they disregard truth, justice, honor, purity, fidelity, in their own actions, they exact these virtues from others toward themselves. But he who condemns another for theft, fraud, lying, murder, shows that he has in his own heart a law, a standard of right and wrong; and by that law he himself shall be judged. God deals with men according to their light; but all men have light enough to know the difference between right and wrong. God is patient towards sinners, and seeks to win them by his love; but, if they will not repent, the warnings of conscience shall be followed by the judgment of the last day.

APPROPRIATE HYMNS.]

Prayer.

[Nos. 21, 95, 169.]

O Almighty Father! look down from heaven upon us thy unworthy children, and hear us while we draw near to thee this morning in the Saviour's name. We thank thee, O God! for the blessings of the past night. Thou hast kept us safely during the hours of darkness. Thou hast watched over us when we could not watch ourselves; and thou hast brought us in peace to the beginning of another day. As thou hast been about our bed during the night, be thou also about our path this day.

We thank thee for the measure of health which we enjoy, for our family comforts, and for our many spiritual mercies. We bless thee, most of all, for giving us a Saviour. Oh that he may be precious to our souls! May we know him, and love him, and serve him! Enable each one of us now before thee to be his true and faithful follower.

O Lord! as we are entering upon the business and employments of another week, be with us in our going-out and coming-in. Give thine angels

charge concerning us. Keep us not only from outward transgressions, but also from inward and secret sins. May we be watchful over our hearts, and keep the door of our lips! When forbidden thoughts come into our minds, enable us to drive them out. Give us grace to correct our evil tempers. Make us kind and gentle one towards another; tender-hearted; forgiving one another, even as thou, for Christ's sake, hast forgiven us.

Enable us to practise during the week the holy lessons which were taught us on thy sacred day. Keep us constantly mindful how short our time is, and that we are drawing day by day nearer to the close of life. Oh that each day may find us holier and more heavenly-minded, growing in grace, more conformed to the image of Christ, and more meet for heaven! And grant, that, when our days on earth are ended, we may be received into thy presence, to dwell with thee forever, through the merits of Jesus Christ our Saviour. Amen.

TUESDAY.

Genesis iii. — 17. And unto Adam he said, Because thou hast hearkened unto the voice of thy wife, and hast eaten of the tree of which I commanded thee, saying, Thou shalt not eat of it; cursed is the ground for thy sake; in sorrow shalt thou eat of it all the days of thy life;

18. Thorns also and thistles shall it bring forth to thee; and thou shalt eat the herb of the field.

19. In the sweat of thy face shalt thou eat bread till thou return unto the ground; for out of it wast thou taken: for dust thou art, and unto dust shalt thou return.

20. And Adam called his wife's name Eve, because she was the mother of all living.

21. Unto Adam also and to his wife did the Lord God make coats of skins, and clothed them.

22. And the Lord God said, Behold, the man is become as one of us to know good and evil: and now, lest he put forth his hand, and take also of the tree of life, and eat, and live forever;

23. Therefore the Lord God sent him forth from the garden of Eden to till the ground from whence he was taken.

24. So he drove out the man; and he placed at the east of the garden of Eden cherubims, and a

flaming sword which turned every way, to keep the way of the tree of life.

Revelation xxii. — 1. And he showed me a pure river of water of life, clear as crystal, proceeding out of the throne of God and of the Lamb.

2. In the midst of the street of it, and on either side of the river, *was there* the tree of life, which bare twelve *manner of* fruits, and yielded her fruit every month; and the leaves of the tree *were* for the healing of the nations.

3. And there shall be no more curse: but the throne of God and of the Lamb shall be in it, and his servants shall serve him;

4. And they shall see his face, and his name *shall be* in their foreheads.

5. And there shall be no night there; and they need no candle, neither light of the sun; for the Lord God giveth them light: and they shall reign for ever and ever.

13. I am Alpha and Omega, the beginning and the end, the first and the last.

14. Blessed *are* they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city.

Man, placed under conditions the most favorable, and motives the most persuasive to obedience, sinned under the first temptation. Some test was important for his moral discipline: for every moral nature is the stronger for being subjected to trial, if it meets the trial without faltering; and, in this case, the test was as simple and light as could have been proposed. Nothing necessary to the support and comfort of Adam, nothing indispensable to his happiness, was denied to him. He had the use of the whole garden, with the exception of one single tree. That tree, with its forbidden fruit, was the symbol of the authority of God, who made him, and who had laden him with the gifts of his love. In seizing its fruit, he disowned that authority, slighted that love, and set up his own desire and will against the known will of his Father. For such wilful, inexcusable disobedience, the punish-

ment was none too severe. Death had been in the world before, in the animal creation; but man was now to know his first experience of it, and this not as the mere cessation of life, but an event full of pain, sorrow, and fear.

In the paradise of Middle Asia, man was under conditions of nature most favorable to an easy and happy life. Through his own fault, he was driven out from this to struggle with hardship and toil. But the second Adam, in bringing us redemption from sin, has brought us again relief from care and sorrow and death; and the Book of God, which opens with the story of the lost paradise, closes with the picture of paradise restored. There we shall be debarred nothing through fear of sin or death; for the Redeemer has promised, "To him that overcometh will I give to eat of the tree of life which is in the midst of the paradise of God."

APPROPRIATE HYMNS.]

Prayer.

[Nos. 72, 97, 99, 116.]

O God! we are sinners, and of a sinful race. We deserve thy righteous displeasure; yet do we draw nigh unto thee in the assurance of thy grace to help in every time of need. Thou dost supply all our need; yea, the greater our sense of need and helplessness, the more plenteous is thy grace, the more ready is thy help. For Christ's sake, hear and save us.

Thou madest us to lie down and rest in safety; thou callest us to rise up and rejoice as in newness of life. Oh! bless and furnish us abundantly, we beseech thee, for all that is before us this day, — our minds with strength, our hands with diligence, our hearts with love and devotion. May we be perfect as our Father in heaven is perfect in doing good unto all!

We beseech thee to have compassion on our infirmities, and to give us the constant assistance of thy Holy Spirit, that we may be effectually restrained from sin, and incited to our duty. Imprint upon our hearts such a dread of thy judgments, and such a grateful sense of thy goodness to us, as may make us both afraid and ashamed to offend thee. Above all, inspire us with the joy of being with Christ in his glory; and, having this hope in him, may we purify ourselves as he is pure!

Oh! keep this household in thy love; bless abundantly our friends, near or far away; minister of thy comforts to the sick and needy, succor the perishing, and save the lost. Guide us ever with thy counsel, and finally bring us unto thy rest, for the Redeemer's sake. Amen.

WEDNESDAY.

Genesis iv.—3. And, in process of time, it came to pass that Cain brought of the fruit of the ground an offering unto the Lord.

4. And Abel, he also brought of the firstlings of his flock, and of the fat thereof. And the Lord had respect unto Abel, and to his offering;

5. But unto Cain and to his offering he had not respect. And Cain was very wroth, and his countenance fell.

6. And the Lord said unto Cain, Why art thou wroth? and why is thy countenance fallen?

7. If thou doest well, shalt thou not be accepted? and, if thou doest not well, sin lieth at the door. And unto thee *shall be* his desire, and thou shalt rule over him.

8. And Cain talked with Abel his brother; and it came to pass, when they were in the field, that Cain rose up against Abel his brother, and slew him.

9. And the Lord said unto Cain, Where *is* Abel thy brother? And he said, I know not. *Am* I my brother's keeper?

10. And he said, What hast thou done? The voice of thy brother's blood crieth unto me from the ground.

11. And now *art* thou cursed from the earth,

which hath opened her mouth to receive thy brother's blood from thy hand.

12. When thou tillest the ground, it shall not henceforth yield unto thee her strength: a fugitive and a vagabond shalt thou be in the earth.

13. And Cain said unto the Lord, My punishment *is* greater than I can bear.

I John iii.—10. In this the children of God are manifest, and the children of the Devil: whosoever doeth not righteousness is not of God, neither he that loveth not his brother.

11. For this *is* the message that ye heard from the beginning, that we should love one another.

12. Not as Cain, *who* was of that Wicked One, and slew his brother. And wherefore slew he him? Because his own works were evil, and his brother's righteous.

13. Marvel not, my brethren, if the world hate you.

14. We know that we have passed from death unto life, because we love the brethren. He that loveth not *his* brother abideth in death.

15. Whosoever hateth his brother is a murderer; and ye know that no murderer hath eternal life abiding in him.

How swift in its descent is apostasy from God! Sin begets crime. The child of God, who had sinned against his Father, now sees his own child guilty of the crime of murder. All sin and crime come of casting off the fear of the Lord; and the most pleasurable beginning of transgression may lead to the most fearful ending. There was something, no doubt, in the spirit of Cain,—perhaps a self-righteous spirit, as contrasted with the humility of Abel,—which rendered his offering unacceptable. Jehovah taught him that even acts of worship might be perverted to sin by an evil heart. "If thou doest

well, shalt thou not be accepted?" The way of access to God was open to him by faith equally with his brother Abel. "But, if thou doest not well, sin lieth at the door;" crouches like a wild beast, ready to spring upon its prey. Its desire shall be unto thee: sin longs to possess thee; and, by yielding, thou shalt rule over it; appropriate it to thy service; though, in reality, sin would become his master. How sad and dreadful may be the consequence of yielding to passion, envy, jealousy, pride, or any form of selfishness! Let us pray God to keep us from every sin, and to save us from ourselves.

APPROPRIATE HYMNS.]

Prayer.

[Nos. 63, 67, 96.

O God, our heavenly Father! we come to thee in our need; for thou alone art able to succor us: we come to thee in our weakness; for thou alone canst give us strength: we come to thee in our sins; for thou alone canst pardon, heal, and save us. Have mercy upon us, O Lord! for the sake of thy Son, our Saviour Jesus Christ; and suffer us never to fall away from thee.

Thou art good, and doest good continually; and thy tender mercies are over all thy works. Thou didst create us to be blessed in each other and in thyself, to dwell in love, and so to dwell in God: oh! keep us ever in thy love. We bless thee for thy watchful providence over us in our persons, in our family, in our home, in all that pertains to our well-being; and, we beseech thee, grant unto us, this day, health and prosperity, and preserve us from all harm and danger. Keep us from all impatience and anger, from envy and jealousy,

from every evil lust. Keep our hearts from the thought of evil, and our lips from speaking guile; keep our feet from falling, our eyes from tears, our souls from death. Grant us grace to be faithful in all the offices and relations of life. May we study to be helpful to each other, be patient of each other's infirmities, and rejoice in each other's prosperity! Let no selfishness disturb our peace. [May parents and children, brothers and sisters, all be joined together in the household of faith!] And may the love that blesses our earthly home interpret to us the love of our Father in heaven, and draw us toward the better home! We make supplication for all men; beseeching thee, the Father of all, to dispense unto all thy mercies according to their several conditions and necessities, and to show forth thy salvation in all the earth, through Christ our Lord. Amen.

THURSDAY.

I Samuel ii. — 1. And Hannah prayed, and said, My heart rejoiceth in the Lord, mine horn is exalted in the Lord; my mouth is enlarged over mine enemies; because I rejoice in thy salvation.

2. *There is none holy as the Lord; for there is none beside thee: neither is there any rock like our God.*

6. The Lord killeth, and maketh alive; he bringeth down to the grave, and bringeth up.

7. The Lord maketh poor, and maketh rich; he bringeth low, and lifteth up.

8. He raiseth up the poor out of the dust, and lifteth up the beggar from the dunghill, to set *them* among princes, and to make them inherit the throne of glory; for the pillars of the earth *are* the Lord's, and he hath set the world upon them.

9. He will keep the feet of his saints, and the wicked shall be silent in darkness; for by strength shall no man prevail.

10. The adversaries of the Lord shall be broken to pieces; out of heaven shall he thunder upon them: the Lord shall judge the ends of the earth;

and he shall give strength unto his king, and exalt the horn of his anointed.

Luke i. — 46. And Mary said, My soul doth magnify the Lord,

47. And my spirit hath rejoiced in God my Saviour.

48. For he hath regarded the low estate of his handmaiden; for, behold, from henceforth all generations shall call me blessed.

49. For he that is mighty hath done to me great things; and holy *is* his name.

50. And his mercy *is* on them that fear him, from generation to generation.

51. He hath showed strength with his arm; he hath scattered the proud in the imagination of their hearts.

52. ~~He~~ He hath put down the mighty from *their* seats, and exalted them of low degree.

53. He hath filled the hungry with good things, and the rich he hath sent empty away.

54. He hath holpen his servant Israel, in remembrance of *his* mercy;

55. As he spake to our fathers, to Abraham, and to his seed forever.

These two holy women, Hannah and Mary, were moved to a like song of thanksgiving for the birth of a son. Probably Hannah had hoped that her son would prove to be the promised Messiah. Many mothers in Israel cherished that hope concerning their sons: and the angel said to Mary, "Hail, thou that art highly favored; blessed art thou among women."

The song of the Virgin Mary is an answer to those who claim for her divine honors, and exalt her above Christ himself. She did not believe herself to be either divine or immaculate. Neither in her most exalted frame of thanksgiving, while anticipating the honors that should come to her in all after-times as the mother of Jesus, did she presume to call herself "the mother of God." Humility, gratitude, trust, devotion, are graces for which Mary is conspicuous in the gospel history. There is no authority there for regarding the Virgin Mary as

excepted from the universal experience of the race as subjects of sin, nor for magnifying her character and influence as a saint and an intercessor. More than once did Jesus himself declare, that to do the will of his Father, to hear the word of God and keep it, was of more account than to have been his mother. Yet, while we shun idolatrous veneration, the Virgin Mary is entitled to our respectful regard as the ideal of true womanhood. Her modesty and discretion under the most trying conditions, her devout waiting upon God in secret silent meditation, her motherly tenderness and care for the child committed to her from heaven, her open faith in Jesus before he had disclosed his supernatural power, her strength of character and self-control as she stood before the cross, even as the sword pierced her soul, and her devotion to duty under all trials, — these are virtues and graces of character, for the example of which all nations shall call her blessed.

APPROPRIATE HYMNS.]

Prayer.

[Nos. 21, 130, 145.]

O God, the Father of all the families of men! we thank thee for thy great love in the gift of children; for all the joy they bring with them; for all the good thou dost prepare for them and by them. [May the children of this family be thine in the covenant of thy love, and grow up in the household of faith!]

O Lord! we adore thee as God over all, blessed forevermore. Thou art the Former of our bodies, and the Father of our spirits; the God in whom we live and move, and have our being. All we are and all we have is derived from thee. There is nothing which we have that we have not received. Oh! give us the blessing of grateful hearts. Let thy Spirit be our teacher; let thy Word be our guide; let thy will be our sovereign motive; let

thy glory be our final end. We bring thee thanks for the rest and refreshment of sleep, and for the comforts of the morning. Guide, keep, and prosper us this day. Bless all connected with us by whatever tie. May our ever-present God be with them, guiding them by his grace, defending them from temptation, fitting them by his providence for the varied duties of the present life, and for the joys of his saints in glory everlasting!

Bless the lambs of thy flock. We commend them to the Great Shepherd of the sheep, beseeching him to make them perfect, and to fold them in the arms of his mercy. We leave ourselves, O God! in thy hands. May all our doings this day, begun, carried on, and ended in thee, redound, through Jesus, to thy praise and glory! Amen.

FRIDAY.

Luke ii.—22. And, when the days of her purification according to the law of Moses were accomplished, they brought him to Jerusalem to present *him* to the Lord;

24. And to offer a sacrifice according to that which is said in the law of the Lord, A pair of turtle-doves, or two young pigeons.

25. And behold there was a man in Jerusalem, whose name *was* Simeon; and the same man *was* just and devout, waiting for the consolation of Israel; and the Holy Ghost was upon him.

26. And it was revealed unto him by the Holy Ghost that he should not see death before he had seen the Lord's Christ.

27. And he came by the Spirit into the temple; and when the parents brought in the child Jesus to do for him after the custom of the law,

28. Then took he him up in his arms, and blessed God, and said,

29. Lord, now lettest thou thy servant depart in peace, according to thy word:

30. For mine eyes have seen thy salvation,

31. Which thou hast prepared before the face of all people;

32. A light to lighten the Gentiles, and the glory of thy people Israel.

33. And Joseph and his mother marvelled at those things which were spoken of him.

34. And Simeon blessed them, and said unto Mary his mother, Behold, this *child* is set for the fall and rising again of many in Israel, and for a sign which shall be spoken against;

35. (Yea, a sword shall pierce through thine own soul also;) that the thoughts of many hearts may be revealed.

36. And there was one Anna, a prophetess, the daughter of Phanel, of the tribe of Aser: she was of a great age, and had lived with an husband seven years from her virginity.

37. And she *was* a widow of about fourscore and four years, which departed not from the temple, but served *God* with fastings and prayers night and day.

38. And she, coming in that instant, gave thanks likewise unto the Lord, and spake of him to all them that looked for redemption in Jerusalem.

Too poor to bring a lamb for sacrifice, the mother of our Lord brought him to the temple with the humble offering of a pair of doves,—all unconscious as yet that she was carrying in her arms the Lamb of God, whose sacrifice should supersede the sacrifices of the law, and take away the sin of the world. But Simeon's devout and spiritual interpretation of the prophecies had prepared him for the Messiah; and he foresaw in this child both the hope of Israel and her reproach and condemnation.

A little while ago, enthusiasm for the Prince Imperial was a mode of devotion to the dynasty of Napoleon, a revelation of the thoughts of the heart touching the government. How many hoped to rise by attaching themselves to his fortunes

who have fallen into reproach and peril now that his name has become "a sign to be spoken against"! There was not a prouder woman in Europe than Eugénie, as mother and teacher of a future emperor; but how the sword has pierced her soul!

Much more in the spiritual world does the Son of Mary, "who was everywhere spoken against" by his own people, now reveal the thoughts of men concerning the kingdom of God. By his life and works, by his doctrine and commands, by his cross and his resurrection, Jesus is the touchstone of hearts, the revealer of character; and by their treatment of him must all men rise or fall. Oh! let us acknowledge him our Lord, that we may know him as our Saviour.

APPROPRIATE HYMNS.]

Prayer.

[Nos. 130, 147, 162.

Our Father in heaven, we bless thee that thou dost make the household an object of thy special love and care. O Thou who in the beginning didst constitute the family in unity and love, to be the channel of thy grace from generation to generation; Thou who didst establish thy covenant with Abraham, making sure thy mercies unto his seed; and by thy gospel dost encourage parents to dedicate their children unto thee! we beseech thee to acknowledge as thine own the children of this household who are called by thy name. May they ever be to their parents a cause of thankfulness and joy! If trouble and sorrow shall come to them, or to any of us, oh! grant us all grace to accept thy holy will, and to bear with patience the trials of our lot. If men shall speak evil of us, or do us wrong, help us to remember thy holy child Jesus, and to have the spirit of meekness and forgiveness. We bless thee, Lord, that thou hast

provided consolations for old age; that the promises and hopes of thy gospel remain to cheer those, who, like Simeon and Anna, have waited upon thee in prayer and holy living. So may our lives be filled with thy light, and end in thy peace.

O God, our reconciled Father in Christ! we come to thee as thine own children to thank thee for thy great mercies. We lay down and slept, and arose in safety; for thine arms were around us. We bless thee for our food and raiment, for our affections and comforts, for all that makes this present life to be desired; but, above all, we bless thee for our place in thy family by redemption through Jesus Christ thy Son. Oh, may we live by faith in him; may we increase in union with him; may we this day, and every day, become more and more like him, till we shall see him as he is, and be changed into his perfect likeness!

All which we ask in his name. Amen.

SATURDAY.

Exodus xxiii. — 14. Three times thou shalt keep a feast unto me in the year.

15. Thou shalt keep the feast of unleavened bread (thou shalt eat unleavened bread seven days, as I commanded thee, in the time appointed of the month Abib; for in it thou camest out from Egypt; and none shall appear before me empty);

16. And the feast of harvest, the first-fruits of thy labors, which thou hast sown in the field; and the feast of ingathering, *which is* in the end of the year, when thou hast gathered in thy labors out of the field.

17. Three times in the year all thy males shall appear before the Lord God.

Luke ii. — 40. And the child grew, and waxed strong in spirit, filled with wisdom; and the grace of God was upon him.

41. Now, his parents went to Jerusalem every year at the feast of the passover.

42. And, when he was twelve years old, they went up to Jerusalem after the custom of the feast.

43. And, when they had fulfilled the days, as they returned the child Jesus tarried behind in Jerusalem; and Joseph and his mother knew not of it.

44. But they, supposing him to have been in the company, went a day's journey; and they sought him among *their* kinsfolk and acquaintance.

45. And, when they found him not, they turned back again to Jerusalem, seeking him.

46. And it came to pass, that after three days they found him in the temple, sitting in the midst of the doctors, both hearing them and asking them questions.

47. And all that heard him were astonished at his understanding and answers.

48. And, when they saw him, they were amazed: and his mother said unto him, Son, why hast thou thus dealt with us? behold, thy father and I have sought thee sorrowing.

49. And he said unto them, How is it that ye sought me? wist ye not that I must be about my Father's business?

50. And they understood not the saying which he spake unto them.

51. And he went down with them, and came to Nazareth, and was subject unto them; but his mother kept all these sayings in her heart.

52. And Jesus increased in wisdom and stature, and in favor with God and man.

The "day's journey," mentioned in verse 44, must not be measured by modern standards. In the East, a caravan setting out upon a march of several days would commonly start after noon, and go only a few miles before encamping for the first night. This short stage enables the company to review its stores, and make sure that nothing is wanting or left behind.

Three special feasts were enjoined upon the Jews; and once a year certainly, at the feast of unleavened bread, every male made it a point to go up to Jerusalem. So great was the crowd at the Passover, and such the confusion at starting, that Joseph and Mary might very naturally have begun the journey without missing Jesus, taking it for granted that he was in the party with relatives or neighbors. In Jerusalem there was no police-station at which they could make inquiries, no town-crier whom they could send out to search for the lost child, no

newspaper in which they could advertise for him. The city was still thronged with strangers; and the temple was the last place where they would think of looking: so the search lasted over two days.

In the temple-porches, the scribes gave instruction in the law; and here the child asked and answered questions, while the bystanders heard him with amazement. But how true to nature it was that his mother, instead of joining in this admiration, should give vent to her sorrow, and that the very intensity of her love and grief should give a tone of chiding to her first utterance! The answer of Jesus marks the dawning consciousness of his divine mission. But how beautiful an example he gave of filial love and obedience! That he *grew* in wisdom and stature shows how completely human was his nature; that he increased in favor with God and man shows how divine was the life within.

APPROPRIATE HYMNS,]

Prayer.

[Nos. 142, 148.

O Thou who didst humble thyself to be born of a virgin, the everlasting Son of the Father, the Prince of peace! we bless and adore thee for thy grace, and compassion for us sinners. We give thanks unto the Father, who so loved the world that he gave his only-begotten Son, that whosoever believeth in him should not perish, but have everlasting life; we praise and worship the Son, who took upon him our nature that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works. Oh! grant us, we beseech thee, thy peace, through the forgiveness of sin, reconciliation with God, and the indwelling of the Spirit, that we may glorify and praise thee in our lives for all that we have heard and seen of thy grace.

[May the children of this family remember that Jesus came as a little child to bless them! may they give their hearts to his love!] and may we all, in the spirit of little children, love and serve Him who came into the world to save sinners! And, oh, may the world be saved! may all men come to Christ! may peace reign on earth, and goodwill bind all hearts together for the glory of God!

We bless thee, Lord, that thine angels have kept watch over us in the night. We pray that the love that has defended us may go with us this day and always. Grant us thy peace, — that peace which the world cannot give. And to Father, Son, and Holy Spirit, will we ascribe all honor and glory. Amen.

SUNDAY MORNING.

Exodus xvii.—1. And all the congregation of the children of Israel journeyed from the wilderness of Sin, after their journeys, according to the commandment of the Lord, and pitched in Rephidim; and *there was* no water for the people to drink.

2. Wherefore the people did chide with Moses, and said, Give us water that we may drink. And Moses said unto them, Why chide ye with me? wherefore do ye tempt the Lord?

3. And the people thirsted there for water; and the people murmured against Moses, and said, Wherefore *is* this *that* thou hast brought us up out of Egypt to kill us and our children and our cattle with thirst?

4. And Moses cried unto the Lord, saying, What shall I do unto this people? they be almost ready to stone me.

5. And the Lord said unto Moses, Go on before the people, and take with thee of the elders of Israel; and thy rod, wherewith thou smotest the river, take in thine hand, and go.

6. Behold, I will stand before thee there upon the rock in Horeb; and thou shalt smite the rock, and there shall come water out of it, that the peo-

ple may drink. And Moses did so in the sight of the elders of Israel.

7. And he called the name of the place Massah, and Meribah, because of the chiding of the children of Israel, and because they tempted the Lord, saying, Is the Lord among us, or not?

8. Then came Amalek, and fought with Israel in Rephidim.

9. And Moses said unto Joshua, Choose us out men, and go out, fight with Amalek: to-morrow I will stand on the top of the hill, with the rod of God in mine hand.

10. So Joshua did as Moses had said to him, and fought with Amalek; and Moses, Aaron, and Hur went up to the top of the hill.

11. And it came to pass, when Moses held up his hand, that Israel prevailed; and, when he let down his hand, Amalek prevailed.

12. But Moses' hands *were* heavy; and they took a stone and put *it* under him, and he sat thereon: and Aaron and Hur stayed up his hands, the one on the one side, and the other on the other side; and his hands were steady until the going-down of the sun.

13. And Joshua discomfited Amalek and his people with the edge of the sword.

"Why chide ye with me?" Because it is so much easier to find fault with man than to put faith in God; so much more natural to complain than to pray. To complain is to take the attitude of demanding one's rights; to pray, that of entreating for favors. In all this the children of Israel only acted out our common human nature; and the most humiliating moral of the story is, that the multiplication of favors tends to render the recipient exacting, and even querulous, when things do not altogether suit him. The people grew arrogant and violent; and Moses was driven to the last extremity of faith. He was near the scene of the burning bush,

where first his rod was made the symbol of Jehovah's power. Without that rod he could work no miracle; for it was also the symbol of his own dependence, reminding him that he must never detach himself from God, or assume to do any thing in his own name and strength. Hence, in the battle with the Amalekites, the fierce descendants of Esau, while Joshua and his picked men must fight out the day, the victory was made to depend upon the exaltation of Jehovah by the uplifted rod. The stream here opened proved an unfailing supply; and Paul makes the rock a type of Christ, from whose ever-present, all-satisfying fulness our souls may daily drink.

APPROPRIATE HYMNS,]

Prayer.

[Nos. 3, 50, 155.

This is the day which the Lord hath made: we will rejoice and be glad in it. Draw thou near to us, O God our Saviour! as we draw near to thee. Whom have we in heaven but thee? and there is none upon earth that we desire besides thee. May we this day see thy glory as we have seen thee within thy holy temple! May our manifold privileges further our sanctification! May the fountain of living waters comfort and refresh our souls! and may it cheer us through all the pilgrimage of life! May every temporal mercy which gladdens our lot be sweetened and hallowed and endeared by the thought that it comes to us through Jesus! May blessings and trials, comforts and crosses, health and sickness, joy and sorrow, bring us only nearer him, and redound to the glory of his great name! Subdue whatever is inconsistent with his mind and will; repress all vain imaginations; crucify every lingering sin. May our hearts become holy temples, and our lives living sacrifices!

We bless thee for all the mercies of the week that is now past. Day by day thou hast supplied our wants; night by night thou hast watched over us and defended us. Oh! give us hearts of thankfulness, as the children of thy love.

We pray for the poor, the afflicted, the bereaved, and the dying. O thou Comforter of all that are cast down! do thou heal their sorrows, bind up their wounds. To the friendless do thou prove a friend. In the multitude of their thoughts within them, may thy comforts delight their souls!

We commend our friends, and all belonging to us, implicitly to thy sovereign care. May the pillar of thy presence go continually before them! Guide them by thy counsel. Fit them for living and for dying. May all our souls be consecrated with their undivided energies to the glory of Him who gave himself for us!—to whom, with the Father and the Spirit, be glory everlasting. Amen.

SUNDAY EVENING.

Psalm lxxviii. — 18. And they tempted God in their heart by asking meat for their lust.

19. Yea, they spake against God; they said, Can God furnish a table in the wilderness?

20. Behold, he smote the rock, that the waters gushed out, and the streams overflowed: can he give bread also? can he provide flesh for his people?

21. Therefore the Lord heard *this*, and was wroth: so a fire was kindled against Jacob, and anger also came up against Israel.

I Corinthians x. — 1. Moreover, brethren, I would not that ye should be ignorant how that all our fathers were under the cloud, and all passed through the sea;

2. And were all baptized unto Moses in the cloud and in the sea;

3. And did all eat the same spiritual meat;

4. And did all drink the same spiritual drink (for they drank of that spiritual Rock that followed them; and that Rock was Christ).

5. But with many of them God was not well pleased; for they were overthrown in the wilderness.

6. Now, these things were our examples, to the

intent we should not lust after evil things, as they also lusted.

7. Neither be ye idolaters, as *were* some of them: as it is written, The people sat down to eat and drink, and rose up to play.

8. Neither let us commit fornication, as some of them committed, and fell in one day three and twenty thousand.

9. Neither let us tempt Christ, as some of them also tempted, and were destroyed of serpents.

10. Neither murmur ye, as some of them also murmured, and were destroyed of the destroyer.

11. Now, all these things happened unto them for ensamples; and they are written for our admonition, upon whom the ends of the world are come.

12. Wherefore let him that thinketh he standeth take heed lest he fall.

13. There hath no temptation taken you but such as is common to man: but God *is* faithful, who will not suffer you to be tempted above that ye are able; but will with the temptation also make a way to escape, that ye may be able to bear *it*.

14. Wherefore, my dearly beloved, flee from idolatry.

15. I speak as to wise men: judge ye what I say.

It was a tradition of the Jews, that the rock smitten by Moses at Horeb followed the Israelites in their journeyings, and gave forth water all the way. There is a presumption that the stream then opened continued to flow, inasmuch as from that time there is little mention of murmuring for water. This ever-flowing river was a type of the life that comes to us from Christ. The apostle is warning his readers against a vain confidence in the Christian sacraments, which might expose them to their former habits of idolatry, if it did not betray them into an abuse of the sacraments themselves, in the manner of their old pagan rites. "Their peril lay in their false security: they were tempted to think that all things were

safe to do because all things were lawful. They were ready to rest satisfied with the knowledge that they were God's people and God's Church. He shakes this sense of safety by reminding them that the ancient Church of Israel fell, although they had the same privileges."

When Israel passed through the Red Sea, they renounced Egypt, as in baptism we renounce the world; they committed themselves to follow Moses, as we to follow Christ. They had the manna and the stream as symbols of the bread of heaven and the water of life in Christ; but none of these things could save them. Let their fate be our warning, — to shun temptation, to avoid self-confidence, and cling to God in humble faith.

APPROPRIATE HYMNS,]

Prayer.

[Nos. 98, 143, 172.

We give thanks to thee our Father, ho, y, excelling all things, Creator of all, who hast granted to us the blessings and privileges of this holy day; who hast opened to us, in Christ Jesus our Lord, the way of life; who hast showed us the path by which we may ascend to heaven; who hast bestowed upon us a multitude of good things. O Lord! preserve to us the gifts of thy grace, and grant that they may not be for our greater condemnation, but for the strengthening of our souls and the purification of our bodies; that we may live in thee, and fulfil our duties in righteousness all the days of our lives; that thy name may be glorified in us; and that we may ever render glory and praise to thee, with all the company of thy saints, through Jesus Christ, our blessed Lord and Saviour.

O Lord, thou keeper of Israel, who never sleepest nor sleepest! be pleased in thy mercy to

watch over us this night, and make us ever mindful of our last hour, that we may then rest in thee.

O Lord! we most humbly beseech thee to hearken graciously unto the prayers and accept the praises which have been offered unto thee this day by thy holy Church throughout the world. Bless, O Lord! thy whole Church; and grant that all who confess thy holy name may agree in the truth of thy holy Word, and, departing from all iniquity, may devoutly serve thee in all good works to their lives' end; that we with them, and they with us, and with all those that are departed in thy most holy faith, may inherit thine everlasting kingdom, and enter into that rest which thou hast reserved for thy people, through the merits of Jesus Christ our Lord, who liveth and reigneth with thee and the Holy Ghost, one God, blessed forever. Amen.

MONDAY.

Isaiah lxi. — 1. The Spirit of the Lord God *is* upon me; because the Lord hath anointed me to preach good tidings unto the meek; he hath sent me to bind up the broken-hearted, to proclaim liberty to the captives, and the opening of the prison to *them that are bound*;

2. To proclaim the acceptable year of the Lord, and the day of vengeance of our God; to comfort all that mourn;

3. To appoint unto them that mourn in Zion, to give unto them beauty for ashes, the oil of joy for mourning, the garment of praise for the spirit of heaviness; that they might be called Trees of righteousness, The planting of the Lord, that he might be glorified.

Matthew v. — 1. And, seeing the multitudes, he went up into a mountain; and, when he was set, his disciples came unto him.

2. And he opened his mouth, and taught them, saying,

3. Blessed *are* the poor in spirit; for theirs is the kingdom of heaven.

4. Blessed *are* they that mourn; for they shall be comforted.

5. Blessed *are* the meek; for they shall inherit the earth.

6. Blessed *are* they which do hunger and thirst after righteousness; for they shall be filled.

7. Blessed *are* the merciful; for they shall obtain mercy.

8. Blessed *are* the pure in heart; for they shall see God.

9. Blessed *are* the peace-makers; for they shall be called the children of God.

10. Blessed *are* they which are persecuted for righteousness' sake; for theirs is the kingdom of heaven.

11. Blessed are ye when *men* shall revile you, and persecute *you*, and shall say all manner of evil against you falsely, for my sake.

12. Rejoice, and be exceeding glad; for great is your reward in heaven: for so persecuted they the prophets which were before you.

This wonderful discourse was delivered, in all probability, from one of the hills that border the Plain of Esdraelon, and in the vicinity of the Lake of Galilee. Such a site would be central to the multitudes that thronged to Jesus from that whole region; and the marvellous beauty of the scenery might well suggest the allusions to Nature in the sermon. But the religion of Christ was so spiritual in its character and aim, that no sacredness was attached to the places where his words of truth and life were spoken. He opened this sermon with a series of benedictions, bestowed upon all who shall put themselves in character to receive them: the *poor*, not simply in condition, nor because of this, but in *spirit*, humble in their own esteem, humble before God because of sin, — these, and not those who pride themselves upon their gifts, or are ambitious of place and reward, shall have the kingdom of heaven; those whose hearts have been touched with sorrow — above all, with the sorrow of repentance — shall find heavenly comfort; the

meek, biding their time, shall see the triumph of goodness in the earth; they who long for conformity to the will of God, as the hungry for food, and the thirsty for drink, shall be satisfied with his likeness; they who are compassionate toward the needy, merciful to enemies, gracious to all, shall find mercy in their time of need; they who strive after inward holiness shall attain to the vision of God; they who study to promote peace and good-will among men shall be acknowledged by God as his children; they who are so upright in their walk, so devoted to righteousness, so loyal to truth and to Christ, that for this they incur the malice and abuse of men, shall receive the reward of their faithfulness in the peace and blessedness of heaven. These characteristics are not isolated virtues, to be taken up as meritorious works: they are all the fruits and signs of one inner spirit of loving, filial devotion to God. He who has this has within himself the fountain of all blessedness for time and for eternity.

APPROPRIATE HYMNS,]

Prayer.

[Nos. 9, 53, 187.

O Lord Jesus! we do hunger for thy Word; we do thirst for thy Spirit. Weak, empty, perishing in ourselves, we cry unto thee for the bread of heaven, for the water of life. With longings for good that this world can never satisfy, we turn to thy fulness that we also may be filled. Confessing our folly in forsaking thee, mourning our sin in grieving thee, we come with broken and contrite hearts, and entreat thee to grant us forgiveness, comfort, and peace. Oh! strengthen us to resist temptation, to overcome evil, to renounce the world. We beseech thee, show us the Father; make us pure in heart, that we may see God.

Most merciful God, who in Jesus Christ thy Son hast revealed thyself as our reconciling Father, grant us grace, we beseech thee, to be followers of God as dear children. [May the children of this family love and obey the precepts of thy gospel, and

follow the example of their Lord and Saviour!] And, oh, may the numbers of thy children be multiplied throughout the world, until the whole family of man shall be made one in Christ Jesus! Bless the peace-makers, and let the nations learn war no more. Have compassion, O Lord! upon the poor and the sorrowing; deliver the persecuted and the oppressed; have mercy upon all prisoners and captives. Grant us grace to endure with patience any trials and afflictions that may come upon us for thy cause, and to conquer the world by faith. And do thou, O Lord! forgive our enemies, and forgive us as we forgive them. O Lord our Preserver, who hast kept us through the perils of the night! keep us from evil this day and always; and finally bring us unto thy heavenly kingdom, through Jesus Christ, our Mediator and Redeemer. Amen.

TUESDAY.

Matthew v. — 13. Ye are the salt of the earth; but, if the salt have lost his savor, wherewith shall it be salted? It is thenceforth good for nothing but to be cast out, and to be trodden under foot of men.

14. Ye are the light of the world. A city that is set on a hill cannot be hid.

15. Neither do men light a candle and put it under a bushel, but on a candlestick; and it giveth light unto all that are in the house.

16. Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven.

17. Think not that I am come to destroy the law or the prophets: I am not come to destroy, but to fulfil.

18. For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law till all be fulfilled.

19. Whosoever, therefore, shall break one of these least commandments, and shall teach men so, he shall be called the least in the kingdom of

heaven; but whosoever shall do and teach *them*, the same shall be called great in the kingdom of heaven.

20. For I say unto you, That, except your righteousness shall exceed *the righteousness* of the scribes and Pharisees, ye shall in no case enter into the kingdom of heaven.

21. Ye have heard that it was said by them of old time, Thou shalt not kill; and whosoever shall kill shall be in danger of the judgment:

22. But I say unto you, That whosoever is angry with his brother without a cause shall be in danger of the judgment; and whosoever shall say to his brother, *Raca*, shall be in danger of the council; but whosoever shall say, *Thou fool*, shall be in danger of hell-fire.

23. Therefore, if thou bring thy gift to the altar, and there rememberest that thy brother hath aught against thee,

24. Leave there thy gift before the altar, and go thy way; first be reconciled to thy brother, and then come and offer thy gift.

Concerning the salt used in Syria, Dr. W. M. Thomson, in his "Land and Book," says, "It is obtained from marshes along the seashore, or from salt lakes in the interior, which dry up in summer. Not a little of it is so impure, that it cannot be used at all; and such salt soon effloresces, and turns to dust. It is not only good for nothing itself, but it destroys all fertility wherever it is thrown. No man will allow it to be thrown into his field; and the only place for it is the street, and there it is cast to be trodden under foot of men." A sad picture, this, of religious teachers, who, having made a show of piety, have lost its vitality, and are disowned by the Church, and despised by the world! A sad picture of all who apostatize from the Christian confession and life! On the contrary, a consistent Christian life is like a light which illuminates every thing around it; and a church of holy men is like the cities of Palestine, built on the hills, whose white walls and

pinnales glitter afar. The light of Christ's disciples shines, not for ostentation, but to the glory of God: it is the light of inward principle, the light of Christ's presence in the soul; and their lives are radiant with holy deeds because the light of holy love shines through every action. The distinction between the forms of morality and the fruits of spiritual life is strongly marked in modes of dealing with those who injure us. Some will technically observe the law as to outward moralities, but will sin against its spirit and intent in word and in heart. But a true Christian will cherish in his heart the spirit of forgiveness, and will guard his words, his feelings, his thoughts, as sacredly as his actions. Christ stripped the law of the formalities of tradition and custom; but he did not abrogate it: on the contrary, he filled out its inner spirit, and gave us an example of perfect holiness and love, which is the Light of the world, the Light of life.

APPROPRIATE HYMNS,]

Prayer.

[Nos. 40, 89, 134.

Create in us a clean heart, O God! and renew a right spirit within us. So purify us by thy grace that we shall shine as lights in the world, holding forth the word of life. We bless thee for thy loving care, for rest and safety in the night, for the comfort and promise of the morning. O heavenly Father! we beseech thee to look with favor upon this family. May each of us in our respective stations truly serve thee! May we do unto others as we would that they should do unto us! May we be true and just in all our dealings! May we bear no hatred nor malice in our hearts! May we be honest and upright in our daily conduct! May we keep our tongues from evil, and our lips from speaking guile!

May thy word be precious to our souls! May it be sweet to our taste; yea, sweeter than honey to our mouth! May we love its precepts, under-

stand its doctrines, and rest upon its promises! Give us grace, that we may be established in the truth, and be doers of thy word, and not hearers only, deceiving our own selves. Whenever we read the Holy Scriptures, be thou thyself our teacher. Sow the seed of eternal life in our hearts, and enable us to bring forth fruit, to the glory of thy name, and the comfort of our souls.

[O Lord! grant unto the children of this household the teaching of thy Spirit, the guidance of thy providence, that they may walk in the way of wisdom and of life.]

Defend us with thy heavenly grace, that we may continue thine forever, and daily increase in thy Holy Spirit more and more, until we come unto thine everlasting kingdom, through the merits of Jesus Christ our Lord. Amen.

WEDNESDAY.

Proverbs iv.—14. Enter not into the path of the wicked, and go not in the way of evil *men*.

15. Avoid it, pass not by it, turn from it, and pass away.

20. My son; attend to my words; incline thine ear unto my sayings.

21. Let them not depart from thine eyes; keep them in the midst of thine heart.

22. For they *are* life unto those that find them, and health to all their flesh.

23. Keep thy heart with all diligence; for out of it *are* the issues of life.

24. Put away from thee a froward mouth, and perverse lips put far from thee.

25. Let thine eyes look right on, and let thine eyelids look straight before thee.

26. Ponder the path of thy feet, and let all thy ways be established.

27. Turn not to the right hand nor to the left: remove thy foot from evil.

Matthew v.—29. If thy right eye offend thee, pluck it out, and cast *it* from thee; for it is profitable for thee that one of thy members should perish, and not *that* thy whole body should be cast into hell.

30. And, if thy right hand offend thee, cut it off, and cast *it* from thee; for it is profitable for thee that one of thy members should perish, and not *that* thy whole body should be cast into hell.

31. It hath been said, Whosoever shall put away his wife, let him give her a writing of divorcement.

32. But I say unto you, That whosoever shall put away his wife, saving for the cause of fornication, causeth her to commit adultery; and whosoever shall marry her that is divorced committeth adultery.

33. Again: ye have heard that it hath been said by them of old time, Thou shalt not forswear thyself, but shalt perform unto the Lord thine oaths.

34. But I say unto you, Swear not at all: neither by heaven; for it is God's throne:

35. Nor by the earth; for it is his footstool: neither by Jerusalem; for it is the city of the great King:

36. Neither shalt thou swear by thy head, because thou canst not make one hair white or black.

37. But let your communication be Yea, yea; Nay, nay: for whatsoever is more than these cometh of evil.

These conditions of entrance into the kingdom of heaven may seem severe to our worldly, carnal natures; but it is the severity of love. The surgeon who saves life by amputating a poisoned or mortified limb is the patient's truest friend. He does not willingly inflict the pain or mutilation; but the state of the member renders it necessary. In like manner, any cherished sin, any darling passion, endangers the life of the soul, and must be put away at whatever cost. We should "withstand the first springs and occasions of evil desire, even by the sacrifice of what is most useful and dear to us." The merciful Saviour warns us that sin will lead to destruction, and that we cannot be saved from ruin except through being freed from sin.

Our Lord emphatically condemned the habit which had sprung up among the Jews of dissolving the marriage-tie

for slight causes, declaring it criminal to trifle with that sacred relation which lies at the foundation of human society.

As the most sacred thing among men had been slighted, so, too, had the sacred name of God been dishonored. "The Jews held that no oath was binding in which the name of God did not directly occur;" and by this device they sought to evade the obligation of oaths, while yet many did not scruple to take the name of God in vain. Our Lord teaches that an oath given for confirmation, under whatever form, is to be sacredly observed; that the habit of invoking names and things by way of emphasis leads to profaneness, and should be avoided; and that we should maintain such a character for truth, that our simple word will carry with it even more than the weight of an oath, wherever we are known.

APPROPRIATE HYMNS,]

Prayer.

[Nos. 128, 136, 154.

O Lord! we beseech thee, grant us grace to withstand the temptations of the world, the flesh, and the Devil, and with pure hearts and minds to follow thee; and, forasmuch as without thee we are not able to please thee, mercifully grant that thy Holy Spirit may in all things direct and rule our hearts through Jesus Christ our Lord.

O Lord Jesus, who art exalted to be a Prince and a Saviour to give repentance and forgiveness of sins! we do repent of our sins before thee, and humbly beseech thee to receive us, according to thy promise that him that cometh unto thee thou wilt in no wise cast out. Give unto us, O Lord! that rest which thou hast promised to the weary and heavy-laden; that peace which the world cannot give nor take away. As we shall go forth into the world this day, may thy presence guide and keep us!

We bring thee thanks for the mercies of the night, and supplicate thy grace for our friends and neighbors, for the absent dear to us, for thy Church, for this family, yea, Lord, for the whole family of mankind,—the world which thou hast died to save.

We beseech thee, O Lord! to instruct us in our duty, and help us to perform it; to give us a tender conscience and an earnest spirit; to uphold us in the slippery ways of the world, and give us sterling integrity of heart; to save us from the enmity of men, from the malice of Satan, and from our own faults and follies; to support us in the hour of death; and finally to receive us to thy presence in the world of endless life. And to the Father, the Son, and the Holy Ghost, be glory forever. Amen.

THURSDAY.

Proverbs xxiv. — 11. If thou forbear to deliver *them that are drawn unto death, and those that are ready to be slain*;

12. If thou sayest, Behold, we knew it not; doth not he that pondereth the heart consider *it*? and he that keepeth thy soul, doth *not* he know *it*? and shall *not* he render to *every* man according to his works?

17. Rejoice not when thine enemy falleth, and let not thine heart be glad when he stumbleth;

18. Lest the Lord see *it*, and it displease him, and he turn away his wrath from him.

19. Fret not thyself because of evil *men*, neither be thou envious at the wicked:

20. For there shall be no reward to the evil *man*; the candle of the wicked shall be put out.

28. Be not a witness against thy neighbor without cause, and deceive *not* with thy lips.

29. Say not, I will do so to him as he hath done to me: I will render to the man according to his work.

Matthew v. — 38. Ye have heard that it hath been said, An eye for an eye, and a tooth for a tooth.

39. But I say unto you, That ye resist not evil;

but whosoever shall smite thee on thy right cheek, turn to him the other also.

40. And if any man will sue thee at the law, and take away thy coat, let him have *thy* cloak also.

41. And whosoever shall compel thee to go a mile, go with him twain.

42. Give to him that asketh thee, and from him that would borrow of thee turn not thou away.

43. Ye have heard that it hath been said, Thou shalt love thy neighbor, and hate thine enemy:

44. But I say unto you, Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you and persecute you;

45. That ye may be the children of your Father which is in heaven; for he maketh his sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust.

46. For, if ye love them which love you, what reward have ye? do not even the publicans the same?

47. And, if ye salute your brethren only, what do ye more *than others*? do not even the publicans so?

48. Be ye therefore perfect even as your Father which is in heaven is perfect.

To retaliate injuries is the prompting of man's animal nature, and private revenge obtains among all savage tribes. The first advance upon this was the attempt to regulate revenge by a *law* of retaliation in States which had attained to some degree of civilization. A further advance was by courts of criminal law, through which a violence or wrong done to an individual was dealt with as a crime against society, and the redress of injuries was taken out of the hands of individuals into the power of the State. But in civilized communities, when the law is relaxed and the penalty of crime evaded, private revenge will sometimes break out as in the most savage tribes.

The Ten Commandments inculcated love; but some precepts of the penal code of Moses were perverted into a sanction of private revenge. Christ teaches his disciples to suppress the spirit of revenge by cultivating the spirit of meekness, patience, and forgiveness under injuries. We may still be

required, for the peace and safety of society, to bring to justice the criminal who has wronged us; but we must harbor no malice toward him as a personal enemy.

Our Lord refers to oppressions which the Jews suffered under the Romans. Soldiers were billeted upon them who would treat them roughly: they were compelled to serve as carriers for the government, going miles from home; they were dragged before tribunals upon false pretences. But Christians must bear such injuries meekly, and conquer injustice by love. This is to follow the example of Christ; this is to imitate the impartial, the perfect love of our Father in heaven. God does good to all, even the unthankful and the evil. If we cherish this spirit of patient, uncomplaining love, and the practice of universal kindness, then will our lives shine like the sun, scattering the darkness and wickedness of the world, and we shall overcome evil with good.

APPROPRIATE HYMNS,]

Prayer.

[Nos. 53, 63, 82.

Thou holy and blessed Son of God, who for our sakes didst endure such contradiction of sinners against thyself, grant us, we pray thee, the spirit of meekness and patience under injury, and of forgiveness toward all who do us wrong. How often have we grieved and offended thee! Have mercy upon us, we beseech thee, and teach us to be merciful unto all men. May we be followers of Him who went about doing good! O Lord our heavenly Father! we bless thee for thy loving-kindness toward us, so free, so constant, so abounding. We would show forth thy loving-kindness in the morning, and thy faithfulness every night. Oh! grant, that, walking in love, we may be the children of our Father in heaven. [May the children of this

family grow up in the spirit of love, being kind to one another, to their schoolmates and companions; and to all around them!] May love so rule in the hearts and lives of thy children, that it shall constrain the world to confess thee!

O God, whose blessed Son was manifested that he might destroy the works of the Devil, and make us the sons of God, and heirs of eternal life! grant us, we beseech thee, that, having this hope, we may purify ourselves even as he is pure; that, when he shall appear again with power and great glory, we may be made like unto him in his eternal and glorious kingdom, where, with thee, O Father! and thee, O Holy Ghost! he liveth and reigneth, ever one God, world without end. Amen.

FRIDAY.

Ecclesiastes v.—1. Keep thy foot when thou goest to the house of God, and be more ready to hear than to give the sacrifice of fools; for they consider not that they do evil.

2. Be not rash with thy mouth, and let not thine heart be hasty to utter *any* thing before God: for God *is* in heaven, and thou upon earth: therefore let thy words be few.

4. When thou vowest a vow unto God, defer not to pay it; for *he hath* no pleasure in fools: pay that which thou hast vowed.

Matthew vi.—1. Take heed that ye do not your alms before men, to be seen of them: otherwise ye have no reward of your Father which is in heaven.

2. Therefore, when thou doest *thine* alms, do not sound a trumpet before thee, as the hypocrites do, in the synagogues and in the streets, that they may have glory of men. Verily I say unto you, They have their reward.

3. But, when thou doest alms, let not thy left hand know what thy right hand doeth:

4. That thine alms may be in secret; and thy Father, which seeth in secret, himself shall reward thee openly.

5. And, when thou prayest, thou shalt not be as

the hypocrites *are*; for they love to pray standing in the synagogues, and in the corners of the streets, that they may be seen of men. Verily I say unto you, They have their reward.

6. But thou, when thou prayest, enter into thy closet; and, when thou hast shut thy door, pray to thy Father which is in secret; and thy Father, which seeth in secret, shall reward thee openly.

7. But, when ye pray, use not vain repetitions, as the heathen *do*; for they think that they shall be heard for their much speaking.

8. Be not ye, therefore, like unto them; for your Father knoweth what things ye have need of before ye ask him.

16. Moreover, when ye fast, be not as the hypocrites, of a sad countenance; for they disfigure their faces that they may appear unto men to fast. Verily I say unto you, They have their reward.

17. But thou, when thou fastest, anoint thine head, and wash thy face;

18. That thou appear not unto men to fast, but unto thy Father, which is in secret; and thy Father, which seeth in secret, shall reward thee openly.

Our Lord does not here forbid publicity in giving alms, — for this is sometimes necessary and useful, — but alms-giving for the *sake* of publicity. We are commanded to let our light shine before men, that they may see our good works; but not to do this in the spirit of ostentation, that we may have glory of men, but with that self-forgetting love for God and man which shall cause others to ascribe our good deeds to our Father in heaven. So far must we be from self-praise and spiritual pride, that, in the motive and aim of our charity as concerns ourselves, the left hand shall not know what the right hand doeth. With regard to prayer, the comment of Dean Alford on verse 7, in his own *Italics*, is complete:

“What is forbidden in this verse is not *much* praying, for our Lord himself passed whole nights in prayer; nor praying in the *same words*, for this he did in the very intensity of his agony at Gethsemane: but the making number and length a *point of observance*, and imagining that prayer will be heard, not because it is the genuine expression of the desire of faith, but because it is of such a length, has been such a number of times repeated,” — as in the repetition of Paternosters and Ave Marias in the Latin Church, “the *number* of repetitions being *prescribed*, and the *efficacy of the performance made to depend on it*.” The secret of all true prayer is the communing of our spirits with the Holy Spirit of God.

APPROPRIATE HYMNS,]

Prayer.

[Nos. 42, 102, 115.

Our Father which art in heaven, we draw nigh to thee through Jesus Christ our Saviour. Thou reignest above in light unapproachable. Heaven is thy throne, and earth is thy footstool: what are we that thou shouldst regard us, and adopt us as thy reconciled children? Teach thou us to forget ourselves, and seek thy glory. Let thy praise be shown forth in our time; let thy great name be known and feared; let the kingdoms of the world become thine, till thy holy law is kept by men as angels keep it above. And as for us, O Father! preserve us from day to day, and feed us with food convenient for us. And, inasmuch as our love cannot reach the measure of thine, teach us to forgive others as thou hast forgiven us. Suffer us not to be tempted above that we are able: but, however thou triest us, keep us from harm within and without; from the evil in the world around

us; from the evil that is in ourselves; from the Evil One, who lies in wait for our souls.

Thou, our Father, canst hear and answer our prayers; for thou reignest over all from the beginning, and with thee nothing is impossible: for thy pleasure and thy praise all things are, and were created. Thou hast created us, preserved us, redeemed us; our lives have been full of thy mercies; thou hast blessed us in our home, in our friends, in our country, in our times, in the means of knowledge and of grace. Help us to use to thy glory, and the good of others, that which we have so freely received. We come unto thee through Him who taught us to pray, — even Jesus Christ our Lord; to whom, with thee and the Holy Ghost, be all praise and dominion; for thine is the kingdom, and the power, and the glory, forever. Amen.

SATURDAY.

Matthew vi.—19. Lay not up for yourselves treasures upon earth, where moth and rust doth corrupt, and where thieves break through and steal;

20. But lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through nor steal.

21. For where your treasure is, there will your heart be also.

22. The light of the body is the eye: if therefore thine eye be single, thy whole body shall be full of light.

23. But, if thine eye be evil, thy whole body shall be full of darkness. If therefore the light that is in thee be darkness, how great is that darkness!

24. No man can serve two masters: for either he will hate the one, and love the other; or else he will hold to the one, and despise the other. Ye cannot serve God and Mammon.

25. Therefore I say unto you, Take no thought for your life, what ye shall eat, or what ye shall drink; nor yet for your body, what ye shall put on. Is not the life more than meat, and the body than raiment?

26. Behold the fowls of the air: for they sow not, neither do they reap, nor gather into barns;

yet your heavenly Father feedeth them. Are ye not much better than they?

27. Which of you by taking thought can add one cubit unto his stature?

28. And why take ye thought for raiment? Consider the lilies of the field how they grow; they toil not, neither do they spin:

29. And yet I say unto you, That even Solomon in all his glory was not arrayed like one of these.

30. Wherefore, if God so clothe the grass of the field, which to-day is, and to-morrow is cast into the oven, *shall he not much more clothe you, O ye of little faith?*

31. Therefore take no thought, saying, What shall we eat? or, What shall we drink? or, Wherewithal shall we be clothed?

32. (For after all these things do the Gentiles seek;) for your heavenly Father knoweth that ye have need of all these things.

33. But seek ye first the kingdom of God and his righteousness, and all these things shall be added unto you.

34. Take therefore no thought for the morrow; for the morrow shall take thought for the things of itself. Sufficient unto the day is the evil thereof.

But we must think and plan for the morrow if we would get on in the world, would carry on its business, make provision for the support and education of our families. The Scriptures teach us to be "not slothful in business," as well as "fervent in spirit," in both alike "serving the Lord." The "thought" which our Lord condemns is such as divides the mind with uncertainties, distracts it with anxieties, unsettles it with solicitude; in a word, it is *care*. Each day will bring its own burdens and cares; and it is folly to increase these by anticipating those of to-morrow. The antidote to worldly care is faith in God, and devotion to his will. This gives stability to the mind, unity to its desires, consistency to

its purposes, loftiness to its aims, assurance to its hopes. If our hearts are set upon spiritual good, the treasure in heaven, this will hold them up and steady them amid all the fluctuations of life. If we have unreservedly chosen God as our portion, we have an object great enough to fill our thoughts and satisfy our desires, and nothing can really disturb us. If we are the children of God, under his loving care, the goodness that clothes the flowers and feeds the birds will provide for all our necessities. Wherefore let it be our one object, our first care, to serve and honor God, living unto him in all our thoughts, and trusting to him the care of our earthly life.

APPROPRIATE HYMNS,]

Prayer.

[Nos. 32, 56, 68, 118.

Blessed be God, the Father of all mercies, for the daily comforts of his providence and grace. Thy mercies, O Lord! are new every morning. Thou spreadest our table, and fillest our cup. In thee we live and move, and have our being. Grant us grace, we beseech thee, ever to live unto thee, to do thy holy will, and to glorify thee in our bodies and spirits which are thine. Suffer not the cares of this life to distract our minds from thee; but may we seek first the kingdom of God and his righteousness.

Give us, this day, our daily bread; and feed our souls with that living bread which came down from heaven, of which if a man eat he shall never die. May Christ be in us the hope of glory, and the power of an endless life! O Lord, the Maker and Ruler of all! we bless thee for all thy marvellous

works, and for thy ways unto the children of men. Thou givest us rain from heaven, and fruitful seasons, filling our hearts with food and gladness. Bless the earth, we pray thee, with abundant harvests, that there may be seed for the sower, and bread for the eater. And, O most merciful Father! do thou visit our land with plenteous showers of grace, making thy word fruitful, reviving thy Church, and causing righteousness to flourish and abound. Rule in the hearts of our rulers, and turn the people unto the things of thy kingdom. We commend unto thee all dear to us. We commit our souls unto thee for this day; beseeching thee for Christ's sake to forgive our sins, to keep us unspotted from the world, and pure in thy sight. And to the Father, the Son, and the Holy Ghost, be glory forever. Amen.

SUNDAY MORNING.

Psalm xix. — 1. The heavens declare the glory of God; and the firmament showeth his handiwork.

2. Day unto day uttereth speech, and night unto night showeth knowledge.

3. *There is* no speech nor language *where* their voice is not heard.

4. Their line has gone out through all the earth, and their words to the end of the world. In them hath he set a tabernacle for the sun,

5. Which is as a bridegroom coming out of his chamber, *and* rejoiceth as a strong man to run a race.

6. His going-forth *is* from the end of the heaven, and his circuit unto the ends of it; and there is nothing hid from the heat thereof.

7. The law of the Lord *is* perfect, converting the soul; the testimony of the Lord *is* sure, making wise the simple.

8. The statutes of the Lord *are* right, rejoicing

the heart; the commandment of the Lord *is* pure, enlightening the eyes.

9. The fear of the Lord *is* clean, enduring forever; the judgments of the Lord *are* true and righteous altogether.

10. More to be desired *are they* than gold; yea, than much fine gold: sweeter also than honey and the honey-comb.

11. Moreover, by them is thy servant warned; and in keeping of them *there is* great reward.

12. Who can understand *his* errors? Cleanse thou me from secret *faults*.

13. Keep back thy servant also from presumptuous *sins*; let them not have dominion over me: then shall I be upright, and I shall be innocent from the great transgression.

14. Let the words of my mouth, and the meditation of my heart, be acceptable in thy sight, O Lord! my strength and my redeemer.

By omitting the Italicized words in verse 3, we make more clear the poetic beauty and delicate thought of the original. Though day and night are silent in their coming and going, though they utter no audible voice, no articulate speech, yet do they give forth a testimony for God co-extensive with the earth and the heaven. "Like an unbroken chain, their message is delivered from day to day, and from night to night. At the silence of one herald, another takes up his speech; and holy silence itself is a speech to the listening soul."

But the same God who speaks to us of his wisdom and beneficence, his might and majesty, in the glory of the sun and the stars, addresses our moral nature through his revealed

word, his law of truth and right and purity, the perfection of love. Like the sun in the Syrian sky, this law searches every thing by its light and heat, — the secret faults, the unconscious errors, no less than wilful and presumptuous sins.

Yet the Psalmist would not shrink from this all-penetrating presence of God in his word: for as the light of the sun is health to the body, so this searching light of the Bible is cleansing also; and, in the degree that the truth purifies the life, it rejoices the heart. Through and above the light that exposes and condemns, the trembling, repentant soul discerns the Lord, its strength and its redeemer.

APPROPRIATE HYMNS,]

Prayer.

[Nos. 18, 31, 79, 90.

O Lord, our Lord! how excellent is thy name in all the earth! who hast set thy glory above the heavens. We bless thee for all thy works of creation and of providence; but above all for the revelation of thyself in thy Son our Saviour, who was the brightness of the Father's glory, and the express image of his person.

O Almighty Father, Lord of heaven and earth, who on the first day didst create the light, and hast raised us up to praise and adore thee! make us to walk as children of light, that we may have no fellowship with the unfruitful works of darkness, through Jesus Christ our Lord.

O Lord, most gracious Saviour, who on this day didst rise again from the dead! raise up our souls unto newness of life, granting us repentance from dead works, and planting us in the likeness of thy resurrection.

O thou blessed Spirit, Lord and Giver of life, who on this day didst come down to sanctify and to teach, to guide and to comfort, thine elect! lead us, we beseech thee, into all truth, and fill our hearts with thy manifold gifts of grace.

O Lord! we beseech thee so to purify our hearts

this day, that we may worship thee acceptably, with reverence and godly fear. Incline us to receive thy word into honest and good hearts, and to bring forth fruit with patience; that we may at last inherit everlasting life, through the mediation of thy blessed Son, Jesus Christ our Lord.

Thou Lord of the evening and morning, we bless thee for thy love which shines upon us in the morning light. As thy goodness hath preserved us in the night, may thy grace attend and keep us this day. As we shall study thee in thy works and word, kindle our minds with thy truth, and cause our hearts to glow with thy love. Teach the children to read thy glory in the heavens, and to know thy grace in the gospel of thy Son.

Let thy special blessing, O Lord! rest on all our relations, friends, and neighbors: and so quicken us by thy grace, that, with one mind and one heart, we may serve and please thee; that having washed our robes, and made them white in the blood of the Lamb, we may dwell with thee forevermore, through his merits; to whom, with the Father and the Holy Ghost, be all praise and thanksgiving forever. Amen.

SUNDAY EVENING.

Deuteronomy xxiii.—24. When thou comest into thy neighbor's vineyard, then thou mayest eat grapes thy fill, at thine own pleasure; but thou shalt not put *any* in thy vessel.

25. When thou comest into the standing-corn of thy neighbor, then thou mayest pluck the ears with thine hand; but thou shalt not move a sickle unto thy neighbor's standing-corn.

Mark ii.—23. And it came to pass, that he went through the corn-fields on the sabbath-day; and his disciples began, as they went, to pluck the ears of corn.

24. And the Pharisees said unto him, Behold, why do they on the sabbath-day that which is not lawful?

25. And he said unto them, Have ye never read what David did, when he had need and was an hungred, he and they that were with him?

26. How he went into the house of God, in the days of Abiathar the high priest, and did eat the show-bread, which is not lawful to eat but for the priests, and gave also to them which were with him?

27. And he said unto them, The sabbath was made for man, and not man for the sabbath:

28. Therefore the Son of man is Lord also of the sabbath.

Mark iii.—1. And he entered again into the synagogue; and there was a man there which had a withered hand.

2. And they watched him, whether he would heal him on the sabbath-day, that they might accuse him.

3. And he saith unto the man which had the withered hand, Stand forth.

4. And he saith unto them, Is it lawful to do good on the sabbath-days, or to do evil? to save life, or to kill? But they held their peace.

5. And when he had looked round about on them with anger, being grieved for the hardness of their hearts, he saith unto the man, Stretch forth thine hand. And he stretched *it* out; and his hand was restored whole as the other.

6. And the Pharisees went forth, and straightway took counsel with the Herodians against him how they might destroy him.

Christ redeemed the sabbath from the superstitious forms and stringent rules by which the Jews had made it a heavy yoke, and restored it to its proper uses, — for the thankful worship of God, and for services of kindness and mercy to men. These two incidents commend works of necessity and works of mercy to be done upon the sabbath.

The first took place during a walk to the synagogue. In Palestine, the fields are not divided by fences; but private property is marked by boundary-stones, and sometimes a path or highway runs through fields of grain. When I entered Palestine from the desert, the wheat was just ripening; and, as our path lay through a large field, my dragoman plucked a handful of ears, rubbed out the grain, and offered it to me to eat, saying, "Good, very good." This any traveller was at liberty to do, according to the law of Moses. The Pharisees accused the disciples, not of taking that to which they

had no right, but because they thus satisfied their hunger upon the sabbath! But Jesus set man and his wants above the day and its forms.

In the second instance, these sticklers for rules and forms of their own making, instead of entreating Jesus to heal a poor cripple, or watching with prayerful interest for some token of his mercy, set out to accuse him for deeds of kindness done upon the sabbath. Grieved to indignation at their lack of sympathy for the suffering, at their perversion of the day which God had given as a special blessing to the poor, at their turning religion into red-tape regulations that choked all charity and humanity, he looked round on these hard-hearted hypocrites with anger; then poured forth his compassion upon the cripple at his side. May we learn to keep the sabbath holy, with a devotion to God that blends itself with holy love to man!

APPROPRIATE HYMNS,]

Prayer.

[Nos. 10, 37, 48.

Almighty God, from whom all good things do come, we thank and praise thee for the mercies of this holy day. Make our hearts so deeply thankful for its many blessings, that we shall be ready to devote ourselves afresh — body, soul, and spirit — to thy service through the coming week.

Give unto us, O God! more of the mind which was in Christ Jesus. May we esteem others better than ourselves! Teach us to pity and to help all who are in want and sorrow. May we show that we are Christians, not in name only, but in deed and truth; and, by our holy and blameless lives, may we adorn the doctrine of God our Saviour in all things! May thy truth make us free!

Almighty Father, teach us to imitate thy love, that we may be sanctified in heart and life, fitted to serve thee here, and to dwell with thee hereafter. May we be temples of the Holy Ghost, and

be sealed by him unto the day of redemption! May his gracious teaching enlighten us, and his holy comfort cheer and refresh our souls! May no cherished sin grieve this blessed Spirit, or quench the flame of love which he would kindle within us!

Bless, O Lord! thy Church with light and peace. Bless our government and our country. Make us a nation fearing thee and working righteousness.

Be gracious to all our dear friends and relatives, and guide their feet into the way of holiness. Bring nigh any who may be yet far from thee. Stablish, strengthen, and settle those who know and love thee.

Hear, O Lord! we beseech thee, these our supplications. Pardon for thy mercy's sake all our iniquities, and do for us exceeding abundantly above all that we ask or think, for the sake of Jesus Christ, our most blessed Lord and Saviour. Amen.

MONDAY.

Proverbs x.—11. The mouth of a righteous man is a well of life; but violence covereth the mouth of the wicked.

12. Hatred stirreth up strifes; but love covereth all sins.

13. In the lips of him that hath understanding, wisdom is found; but a rod is for the back of him that is void of understanding.

18. He that hideth hatred with lying lips, and he that uttereth a slander, is a fool.

19. In the multitude of words there wanteth not sin; but he that refraineth his lips is wise.

20. The tongue of the just is as choice silver: the heart of the wicked is little worth.

21. The lips of the righteous feed many; but fools die for want of wisdom.

23. It is as sport to a fool to do mischief; but a man of understanding hath wisdom.

31. The mouth of the just bringeth forth wisdom; but the froward tongue shall be cut out.

32. The lips of the righteous know what is acceptable; but the mouth of the wicked speaketh frowardness.

Matthew vii.—1. Judge not, that ye be not judged.

2. For with what judgment ye judge, ye shall be judged; and with what measure ye mete, it shall be measured to you again.

3. And why beholdest thou the mote that is in

thy brother's eye, but considerest not the beam that is in thine own eye?

4. Or how wilt thou say to thy brother, Let me pull out the mote out of thine eye; and, behold, a beam is in thine own eye?

5. Thou hypocrite! first cast out the beam out of thine own eye; and then shalt thou see clearly to cast out the mote out of thy brother's eye.

6. Give not that which is holy unto the dogs, neither cast ye your pearls before swine, lest they trample them under their feet, and turn again and rend you.

7. Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you:

8. For every one that asketh receiveth, and he that seeketh findeth, and to him that knocketh it shall be opened.

9. Or what man is there of you, whom if his son ask bread, will he give him a stone?

10. Or if he ask a fish, will he give him a serpent?

11. If ye then, being evil, know how to give good gifts unto your children, how much more shall your Father which is in heaven give good things to them that ask him!

12. Therefore all things whatsoever ye would that men should do to you, do ye even so to them; for this is the law and the prophets.

How ready we are to judge and criticise others! and how sensitive to their judgment or criticism upon ourselves! While we cannot be indifferent to faults, we should guard against the spirit of fault-finding; and the faults we see in others should render us watchful concerning our own.

In estimating the conduct of others, we should endeavor to put the best construction upon their actions, should make due allowance for their circumstances, and be slow to judge their motives. If we avoid hasty and censorious criticism, and are more intent upon keeping ourselves right than making others so, we shall be in a better position to influence them for good.

At the same time, in proffering advice, we must discriminate as to time, place, and persons, or we may not only throw away good counsel, but provoke abuse and hatred in return.

The great law of intercourse with our fellow-men should be the golden rule of love: that which it would be right and proper for us, in their circumstances, to desire to have done to ourselves, we should endeavor to the best of our ability to do to them; remembering always how we ourselves, in our weakness and our sinfulness, are dependent upon the mercy of our Father in heaven, and following his example in doing good unto all.

APPROPRIATE HYMNS.]

Prayer.

[Nos. 40, 89, 154.]

Almighty God, who givest us all things richly to enjoy, we bless thee that thou hast made us capable of knowing thee as our Father, and of holding communion with thee through thy Son, our Saviour Jesus Christ. We come to thee with the opening day to render thanks for light and life, for reason, for the affections that bless our home, for the bounties of thy providence, and the riches of thy grace. Acknowledging our unworthiness, we implore the forgiveness of our sins, and the gracious, comforting, sanctifying presence of thy Holy Spirit. Even as now we ask, do thou, O Lord! send forth thy Spirit in our hearts, crying, Abba, Father! and witnessing that we are thine.

Help us this day to walk before thee in lowliness

of mind, and in all holy conversation. Give to us wisdom in our affairs, and success in our undertakings; the spirit of good will toward our fellow-men, and an unworldly, unselfish mind in all things. May we keep our tongue from evil, and our lips from speaking guile, and rejoice in every opportunity of doing good to others! May this home be sanctified by thy presence, and our hearts filled with thy love! and may the homes to which our hearts go out in loving remembrance be likewise the habitations of thy grace! O Lord! save thy people, and bless thine heritage; govern them, and lift them up forever. Fill all lands with thy glory, and all hearts with thy grace, through Jesus Christ our Lord. Amen.

TUESDAY.

Matthew vii. — 13. Enter ye in at the strait gate; for wide *is* the gate, and broad *is* the way, that leadeth to destruction, and many there be which go in thereat:

14. Because strait *is* the gate, and narrow *is* the way, which leadeth unto life, and few there be that find it.

15. Beware of false prophets, which come to you in sheep's clothing, but inwardly they are ravening wolves.

16. Ye shall know them by their fruits: do men gather grapes of thorns, or figs of thistles?

17. Even so every good tree bringeth forth good fruit; but a corrupt tree bringeth forth evil fruit.

18. A good tree cannot bring forth evil fruit, neither *can* a corrupt tree bring forth good fruit.

19. Every tree that bringeth not forth good fruit is hewn down, and cast into the fire.

20. Wherefore by their fruits ye shall know them.

21. Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven.

With these words our Lord closed the Sermon on the Mount, which, unlike the petty criticisms of the scribes touching the law, laid down the deepest principles of the inner life with the authority of One who knew the heart, and who spake from God. The people felt and owned this authority. It did not proceed from office, rank, position, but from that spiritual insight which searched the heart, and exposed the conscience to the light of truth. That which gives power to the ministry is not official dignity, nor a reputed learning or sanctity, but the faculty of carrying truth home to the heart.

Our Lord's sermon, which began with benedictions, ends with warnings. In matters of religion, it is not safe to follow the multitude. The way of life is narrow: it requires self-denial, painstaking, to walk in it; and the many prefer the broad and easy ways of sin. It is not safe to follow every

22. Many will say to me in that day, Lord, Lord, have we not prophesied in thy name? and in thy name have cast out devils? and in thy name done many wonderful works?

23. And then will I profess unto them, I never knew you: depart from me, ye that work iniquity.

24. Therefore, whosoever heareth these sayings of mine, and doeth them, I will liken him unto a wise man, which built his house upon a rock:

25. And the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell not; for it was founded upon a rock.

26. And every one that heareth these sayings of mine, and doeth them not, shall be likened unto a foolish man, which built his house upon the sand:

27. And the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell; and great was the fall of it.

28. And it came to pass, when Jesus had ended these sayings, the people were astonished at his doctrine;

29. For he taught them as *one* having authority, and not as the scribes.

teacher: men, doctrines, systems, churches, must be judged by their fruits; and holy living is the evidence of a true faith. Religion is an inward principle of consecration to God which conforms the life to his will, just as the nature of a tree determines the kind and quality of its fruit. It is not enough to make a profession of religion, and to be active in works of piety: the motive, the principle, the heart, determines the character; and those who build upon their own foundation, and are not joined to Christ by a living faith, will come to a sudden disappointment in the end. A house built loosely upon the sandy margin of a stream, without care for its foundation, when, as often happens in Palestine, the torrents rise swiftly with the beating tempest, will be undermined and swept away. Let us take heed that our faith and hope are built upon Christ the Rock.

APPROPRIATE HYMNS.]

Prayer.

[Nos. 11, 39, 76.]

Blessed Lord, who hast caused all holy Scriptures to be written for our learning, grant that we may in such wise hear them, read, mark, learn, and inwardly digest them, that, by patience and comfort of thy holy Word, we may embrace and ever hold fast the blessed hope of everlasting life which thou hast given us in our Saviour Jesus Christ. May we receive the truth in the love of it! and, walking in its light, may we ourselves shine as lights in the world, holding forth the word of life! Preserve us, we pray thee, from pride, prejudice, and unbelief; from a worldly and covetous spirit; from self-righteousness, and from uncharitableness toward others; from all false hopes, and from all unholy desires. As new-born babes, may we desire the sincere milk of the Word, that we may grow thereby.

[We entreat thee, O Lord! so to feed the children of this household with the words of Jesus

their Saviour, that they shall grow up in the nurture and admonition of the Lord. Cause them to shun the ways of sin, and to walk in the narrow way which leadeth unto life.] Be very gracious to our friends, our kindred, our neighbors; and bring them all into the kingdom of heaven. Oh! let thy gospel go forth to enlighten and save the whole world.

Heavenly Father, we thank thee for the daily gifts of thy providence; for rest in the night; for the light of the morning; for health, comfort, and hope. Give unto us, we pray thee, that which thou seest to be good for us. Defend us, O Lord! from all evil; be thou our rock, our refuge, our strong tower; and, when heart and flesh shall fail us, be thou, O God! the strength of our heart, and our portion forever, through Jesus Christ our Saviour. Amen.

WEDNESDAY.

2 Peter ii.—4. For if God spared not the angels that sinned, but cast *them* down to hell, and delivered *them* into chains of darkness, to be reserved unto judgment;

5. And spared not the old world, but saved Noah the eighth *person*, a preacher of righteousness, bringing in the flood upon the world of the ungodly;

6. And, turning the cities of Sodom and Gomorrah into ashes, condemned *them* with an overthrow, making *them* an ensample unto those that after should live ungodly;

7. And delivered just Lot, vexed with the filthy conversation of the wicked;

8. (For that righteous man dwelling among them, in seeing and hearing, vexed *his* righteous soul from day to day with *their* unlawful deeds:)

9. The Lord knoweth how to deliver the godly out of temptation, and to reserve the unjust unto the day of judgment to be punished.

Genesis vi.—1. And it came pass, when men began to multiply on the face of the earth, and daughters were born unto them,

2. That the sons of God saw the daughters of

men that they *were* fair; and they took them wives of all which they chose.

3. And the Lord said, My Spirit shall not always strive with man, for that he also *is* flesh; yet his days shall be an hundred and twenty years.

4. There were giants in the earth in those days; and also after that, when the sons of God came in unto the daughters of men, and they bare *children* to them, the same *became* mighty men, which *were* of old, men of renown.

5. And God saw that the wickedness of man *was* great in the earth, and *that* every imagination of the thoughts of his heart *was* only evil continually.

6. And it repented the Lord that he had made man on the earth, and it grieved him at his heart.

7. And the Lord said, I will destroy man whom I have created from the face of the earth, both man and beast, and the creeping thing, and the fowls of the air; for it repenteth me that I have made them.

8. But Noah found grace in the eyes of the Lord.

The posterity of Cain appear to have inherited the evil passions of their father: for, though they displayed much energy in material civilization, they neglected religion; and, in the days of Lamech, deeds of violence and blood were rife among them. The descendants of Seth, on the contrary, are described as men who "called on the name of the Lord:" they showed their piety in the public worship of God. In the course of time, however, these "sons of God" were betrayed into alliances with the worldly, irreligious daughters of the lineage of Cain; and the consequence was a universal apostasy from true religion: a race having strong physical qualities, devoted to war and the chase, and fond of sensual

pleasures, addicted themselves to every device of evil; until, their reformation being hopeless, their Maker resolved upon their destruction.

Speaking after the manner of men, the Lord is said to have been so grieved and disappointed at the downward career of mankind, that it repented him that he had made man in the earth. Yet, even amid this wide-spread apostasy, some solitary seeds of virtue and piety were found; and to these was owing the preservation of the earth from that utter destruction to which the wickedness of men had justly exposed it. So has it been again and again with a degenerate nation: the "holy seed" has proved its redeeming "substance."

APPROPRIATE HYMNS.]

Prayer.

[Nos. 5, 22, 155, 172.]

Great and marvellous are thy works, Lord God Almighty; just and true are thy ways, thou King of saints. Who shall not fear thee, O Lord! and glorify thy name? for thou only art holy. When thou with rebukes dost correct man for iniquity, thou makest his beauty to consume away like a moth. Thou turnest man to destruction, and sayest, Return, ye children of men. Thou carriest them away as with a flood. Yet, Lord, thou wilt not cast off forever: thou dost not afflict willingly nor grieve the children of men. We bless thee that thou hast spared us the punishment that we deserve for our sins; and we beseech thee, for Christ's sake, to forgive and save us.

We awake this morning to the light of thy love, to the sense of thy gracious protection, and the joy of thy presence; and we would bring to thee our sacrifice of praise and thanksgiving. Oh! keep us this day from sin; bless us in our home, in our labors, in our studies; bless all our friends with

both temporal and spiritual good; and remember all men in mercy. May we be followers of them who through faith and patience inherit the promises!

O Lord, who hast taught us not only to pray, but to give thanks for all men! we beseech thee to accept our unfeigned thanks and praises for the grace thou hast wrought in thy saints, and through them bestowed on thy holy Church from the beginning of the world. For all those thy servants who have departed this life with the seal of faith, we praise and magnify thy glorious name; most humbly desiring, of thy mercy and goodness, that we may continue in their holy communion; and that, following with all diligence their holy examples, we may together with them attain to the resurrection of the just, and have our perfect consummation and bliss, in body and soul, in thine eternal and everlasting glory, through Jesus Christ our Lord. Amen.

THURSDAY.

Genesis vi.—13. And God said unto Noah, The end of all flesh is come before me; for the earth is filled with violence through them: and, behold, I will destroy them with the earth.

14. Make thee an ark of gopher-wood: rooms shalt thou make in the ark, and shalt pitch it within and without with pitch.

15. And this *is the fashion* which thou shalt make it of: The length of the ark *shall be* three hundred cubits, the breadth of it fifty cubits, and the height of it thirty cubits.

16. A window shalt thou make to the ark, and in a cubit shalt thou finish it above; and the door of the ark shalt thou set in the side thereof: *with lower, second, and third stories* shalt thou make it.

17. And behold, I, even I, do bring a flood of waters upon the earth, to destroy all flesh, wherein *is* the breath of life, from under heaven; *and every thing that is* in the earth shall die.

18. But with thee will I establish my covenant; and thou shalt come into the ark, thou, and thy sons, and thy wife, and thy sons' wives with thee.

19. And of every living thing of all flesh, two of every *sort* shalt thou bring into the ark, to keep *them* alive with thee: they shall be male and female.

20. Of fowls after their kind, and of cattle after their kind, of every creeping thing of the earth after his kind, two of every *sort* shall come unto thee, to keep *them* alive.

21. And take thou unto thee of all food that is eaten, and thou shalt gather *it* to thee; and it shall be for food for thee and for them.

22. Thus did Noah; according to all that God commanded him, so did he.

Ezekiel xiv.—12. The word of the Lord came again to me, saying,

13. Son of man, when the land sinneth against me by trespassing grievously, then will I stretch out mine hand upon it, and will break the staff of the bread thereof, and will send famine upon it, and will cut off man and beast from it:

14. Though these three men, Noah, Daniel, and Job, were in it, they should deliver *but* their own souls by their righteousness, saith the Lord God.

19. *If* I send a pestilence into that land, and pour out my fury upon it in blood, to cut off from it man and beast;

20. Though Noah, Daniel, and Job *were* in it, *as* I live, saith the Lord God, they shall deliver neither son nor daughter: they shall *but* deliver their own souls by their righteousness.

According to the usual estimate of the cubit, the ark was, in round numbers, 525 feet long, 87 feet broad, and 52 feet high. The largest vessel of modern times, "The Great Eastern," is 680 feet long, 83 feet broad, and 58 feet high. But the form of the ark gave it a greater capacity for stowage; and, since it was intended to float rather than to sail, stowage was the first consideration. It was arranged in three tiers; and the ability to construct so vast a building shows that the mechanic arts were well advanced before the flood. The construction of the window is a mystery,—one of the lost arts. But how much did the ark contain? Such universal terms as "all the earth," "every living thing," and the like, are not always to be taken with literal exactness. They may

denote simply the earth as known to man. There is no mention of fish or insects among the creatures taken into the ark. It would have been impossible to have made room within its area for pairs of all the species in existence at that time, together with the food necessary to keep them alive. Life in the ark was not sustained by miracle. Moreover, the carnivorous animals could not have been trusted among the tamer sorts; and numbers of the latter must have been provided for their food. If the flood spread only over the region then inhabited by man, a supply of the animals related to man's uses and wants would cover the statement of the text. Noah entered the ark at the head of the whole creation.

APPROPRIATE HYMNS,]

Prayer.

[Nos. 32, 57, 166.

O God! thou art great, and greatly to be feared. Heaven and earth are full of the majesty of thy glory. We have sinned against heaven and in thy sight: we are no more worthy to be called thy children. But do thou for Jesus' sake, thine own dear Son, have mercy upon us miserable offenders.

Behold, O God our shield! look upon the face of thine Anointed. When troubles come, when billows of sorrow roll over us, when thy judgments are abroad in the earth, may we find refuge in the ark of his salvation! May we look forward to our rest! May our citizenship be in heaven, and we of the company of thy saints who declare plainly that they seek a better country! May we be like Christ now, remembering that we are soon to be with him, and that forever! May we glorify him in the midst of an evil and gainsaying world!

and, whatever the sphere in which thy providence has placed us, may we use our time and talents and opportunities for thee!

We look to thee, O Lord! this day, for daily bread. All thy creatures wait upon thee. That thou givest them they gather. Thou openest thine hands; they are filled with good. Oh! fill us this day with good things. [Bless every member of this family, parents and children, brothers and sisters, and all our kindred: may each, in the several relations of life, fulfil all the offices of love, doing good to one another as thou givest opportunity!] Prosper the labors of industry; bless the earth with abundant harvests; bless our land with health, peace, plenty, righteousness; and save the world which thy mercy has spared, through Jesus Christ our Lord. Amen.

FRIDAY.

Psalm xciii. — 1. The Lord reigneth; he is clothed with majesty; the Lord is clothed with strength, *wherewith* he hath girded himself: the world also is established, that it cannot be moved.

2. Thy throne *is* established of old: thou *art* from everlasting.

3. The floods have lifted up, O Lord! the floods have lifted up their voice; the floods lift up their waves.

4. The Lord on high *is* mightier than the noise of many waters; *yea, than* the mighty waves of the sea.

5. Thy testimonies are very sure: holiness becometh thy house, O Lord! forever.

Genesis vii. — 1. And the Lord said unto Noah, Come thou and all thy house into the ark; for thee have I seen righteous before me in this generation.

7. And Noah went in, and his sons, and his wife, and his sons' wives with him, into the ark, because of the waters of the flood.

8. Of clean beasts, and of beasts that *are* not

clean, and of fowls, and of every thing that creepeth upon the earth,

9. There went in two and two unto Noah into the ark, the male and the female, as God had commanded Noah.

10. And it came to pass, after seven days, that the waters of the flood were upon the earth.

11. In the six hundredth year of Noah's life, in the second month, the seventeenth day of the month, the same day were all the fountains of the great deep broken up, and the windows of heaven were opened.

12. And the rain was upon the earth forty days and forty nights.

23. And every living substance was destroyed which was upon the face of the ground, both man, and cattle, and the creeping things, and the fowl of the heaven; and they were destroyed from the earth; and Noah only remained *alive*, and they that *were* with him in the ark.

24. And the waters prevailed upon the earth a hundred and fifty days.

We have seen (p. 54) that the terms "earth," "every," &c., may be fairly understood to mean nothing more than the physical creation as then peopled by man, or known to man, — a portion of Western Asia. Had the entire globe been covered with salt water, all fresh-water fish would have perished; and, since none of these were taken into the ark, their species would have become extinct. Many species of land animals also, which could not have been contained in the ark, would have been destroyed. But the flood was not followed by a new creation. The flood covered all the mountains within the range of man's vision, and devastated the whole region where man had lived. Hence it is fitly said that "all flesh died that moved upon the earth."

How wondrous the tribute here rendered to faith and righteousness! Noah was the solitary exception to the universal and abominable wickedness of his times; and, but for him, the entire race of man would have been destroyed from the earth, perhaps never to have been renewed. How easily

might the Lord have translated Noah as Enoch was translated, and have closed the sad record of humanity with the flood! But, in the midst of judgments, he had purposes of mercy; and he put salvation in contrast with destruction by providing for the safety of his servant and his family, and continuing, through him, at once the line of descent from Adam and the line of promise unto the Saviour. How tender and thoughtful was the care that God took of his servant in all the preparations for his comfort during the time of the flood! And how strong were the faith of Noah and his spirit of obedience, that led him, without hesitation, to undertake so vast a work as building and storing the ark upon the bare command of Jehovah! But, as he rode above that mighty sea, that faith was justified, that righteousness was honored, and his ark became the symbol of refuge and hope to the people of God in all after-ages. Oh! let us all, like faithful Noah, commit to God the keeping of our souls in well-doing.

APPROPRIATE HYMNS,]

Prayer.

[Nos. 77, 178, 185.

We lift up our eyes unto the hills, whence cometh our help: our help cometh from the Lord, which made heaven and earth. Thine angels, O Lord! have encamped round about us in the night-season, and thou hast given them charge concerning us to defend us from all evil. We open our eyes to the remembrance of thy mercy, to the consciousness of thy presence, to the sense of our dependence. Only our sins separate us from thee, our loving Father; and we beseech thee to blot these out for thy name's sake, and to receive us in Christ as thy redeemed and reconciled children.

Help us, O Lord! this day, to walk worthy of thy love, and, as obedient children, to do thy will. [May the children of this family remember thee in the days of their youth! May every one of us daily

acknowledge and serve thee!] Keep us, O Lord! we pray thee, from all evil and sin this day. In our intercourse with others may we be true and just, loving and patient, gentle and kind, and so may we commend unto all the gospel of thy grace.

May thy favor be upon the community in which we dwell, upon thy Church, upon our land! Give peace in our time, O Lord! and incline the hearts of our rulers to that which is just and lawful in thy sight. Have mercy upon the poor, the afflicted, the solitary, the bereaved; and cause that the grace of thy gospel shall go forth everywhere to heal the sins and sorrows of all mankind. Finally bring us unto thine everlasting kingdom, through Jesus Christ our Lord. Amen.

SATURDAY.

Psalm civ. —1. Bless the Lord, O my soul! O Lord my God! thou art very great; thou art clothed with honor and majesty:

2. Who coverest *thyself* with light as *with* a garment; who stretchest out the heavens like a curtain;

3. Who layeth the beams of his chambers in the waters; who maketh the clouds his chariot; who walketh upon the wings of the wind;

4. Who maketh his angels spirits, his ministers a flaming fire;

5. *Who* laid the foundations of the earth, *that* it should not be removed forever.

6. Thou coveredst it with the deep as *with* a garment: the waters stood above the mountains.

7. At thy rebuke they fled; at the voice of thy thunder they hasted away.

8. They go up by the mountains; they go down by the valleys unto the place which thou hast founded for them.

9. Thou hast set a bound that they may not pass over; that they turn not again to cover the earth.

Genesis viii. —1. And God remembered Noah, and every living thing, and all the cattle that *was* with him in the ark; and God made a wind to pass over the earth, and the waters assuaged.

2. The fountains also of the deep, and the windows of heaven, were stopped, and the rain from heaven was restrained.

3. And the waters returned from off the earth

continually; and, after the end of the hundred and fifty days, the waters were abated.

4. And the ark rested in the seventh month, on the seventeenth day of the month, upon the mountains of Ararat.

5. And the waters decreased continually, until the tenth month: in the tenth *month*, on the first *day* of the month, were the tops of the mountains seen.

6. And it came to pass at the end of forty days, that Noah opened the window of the ark which he had made;

7. And he sent forth a raven, which went forth to and fro until the waters were dried up from off the earth.

8. Also he sent forth a dove from him to see if the waters were abated from off the face of the ground.

9. But the dove found no rest for the sole of her foot, and she returned unto him into the ark; for the waters *were* on the face of the whole earth. Then he put forth his hand and took her, and pulled her in unto him into the ark.

10. And he staid yet other seven days; and again he sent forth the dove out of the ark.

11. And the dove came in to him in the evening; and, lo! in her mouth *was* an olive-leaf plucked off. So Noah knew that the waters were abated from off the earth.

12. And he staid yet other seven days, and sent forth the dove; which returned not again unto him any more.

How tender and loving was the care of God for the ark and its inhabitants! Not for a moment were these forgotten. When the flood had accomplished its work of destruction, God at once began to prepare the desolated earth to be again the habitation of man. Even the beasts were thought of in this new provision of his mercy; for God remembered not Noah and his family alone, but all the creatures that were with him in the ark.

The birds were true to their instincts, — the raven flying incessantly back and forth, the dove returning in search of rest. The fact that the dove found an olive-leaf shows that the waters had risen steadily and gradually, and that the face of Nature was not utterly wasted. How beautiful a symbol was this bird of peace of the assuaging of the divine wrath, and the return of man to his rest and hope in the loving-kindness of the Lord!

APPROPRIATE HYMNS,]

Prayer.

[Nos. 26, 54, 103.

Blessed be God, the Father of all mercies, for the mercies of the past night; for shelter, safety, comfort, rest, and peace. How precious are thy thoughts unto us, O God! how great is the sum of them! When we awake, we are still with thee. So would our hearts rise to thee, O Lord! with the morning light, with the incense of prayer and praise; yea, we would present our bodies unto thee a living sacrifice. May this, our reasonable service, be made holy through the blood of Jesus, and acceptable through the Spirit of all grace! May the Holy Spirit like a dove descend and rest upon us, making our home and our hearts the abode of peace!

Help us this day to live unto thee, and in all

our works and ways to do that which is well-pleasing in thy sight. Prosper, we beseech thee, the labor of our hands, our studies, our various callings; bless to us the means of knowledge and improvement; make us thoughtful of others, considerate of the poor and afflicted, wise and ready unto every good word and work. We commend unto thee our kindred and friends, beseeching thee to grant them the promise of the life that now is; and in the world to come, life everlasting. We pray for thy holy Church universal, for the coming of light and peace and salvation in the latter-day glory to all the earth, through Christ our Lord; and to thy name be power and glory and dominion, world without end. Amen.

SUNDAY MORNING.

Genesis viii.—15. And God spake unto Noah, saying,

16. Go forth of the ark, thou, and thy wife, and thy sons, and thy sons' wives with thee.

17. Bring forth with thee every living thing that is with thee, of all flesh, *both* of fowl, and of cattle, and of every creeping thing that creepeth upon the earth; that they may breed abundantly in the earth, and be fruitful, and multiply upon the earth.

18. And Noah went forth, and his sons, and his wife, and his sons' wives with him:

19. Every beast, every creeping thing, and every fowl, *and* whatsoever creepeth upon the earth, after their kinds, went forth out of the ark.

20. And Noah builded an altar unto the Lord, and took of every clean beast, and of every clean fowl, and offered burnt-offerings on the altar.

21. And the Lord smelled a sweet savor: and the Lord said in his heart, I will not again curse the ground any more for man's sake; for the imagination of man's heart is evil from his youth; neither will I again smite any more every thing living, as I have done.

22. While the earth remaineth, seed-time and

harvest, and cold and heat, and summer and winter, and day and night, shall not cease.

Isaiah liv.—2. Enlarge the place of thy tent, and let them stretch forth the curtains of thine habitations; spare not, lengthen thy cords, and strengthen thy stakes:

3. For thou shalt break forth on the right hand and on the left; and thy seed shall inherit the Gentiles, and make the desolate cities to be inhabited.

7. For a small moment have I forsaken thee, but with great mercies will I gather thee.

8. In a little wrath I hid my face from thee for a moment; but with everlasting kindness will I have mercy on thee, saith the Lord thy Redeemer.

9. For this *is as* the waters of Noah unto me; for *as* I have sworn that the waters of Noah should no more go over the earth, so have I sworn that I would not be wroth with thee, nor rebuke thee.

10. For the mountains shall depart, and the hills be removed; but my kindness shall not depart from thee, neither shall the covenant of my peace be removed, saith the Lord that hath mercy on thee.

The charming simplicity of man's intercourse with God in the garden of Eden was here renewed through the second father of the race. Noah's first thought, on finding himself once more upon the solid ground, was to render to God gratitude and devotion for the preservation of himself and his family. He did not think first of his own wants, of building a house for himself, of preserving his scanty stock of animals, and selecting the best for breeding; but he built an altar, and culled out the very choicest of the beasts and birds, and offered these to the Lord in sacrifice. And God, who

ever delights in mercy, and welcomes the least sign of love and gratitude in man, accepted this offering as grateful to his own heart, and responded to it by a new covenant to preserve the earth in the orderly succession of its seasons, in the beauty and fruitfulness of its harvests. Observe how closely related are physical blessings to religious faith and obedience. He who loves and serves God receives not only gifts of grace, but the pledge of divine favor in all things; and the very earth in its teeming prosperity is a witness to the loving faithfulness of God to a righteous man.

APPROPRIATE HYMNS,]

Prayer.

[Nos. 27, 32, 81.

It is good to give thanks unto thee, O Lord! and to sing praises to thy name, O thou Most High! to show forth thy loving-kindness in the morning, and thy faithfulness every night. We thank thee for the quiet and sleep of the past night, and for the renewed vigor that is ours this morning.

O Lord! we thank thee that we have the means of satisfying our daily wants. The earth is thine, and the fulness thereof; the beasts of the forest, and the cattle upon a thousand hills. It is thou who hast ordained seed-time and harvest, summer and winter: thou dost crown the year with plenty, and dost give seed to the sower, and bread to the eater. Fulfil this day, we beseech thee, the promise that thy word shall be even as the rain, and as good seed in good ground. Oh! feed our souls with the bread of life. May thy goodness lead us to devote all our possessions to thy service! may what God has given be consecrated to him! and to-day may we go forth as stewards of thy grace, to succor the needy and comfort the sorrowing, remem-

bering that every one of us shall give account of himself to God!

[Lord, look upon us as a family. May the children obey their parents in the Lord, and love one another! Help them in acquiring that knowledge which will be of service to them in the present life; and, above all, may they know thee the only true God, and Jesus Christ whom thou hast sent!]

We pray for thy rich blessing, O Lord! this day, upon all means and labors for the spread of divine truth. Prosper thy servants who are employed in the instruction of the young, in the visitation of the poor, the afflicted, the distressed; and pour out thy Spirit, thou great Head of the Church, on all ministers and missionaries who have sat at thy feet, received thy word, and are devoted to thy glory; and fill thy Church with thy praise.

Oh! may our worship go up before thee as a sacrifice of sweet savor, through Jesus Christ our Lord! Amen.

SUNDAY EVENING.

Genesis ix.—8. And God spake unto Noah, and to his sons with him, saying,

9. And I, behold, I establish my covenant with you, and with your seed after you;

10. And with every living creature that is with you, of the fowl, of the cattle, and of every beast of the earth with you, from all that go out of the ark, to every beast of the earth.

11. And I will establish my covenant with you; neither shall all flesh be cut off any more by the waters of a flood, neither shall there any more be a flood to destroy the earth.

12. And God said, This is the token of the covenant which I make between me and you, and every living creature that is with you, for perpetual generations:

13. I do set my bow in the cloud, and it shall be for a token of a covenant between me and the earth.

14. And it shall come to pass, when I bring a cloud over the earth, that the bow shall be seen in the cloud:

15. And I will remember my covenant, which is between me and you, and every living creature of all flesh; and the waters shall no more become a flood to destroy all flesh.

16. And the bow shall be in the cloud; and I will look upon it, that I may remember the everlasting covenant between God and every living creature of all flesh that is upon the earth.

17. And God said unto Noah, This is the token of the covenant which I have established between me and all flesh that is upon the earth.

Ezekiel i.—26. And above the firmament that was over their heads was the likeness of a throne, as the appearance of a sapphire stone; and upon the likeness of the throne was the likeness as the appearance of a man above upon it.

27. And I saw as the color of amber, as the appearance of fire round about within it, from the appearance of his loins even upward, and from the appearance of his loins even downward, I saw as it were the appearance of fire, and it had brightness round about.

28. As the appearance of the bow that is in the cloud in the day of rain, so was the appearance of the brightness round about. This was the appearance of the likeness of the glory of the Lord. And when I saw it I fell upon my face, and I heard a voice of one that spake.

The early biblical history records a series of moral experiments with the human race, in which the grace of God was contrasted with the wickedness of men. Adam was placed under the most favorable conditions, but fell before the first temptation. Cain transformed the earth from a paradise into a hell. The grace of God revived spiritual life in Seth and Enos, and "men began to call upon the name of the Lord;" but, as we have already seen (p. 53), the descendants of Seth, "the sons of God," intermarried with the posterity of Cain, the beautiful but impious "daughters of men;" and by this means wickedness became so great, that God determined to sweep over with a flood the regions peopled by man. Yet a remnant of righteousness, in Noah and his family, was

preserved in the ark; and, now that the flood had subsided, the Lord appropriated the most beautiful object in Nature, the bow in the cloud, as the symbol of his grace, to remind men, that, however their sins may provoke his judgments, he delighteth in mercy. The prophet Ezekiel, and the apostle John in the Revelation, picture the Son of man in heaven as surrounded with this beautiful emblem of love and peace. The ark itself is another such symbol,—the place of refuge made ready for us, the provision of mercy freely offered, the gospel of salvation inviting us to escape the judgment to come, the Church of God upheld by his covenant grace amid all the commotions of the world. Oh, may our souls find refuge and rest in the ark, and abide beneath the bow of promise!

APPROPRIATE HYMNS.]

Prayer.

[Nos. 8, 41, 42.]

O God, whose mercy is from everlasting to everlasting! we bless thee for thy loving-kindness to us in the abounding gifts of thy providence and grace; but, above all, for the gift of thy Son, our Mediator, who standeth between us and thy judgments as the bow that is in the cloud in the day of rain. May he be our righteousness and our peace! and may we be found in him in the great day of his appearing! We bless thee for all the tokens of promise given us in thy past mercies; for the hope of immortality, the joy unspeakable and full of glory brought to us in thy gospel and in the worship of thy house this day.

And now, at the end of the Lord's day, we would thank thee for its hours of rest, and for its means of grace. Hasten that blessed time when thy kingdom shall have come, and all shall know thee, from the least even to the

greatest; when the knowledge of thy glory shall cover the earth as the waters cover the sea. And, to that end, prosper thou the missionary work of thy Church. Turn towards thyself the hearts of the heathen and the unbelieving. Pour out more and more upon thy people the spirit of grace and supplication; the spirit of zeal and self-devotion; the spirit of holy fear and Christian love.

To thee, heavenly Father, we commend ourselves this night. O thou Good Shepherd! watch over us, the sheep of thy pasture. O Holy Ghost, the Comforter! guide and hallow our thoughts.

Thou in whom all families are blessed, bless thou our kindred and friends. May all who are united to us be with us united to thee; be with us presented by thee in the presence of thy Father with exceeding joy! And to the Father, the Son, and the Holy Ghost, be glory everlasting. Amen.

MONDAY.

2 Peter iii.—1. This second epistle, beloved, I now write unto you, in *both* which I stir up your pure minds by way of remembrance;

2. That ye may be mindful of the words which were spoken before by the holy prophets, and of the commandment of us the apostles of the Lord and Saviour:

3. Knowing this first, that there shall come in the last days scoffers, walking after their own lusts,

4. And saying, Where is the promise of his coming? for, since the fathers fell asleep, all things continue as *they were* from the beginning of the creation.

5. For this they willingly are ignorant of, that by the word of God the heavens were of old, and the earth standing out of the water and in the water;

6. Whereby the world that then was, being overflowed with water, perished:

7. But the heavens and the earth, which are now, by the same word are kept in store, reserved unto fire against the day of judgment and perdition of ungodly men.

8. But, beloved, be not ignorant of this one thing, that one day *is* with the Lord as a thousand years, and a thousand years as one day.

9. The Lord is not slack concerning his promise, as some men count slackness; but is long-suffering

to us-ward, not willing that any should perish, but that all should come to repentance.

10. But the day of the Lord will come as a thief in the night; in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat; the earth also and the works that are therein shall be burned up.

11. *Seeing*, then, that all these things shall be dissolved, what manner of persons ought ye to be in *all* holy conversation and godliness,

12. Looking for and hasting unto the coming of the day of God, wherein the heavens, being on fire, shall be dissolved, and the elements shall melt with fervent heat?

13. Nevertheless, we, according to his promise, look for new heavens and a new earth, wherein dwelleth righteousness.

14. Wherefore, beloved, seeing that ye look for such things, be diligent that ye may be found of him in peace, without spot, and blameless.

15. And account *that* the long-suffering of our Lord is salvation.

17. Ye therefore, beloved, seeing ye know *these things* before, beware lest ye also, being led away with the error of the wicked, fall from your own steadfastness.

18. But grow in grace, and *in* the knowledge of our Lord and Saviour Jesus Christ. To him *be* glory both now and forever. Amen.

"The heavens and the earth" denote this world with its atmosphere, which is the medium through which man is acquainted with the heavenly bodies,—that material constitution of things with which man is directly connected, and through which he is connected also with the whole physical universe. The world, as the abode of man, was once destroyed by water; but the earth was not annihilated, nor were the sun, moon, and stars affected by the flood, except as they were *blotted out to the view of man*. A geological change upon a grander scale will hereafter take place through the agency of fire, which even now rages in the interior of our globe, rend-

ing it with earthquakes, and belching forth through volcanoes. That fiery convulsion will consume every vestige of sin; and the renovated, reconstituted earth, with its pure, bright, ethereal atmosphere, or "heavens," will be one mansion of the redeemed in the vast area of their "Father's house."

The certainty of this coming destruction should cause us to lead unworldly, godly lives; the delay of it should discipline our faith, and lead us to improve the time in bringing men to holiness; the fact that it will come suddenly should keep us watchful against sin; the prospect of the glory beyond should make us diligent in the service of Christ.

APPROPRIATE HYMNS,]

Prayer.

[Nos. 39, 46, 91.

Thou, Lord, in the beginning hast laid the foundations of the earth; and the heavens are the works of thine hands. They shall perish; but thou remainest: and they shall wax old as doth a garment; and as a vesture shalt thou fold them up, and they shall be changed; but thou art the same, and thy years shall not fail. In thee, O Lord! do we put our trust: let us never be confounded. With our affections on things above, may we be ever looking for that blessed hope, even the glorious appearing of the great God, our Saviour Jesus Christ, like waiting and expectant servants, seeking to occupy till our Lord comes! Keep us from inactivity and sloth. Let our loins be girded, and our lamps burning. Let us be growing in faith and love, in charity and meekness, in diligence

and faithfulness, rejoicing in hope of the glory of God.

Father, glorify thy name. Darkness is still covering the lands, and gross darkness the people; but may the Lord arise, and his glory be seen on the earth! May the time to favor Zion, yea, the set time, speedily come! Revive thy work in the midst of the years; in the midst of wrath do thou remember mercy.

We bring to thee our personal and family wants, praying thee to guide, help, and bless us. We come with thanksgiving for the mercies of the night and of our past lives; and for our future, trusting only in thy grace, we would commit our souls unto thee as to our faithful Creator. To whom be glory and dominion forever. Amen.

TUESDAY.

Revelation xx.—11. And I saw a great white throne, and him that sat on it, from whose face the earth and the heaven fled away; and there was found no place for them.

12. And I saw the dead, small and great, stand before God; and the books were opened; and another book was opened, which is *the book of life*; and the dead were judged out of those things which were written in the books, according to their works.

13. And the sea gave up the dead which were in it, and death and hell delivered up the dead which were in them; and they were judged every man according to their works.

14. And death and hell were cast into the lake of fire. This is the second death.

15. And whosoever was not found written in the book of life was cast into the lake of fire.

Revelation xxi.—1. And I saw a new heaven and a new earth: for the first heaven and the first earth were passed away; and there was no more sea.

2. And I John saw the holy city, new Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband.

3. And I heard a great voice out of heaven, saying, Behold, the tabernacle of God is with men, and he will dwell with them, and they shall be his people; and God himself shall be with them, *and be* their God.

4. And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow nor crying, neither shall there be any more pain: for the former things are passed away.

5. And he that sat upon the throne said, Behold, I make all things new. And he said unto me, Write; for these words are true and faithful.

6. And he said unto me, It is done. I am Alpha and Omega, the beginning and the end. I will give unto him that is athirst of the fountain of the water of life freely.

7. He that overcometh shall inherit all things; and I will be his God, and he shall be my son.

8. But the fearful and unbelieving, and the abominable, and murderers, and whoremongers, and sorcerers, and idolaters, and all liars, shall have their part in the lake which burneth with fire and brimstone; which is the second death.

The renovation of the earth and its atmospheric "heaven" was described under the last lesson. The disappearing of the sea argues a complete change in the conditions of existence,—a change as difficult for us now to conceive of as it would have been for a spectator of our globe, when the air was dense with the noxious gases of the carboniferous era, to conceive of the earth as fitted for the abode of man. We should remember that this wondrous scene appeared to John in a vision; and a vision must be expected to present incongruities, if we press its interpretation to literal exactness. "Nature will not be annihilated, but purified: all corruption shall be swept away; but the work of God *shall* remain." Under the type of the new Jerusalem—the central dwelling-place of Jehovah—coming down out of heaven, the apostle describes the abiding presence and the loving communion of God with

the redeemed of this world. They shall forever realize that God is with them as their Father, their Saviour, and their joy.

The *negations* of the fourth verse are peculiarly impressive. We are not told what heaven is, nor of what its joys consist; but nothing that has here caused evil or suffering shall be there. The apostle pictures before him all the woes of this world: the canvas is lurid with war, red with crimes, sombre with grief, black with death; and he takes his pencil, dipped in the incandescent light of heaven, and draws it across the scene, and every vestige of sorrow vanishes, and the golden city of God fills the whole vision. This wondrous blessedness shall be given to every one who trusts lovingly in Christ. But the incorrigibly wicked, the unbelieving and the faithless, shall be shut out by their own fault. Oh! let us make sure of the grace so freely offered.

APPROPRIATE HYMNS,

Prayer.

[Nos. 19, 20, 34.]

O God, who hast prepared for those who love thee such good things as pass man's understanding! pour into our hearts such love toward thee, that we, loving thee above all things, may obtain thy promises, which exceed all that we can desire; through Jesus Christ our Lord. May we believe all that thou hast spoken, and set our affections upon things above!

We thank thee, O Lord! for the precious comfort that remains to us concerning dear friends who have departed in the faith; that to them heaven is even now a reality; that they have no more want, nor sorrow, nor care, nor sin. Oh, may heaven be a reality to our faith! and may the hope of it, yea, the assurance of it as our home, lift us above all the temptations and trials of this present world! Give to us strength for labors, courage

for conflicts, patience under afflictions, fidelity to duty, and faith that shall endure to the end, and shall make us more than conquerors over death. May the true life be now begun in our souls, and daily may we live in thee!

We praise thee, O Lord! for the blessings of the present time; for another night of rest; for another morning of mercy and hope. Oh, may we this day love thee more, know thee more, and serve thee better than ever before! In all that is given us to do may we glorify thy name; in all that we are called to bear may we accept thy holy will! So may we daily live to thee; and, when the things of earth shall pass away, make us to be numbered with thy saints in glory everlasting, through Jesus Christ our Saviour; to whom be all honor and glory, world without end. Amen.

WEDNESDAY.

James i.—1. James, a servant of God and of the Lord Jesus Christ, to the twelve tribes which are scattered abroad, greeting.

2. My brethren, count it all joy when ye fall into divers temptations;

3. Knowing *this*, that the trying of your faith worketh patience.

4. But let patience have *her* perfect work, that ye may be perfect and entire, wanting nothing.

5. If any of you lack wisdom, let him ask of God, that giveth to all *men* liberally, and upbraideth not; and it shall be given him.

6. But let him ask in faith, nothing wavering. For he that wavereth is like a wave of the sea driven with the wind and tossed.

7. For let not that man think that he shall receive any thing of the Lord.

8. A double-minded man *is* unstable in all his ways.

9. Let the brother of low degree rejoice in that he is exalted:

10. But the rich, in that he is made low; because as the flower of the grass he shall pass away.

11. For the sun is no sooner risen with a burning heat, but it withereth the grass, and the flower thereof falleth, and the grace of the fashion of it perisheth: so also shall the rich man fade away in his ways.

12. Blessed *is* the man that endureth temptation; for, when he is tried, he shall receive the crown of life which the Lord hath promised to them that love him.

13. Let no man say when he is tempted, I am tempted of God; for God cannot be tempted with evil, neither tempteth he any man:

14. But every man is tempted when he is drawn away of his own lust and enticed.

15. Then, when lust hath conceived, it bringeth forth sin; and sin, when it is finished, bringeth forth death.

16. Do not err, my beloved brethren.

17. Every good gift and every perfect gift is from above, and cometh down from the Father of lights, with whom is no variableness, neither shadow of turning.

18. Of his own will begat he us with the word of truth, that we should be a kind of first-fruits of his creatures.

19. Wherefore, my beloved brethren, let every man be swift to hear, slow to speak, slow to wrath;

20. For the wrath of man worketh not the righteousness of God.

21. Wherefore lay apart all filthiness, and superfluity of naughtiness, and receive with meekness the ingrafted word, which is able to save your souls.

The philosophy of sin is given in verses 13-16 in terms that answer exactly to our own experience. God is not the author of sin: God does not subject us to temptation, that, through sinning, we may illustrate his grace. Trials as tests of our choice of good or evil, of our faith in himself, of our love and devotion, he does appoint for our moral discipline and culture; but temptations that look toward sin, and lead to sin, are the prompting of our own desires, when these are loosed from the control of reason and conscience. The sin does not lie in the fact of temptation, nor in the susceptibil-

ity to temptation: but when we suffer our susceptibilities to natural good to be wrought upon to such a degree that they entice us to forget reason, conscience, duty to God; when these over-stimulated desires come to a head in the decision of the will to gratify them,—then do they bring forth sin. The counteractive to such temptation is a just conception of our highest good as in God, and from him; a patient, prayerful, unwavering trust in him; and the keeping his word in our hearts as our law and guide.

APPROPRIATE HYMNS,]

Prayer.

[Nos. 28, 40, 67.

O God, in whom we live and move, and have our being, and from whom all blessings flow! we give thee thanks for thy care and guardianship during the past night, and for the light and comfort of this morning. We take the cup of salvation, and call upon thy name. We adore thee for health and reason, and the manifold bounties of thy providence. Give us that due sense of all thy mercies, that our hearts may be unfeignedly thankful; and that we may show forth thy praise, not only with our lips, but in our lives. We bring to thee this household and all who are allied to us by kindred or affection, and pray for thy good gifts from above, according to thy wisdom and our necessities.

Holy Father, we commit ourselves to thy love and blessing for the day. We go forth to its duties in childlike dependence on thy strength and

wisdom and grace. Preserve us from temptation and sin, from danger and from death. Help us to walk as becometh saints, keeping our garments unspotted from the world. Teach us to govern our tempers, to subdue our passions, to do whatsoever things are true, whatsoever things are honest, whatsoever things are good, and whatsoever things are pure, whatsoever things are lovely, and whatsoever things are of good report. Pitifully behold us in our weakness and insufficiency, and grant unto us strength and fortitude and all heavenly influence. Suffer not our affections to be fixed on the things of earth and time: purify and lift them up to things unseen and eternal.

All this we ask in the name of Him who hath redeemed us with his most precious blood, our only Mediator, Jesus Christ; to whom be glory in the Church throughout all ages. Amen.

THURSDAY.

James i.—22. Be ye doers of the word, and not hearers only, deceiving your own selves.

23. For if any be a hearer of the word, and not a doer, he is like unto a man beholding his natural face in a glass;

24. For he beholdeth himself, and goeth his way, and straightway forgetteth what manner of man he was.

25. But whoso looketh into the perfect law of liberty, and continueth *therein*, he being not a forgetful hearer, but a doer of the work, this man shall be blessed in his deed.

26. If any man among you seem to be religious, and bridled not his tongue, but deceiveth his own heart, this man's religion is vain.

27. Pure religion and undefiled before God and the Father is this: To visit the fatherless and widows in their affliction, *and* to keep himself unspotted from the world.

James ii.—14. What *doth it* profit, my brethren, though a man say he hath faith, and have not works? Can faith save him?

15. If a brother or sister be naked, and destitute of daily food,

16. And one of you say unto them, Depart in peace, be *ye* warmed and filled, notwithstanding ye give them not those things which are needful to the body, what *doth it* profit?

17. Even so faith, if it hath not works, is dead, being alone.

18. Yea, a man may say, Thou hast faith, and I have works: show me thy faith without thy works, and I will show thee my faith by my works.

19. Thou believest that there is one God; thou doest well: the devils also believe, and tremble.

20. But wilt thou know, O vain man! that faith without works is dead?

21. Was not Abraham our father justified by works when he had offered Isaac his son upon the altar?

22. Seest thou how faith wrought with his works, and by works was faith made perfect?

23. And the scripture was fulfilled which saith, Abraham believed God, and it was imputed unto him for righteousness; and he was called the Friend of God.

24. Ye see, then, how that by works a man is justified, and not by faith only.

25. Likewise also was not Rahab the harlot justified by works when she had received the messengers, and had sent *them* out another way?

26. For as the body without the spirit is dead, so faith without works is dead also.

Faith and works are like the two poles of the galvanic battery: they must be brought together in order that the current of life may flow and give out sparks of love. Either is powerless without the other. They are the two foci of an ellipse, in which the Christian life moves on its heavenly course,—now nearing one, and now the other,—but held by both in constant equilibrium. To remove either would be to make that life erratic, or cause it suddenly to collapse and come to a stand. James represents one pole, one focus; Paul, the other. Their teachings are not opposed, and should not be divorced.

James puts faith into concrete forms. He holds as strongly as does Paul to the necessity of faith: every thing

must be sought in faith; every thing must be done in faith. But it must be a living faith,—a faith that shows its sincerity by the sacrifices of self which it makes, by the works of love which it performs. A merely intellectual orthodoxy may be held by demons. A mere profession of faith may be worth no more than the body of a man without the breath of life. A true faith loves, works, lives. It regulates the conscience, the speech, and the life, by the conviction of God's constant presence; it shows its appreciation of spiritual realities by separation from the world; it takes the law of God as a reality, and, bringing its grand truths and inspiring motives to bear directly upon the conduct of every day, works by love.

APPROPRIATE HYMNS,]

Prayer.

[Nos. 60, 61.

Almighty God, who dwellest in light that no man can approach unto, we bless thee that thou comest to us in the gentle opening of the day, and dost visit us every morning with the light and warmth of thy love. May our eyes ever discern thee in thy works, and our hearts ever open to welcome thee! May thy Word scatter from our minds all unbelief, error, and darkness! may it make us pure within! May thy Spirit deliver us from all sin, and lead us in the light of thy countenance!

Blessed be thy name that we are permitted to draw nigh unto thee through Jesus Christ our Saviour, who for us hath entered within the veil. Oh, may the sense of thy presence keep us this

day unspotted from the world! Give us grace to be just and upright in all our dealings; quiet and peaceable; full of compassion, and ready to do good to all men according to our abilities and opportunities. Direct us in all our ways, and prosper the work of our hands in the business of our several stations. Defend us from all dangers and adversities; and be graciously pleased to take us, and all things belonging to us, under thy fatherly care and protection. These things, and whatever else thou shalt see necessary and convenient for us, we humbly beg through the merits and mediation of thy Son Jesus Christ, our Lord and Saviour; who, with thee and the Holy Ghost, livest and reignest evermore. Amen.

FRIDAY.

Proverbs xxii. — 1. A good name *is* rather to be chosen than great riches, *and* loving favor rather than silver and gold.

2. The rich and poor meet together: the Lord *is* the maker of them all.

4. By humility *and* the fear of the Lord *are* riches and honor and life.

16. He that oppresses the poor to increase his riches, *and* he that giveth to the rich, *shall* surely come to want.

22. Rob not the poor because he *is* poor; neither oppress the afflicted in the gate:

23. For the Lord will plead their cause, and spoil the soul of those that spoiled them.

James ii. — 1. My brethren, have not the faith of our Lord Jesus Christ, *the Lord* of glory, with respect of persons.

2. For if there come unto your assembly a man with a gold ring, in goodly apparel, and there come in also a poor man in vile raiment;

3. And ye have respect to him that weareth the gay clothing, and say unto him, Sit thou here in a good place; and say to the poor, Stand thou there, or sit here under my footstool:

4. Are ye not then partial in yourselves, and are become judges of evil thoughts?

5. Harken, my beloved brethren: Hath not God chosen the poor of this world rich in faith, and heirs of the kingdom which he hath promised to them that love him?

6. But ye have despised the poor. Do not rich men oppress you, and draw you before the judgment-seats?

7. Do not they blaspheme that worthy name by the which ye are called?

8. If ye fulfil the royal law according to the scripture, Thou shalt love thy neighbor as thyself, ye do well;

9. But, if ye have respect to persons, ye commit sin, and are convinced of the law as transgressors.

10. For whosoever shall keep the whole law, and yet offend in one *point*, he is guilty of all.

11. For he that said, Do not commit adultery, said also, Do not kill. Now, if thou commit no adultery, yet, if thou kill, thou art become a transgressor of the law.

12. So speak ye, and so do, as they that shall be judged by the law of liberty.

13. For he shall have judgment without mercy that hath showed no mercy; and mercy rejoiceth against judgment.

Christianity elevates the poor by teaching the equal worth of all men in the sight of God, the equal share of all in the redemption of Christ, the equal right of all to the privileges of worship; and by inculcating upon all the spirit of mutual kindness. The equality taught by the gospel is not socialism: it does not require the equal distribution of property; does not call upon the rich to surrender their possessions indiscriminately to the poor; but it forbids the rich to be haughty and distant toward their poorer brethren, or cold and uncharitable toward any because of their condition. It forbids making worldly circumstances a ground of distinction in the

Church; and sets up God's electing love in spiritual things as the true standard of honor, the true basis of communion.

The law of God is not a string of precepts: it is a principle, a spirit, a unity. It encircles one like a ring of gold. If he steps over it at any point, he goes outside of it, and is a transgressor as really as though he should break it in pieces at every point. Indeed, one breaks this law by the spirit of pride, of envy, of jealousy; by any feeling, which, if carried out into action, would do injury to a neighbor. Only the spirit of love, pervading all our conduct, can preserve intact the pure and holy law.

APPROPRIATE HYMNS,]

Prayer.

[Nos. 11, 53, 63.

May thy good Spirit, O Lord! we pray thee, write in our hearts the things that we have heard out of thy Holy Scriptures, that we may this day walk according to thy word, doing thy will, and showing forth thy praise! We have followed too much the devices and desires of our own hearts, and have erred and strayed from thy ways. We confess our sin and folly, and entreat thee for Christ's sake to forgive the errors and iniquities of our past lives, and henceforth to lead us in the way everlasting. Thou hast not dealt with us according to our sins, but hast been patient and long-suffering, and abundant in goodness and mercy. Oh, may thy great love toward us in Christ our Saviour bind us to thee in grateful and loving devotion! May we love supremely the things that thou lovest; love and practise whatsoever is true, honest, just, pure, lovely, and of good report; love the Church

of our Lord Jesus Christ which he hath redeemed with his own precious blood; love our fellow-men, and do them good as thou givest us opportunity; in all things living, not to ourselves, but to Him who loved us, and died for us, and rose again! And do thou, O Lord! hasten the blessed day when thy kingdom shall come, and thy will be done in earth as it is in heaven.

With thanksgivings for the mercies of the past night and of the opening day, for shelter and repose, for food and raiment, for health and home; with supplications for thy favor and guidance in all that is before us, and for the blessings of thy providence and grace upon all dear to us, — we ask and offer all in the name of our Lord and Saviour Jesus Christ; for whom we ever bless thee; to whom, with thee, O Father! and the Holy Ghost, be praise and glory evermore. Amen.

SATURDAY.

John iv.—1. When, therefore, the Lord knew how the Pharisees had heard that Jesus made and baptized more disciples than John,

2. (Though Jesus himself baptized not, but his disciples,)

3. He left Judæa, and departed again into Galilee.

4. And he must needs go through Samaria.

5. Then cometh he to a city of Samaria, which is called Sychar, near to the parcel of ground that Jacob gave to his son Joseph.

6. Now, Jacob's well was there. Jesus therefore, being wearied with *his* journey, sat thus on the well; and it was about the sixth hour.

7. There cometh a woman of Samaria to draw water: Jesus saith unto her, Give me to drink.

8. (For his disciples were gone away unto the city to buy meat.)

9. Then saith the woman of Samaria unto him, How is it that thou, being a Jew, askest drink of

me, which am a woman of Samaria? for the Jews have no dealings with the Samaritans.

10. Jesus answered and said unto her, If thou knewest the gift of God, and who it is that saith to thee, Give me to drink, thou wouldest have asked of him, and he would have given thee living water.

11. The woman saith unto him, Sir, thou hast nothing to draw with, and the well is deep: from whence, then, hast thou that living water?

12. Art thou greater than our father Jacob, which gave us the well, and drank thereof himself, and his children, and his cattle?

13. Jesus answered and said unto her, Whosoever drinketh of this water shall thirst again:

14. But whosoever drinketh of the water that I shall give him shall never thirst; but the water that I shall give him shall be in him a well of water springing up into everlasting life.

15. The woman saith unto him, Sir, give me this water, that I thirst not, neither come hither to draw.

In going northward from Judæa into Galilee, our Lord would necessarily pass through the central district of Palestine, then peopled by the descendants of the colony sent by the king of Assyria to occupy the cities from which he had carried away the Israelites into captivity. These "Samaritans," originally idolaters, had embraced in part the Mosaic law, and set up a temple of their own upon Mt. Gerizim. Between this mountain on the south, and Ebal on the north, about one-third of a mile in width, lies the Vale of Shechem, a lovely valley of groves, gardens, and orchards, kept green and fresh by springs and rivulets, and shaded with the soft gray tints of the olive. In the midst of this enchanting verdure, and surrounded by fountains and purling brooks, stands a picturesque town of white houses, crowning the upper end of the valley; and at the mouth of the valley, barely two miles below, is the well which sacred history and unbroken tradition identify with the name of Jacob. By the side of this well Jesus halted at noon

to rest, while his disciples went up to Sychar to buy provisions.

How tenderly is the Saviour brought home to our sympathies by the fact that he was weary and thirsty!—"a poor wayfaring man of grief;" and how wondrous that union of divine grace with human weakness which made this weary, thirsty man the source to us of full and abiding strength and consolation! He who receives Christ has within himself the power of an endless life. Whatever his earthly privations and wants, he possesses an inward satisfaction which nothing can disturb; a supply of strength, comfort, hope, joy, that nothing can exhaust. The well is within him, and it is deep; but it bubbles up with its perennial fulness, and causes the eye and the lip to sparkle with the exuberant life and strength and joy within. May Christ be to every one of us the all-sympathizing and the all-sufficing Saviour!

APPROPRIATE HYMNS.]

Prayer.

[Nos. 3, 192, 195.]

O God, who art the fountain of life and light, the source of all blessing! we give thee thanks for the light of this morning; for the gifts of thy kind providence; for the continuance of our reason; for the throne of the heavenly grace. We praise thee for the Holy Scriptures, which are able to make us wise unto salvation through faith in Christ Jesus. May his word dwell in us richly in all wisdom and spiritual understanding! For him we bless thee; for all he taught and did and suffered; for his glorious doctrines, and perfect righteousness, and atoning death; for the example he has left, the promises he has made to his Church, and his intercession at thy right hand; and for the certainty that all who come unto thee by him shall be saved with an everlasting salvation. Thanks be unto God for his unspeakable gift. Oh that each one of us may know him, and the power of his resurrection, and the fellowship of his sufferings, being made conformable unto his death! May

Christ be in us the hope of glory! May his truth and grace satisfy all the longings of our souls, and be in us a well of living water!

Give us this day, we beseech thee, the favors of thy good providence, and keep us in thy love. Prepare us for the duties of the day. Let those who remain at home, and those who resort to business, study, or recreation, be continually mindful that the omnipresent One is round about them. Be gracious to all our friends. Take this household, we pray thee, under thy protection: keep us all from sin, from danger, and from death. [Oh! teach these children the blessedness of trusting Jesus as their Saviour; of knowing, loving, serving him as their Friend.] Be continually in our home. Evermore make a temple of our hearts; and let us at last reach the house not made with hands, eternal in the heavens, for His sake who died, and rose again, and ever liveth to make intercession for us. Amen.



CHRIST AND THE SAMARITAN WOMAN. JOHN IV. 25, 26.

SUNDAY MORNING.

John iv.—16. Jesus saith unto her, Go call thy husband, and come hither.

17. The woman answered and said, I have no husband. Jesus said unto her, Thou hast well said, I have no husband;

18. For thou hast had five husbands, and he whom thou now hast is not thy husband: in that saidst thou truly.

19. The woman saith unto him, Sir, I perceive that thou art a prophet.

20. Our fathers worshipped in this mountain; and ye say that in Jerusalem is the place where men ought to worship.

21. Jesus saith unto her, Woman, believe me, the hour cometh when ye shall neither in this mountain, nor yet at Jerusalem, worship the Father.

22. Ye worship ye know not what: we know what we worship; for salvation is of the Jews.

23. But the hour cometh, and now is, when

the true worshippers shall worship the Father in spirit and in truth; for the Father seeketh such to worship him.

24. God is a Spirit; and they that worship him must worship him in spirit and in truth.

25. The woman saith unto him, I know that Messias cometh, which is called Christ: when he is come, he will tell us all things.

26. Jesus saith unto her, I that speak unto thee am he.

27. And upon this came his disciples, and marvelled that he talked with the woman: yet no man said, What seekest thou? or, Why talkest thou with her?

28. The woman then left her water-pot, and went her way into the city, and saith to the men,

29. Come see a man which told me all things that ever I did: is not this the Christ?

30. Then they went out of the city, and came unto him.

How astounding the grace of the Lord Jesus, that he should first reveal himself as the Christ to a solitary stranger of an alien and even hostile race, and of irregular life! His disciples, filled with the prejudices of Jews against Samaritans, and sharing the then common error that women were not the equals of men in knowledge and position, were astonished to find him talking with the *woman*: but, had they known what he had been saying, they would have been utterly confounded. Not yet had they heard from his lips the declaration that he was the Christ; but this announcement of him for whom the whole nation was eagerly looking, withheld from the Jewish people and from his familiar friends, was made to this stranger, this woman, this Samaritan! But Jesus made it to a mind peculiarly open to receive it. His kingdom came not with observation, but in the silence of spiritual light and power; and in thus proclaiming it, afar from the temple of Jerusalem, under the open sky, before the sacred mountain of another peo-

ple, he set forth the freeness and universality of his grace, and its adaptation to all classes and conditions of mankind.

Worship should be the homage of the soul: its true seat, therefore, is the inner sanctuary of the spirit; and, whatever the place or the mode of worship, the act itself should correspond with the essence of God, who is Spirit. Our Lord said literally, God is *Spirit*; not simply a Spirit, but Spirit itself. God in himself answers to the conception of the spiritual in essence, and from him all spirit proceeds. Hence he alone is worthy to be worshipped by intelligent creatures. This, however, is not a mystic abstract notion of God, that would place him at an infinite remove from us: but this infinite Spirit is the Father of our spirits; and, with the love of a Father for every one of his children alike, he desires from every one the same simple, affectionate, grateful devotion. The truest worship is the communion of our spirits with God. In this spirit let us praise and pray.

APPROPRIATE HYMNS,]

Prayer.

[Nos. 107, 172, 177.

O Lord, the Giver of life! we bless thee that we are of the living to praise thee. Thou hast created us; thou hast redeemed us; thou hast preserved us: of thee, and through thee, and to thee, are all things; and to thee, O Lord! be glory and praise forever.

We bring to thee the homage of our hearts, desiring to worship thee this day in spirit and in truth; to celebrate thy glory in thy works; to show forth thy loving-kindness to the children of men; to praise and adore thee for thy great mercy in Jesus Christ our Saviour. Oh! do thou for his sake take away our sins, which with one accord we now confess before thee; and sanctify our hearts by thy truth and thy Spirit, that, being delivered from all corruption and evil, we may keep the sabbath holy in thy rest. May the peace of God, that passeth all understanding, keep our hearts and minds in Christ Jesus! Bless to us the reading and hearing of thy Word, the worship and order

of thy house; bless the assemblies of thy people, the communion of thy saints, the instruction of children, the visiting and teaching of thy servants among the poor, by the wayside, and from house to house. Command thy blessing upon Zion, even life forevermore.

As a family we consecrate ourselves to thee, our Father in heaven; giving thanks to thee for such a home, for such love and peace and prosperity, as it is ours to enjoy. We bless thee for the memory of the good who have gone before us, and have taught us thy way, and for the hope of immortality brought nigh to us in the gospel. May we so improve these earthly sabbaths, that by thy grace we shall come unto the fruition of this blessed hope with the spirits of just men made perfect in heaven, through Him who died and rose again, and ever liveth to make intercession for us!—to whom, with thee and the Holy Spirit, be all honor and glory. Amen.

SUNDAY EVENING.

John iv. — 31. In the mean while his disciples prayed him, saying, Master, eat.

32. But he said unto them, I have meat to eat that ye know not of.

33. Therefore said the disciples one to another, Hath any man brought him *dught* to eat?

34. Jesus saith unto them, My meat is to do the will of him that sent me, and to finish his work.

35. Say not ye, There are yet four months, and *then* cometh harvest? Behold, I say unto you, Lift up your eyes, and look on the fields; for they are white already to harvest.

36. And he that reapeth receiveth wages, and gathereth fruit unto life eternal; that both he that soweth, and he that reapeth, may rejoice together.

37. And herein is that saying true, One soweth, and another reapeth.

38. I sent you to reap that whereon ye bestowed no labor: other men labored, and ye are entered into their labors.

39. And many of the Samaritans of that city believed on him for the saying of the woman, which testified, He told me all that ever I did.

40. So, when the Samaritans were come unto him, they besought him that he would tarry with them; and he abode there two days.

41. And many more believed because of his own word;

42. And said unto the woman, Now we believe, not because of thy saying; for we have heard *him* ourselves, and know that this is indeed the Christ, the Saviour of the world.

The opening of this narrative presented Jesus under a completely human aspect of his nature, — as one needing food and rest. His conversation with the woman gave a glimpse of the divinity within him, as imparting a life that can never hunger nor thirst, never faint nor die. And now this section exhibits the triumph of his own spiritual nature, as devoted to the Father, over the physical and the perishing. Absorption in the will of God lifts the spirit above the wants of the body. Jesus became so engrossed in teaching the woman the essence of religion, so absorbed in the sublime truths he was uttering, that he forgot his hunger and fatigue, and gave himself to the spiritual work that opened before him. That work immediately took the character and proportions of a harvest. The woman, convinced by the knowledge of her life which Jesus had shown that he must be the Christ, had hurried up to the city, and told every one she met the wondrous story; and now the Samaritans came flocking down the valley — some of them already convinced — to hear Jesus for themselves. It was just the seed-time; and, in the course of nature, four months must yet elapse before the fields would be waving for the harvest. But here was a spiritual harvest ripe for gathering. These

cager, susceptible souls must be brought to the truth; and Jesus devoted two days to teaching them the life from above. They believed without external miracle, upon their personal experience of the word of Christ; and they received him in his true character as the Saviour of the world. Thus the spiritual religion that Jesus taught brought forth immediately the fruits of life. And so, receiving him by faith, we shall reap joy from the moment of the sowing, and, carrying his gospel to others, shall gather fruit unto life eternal.

The readiness with which the men of Sychar received the word of Christ was a striking commentary upon that saying of John, "He came to his own, and his own received him not." The Jews rejected him, derided him, or disputed with him; and, notwithstanding his many mighty works, they demanded new signs from heaven. But these Samaritans witnessed no miracle, and asked for none; raised no cavils; made no opposition to Jesus as a Jew; but welcomed truth that commended itself to their spiritual wants: and so many as received him, to them gave he power to become the sons of God. Where Abraham built his first altar was gathered this first harvest of faith from an alien race.

APPROPRIATE HYMNS,

Prayer.

[Nos. 35, 118, 176.]

Heavenly Father, we desire to close this, thy holy sabbath, with thee. Thou hast been as a pillar of cloud before us this day; thou hast again spread for us a table in the wilderness; we have seen again thy glory in thy temple. As the shadows of night are falling around us, do thou still be near us, dispersing all the darkness of sin, and giving us the inner light of thy presence and love.

We entreat thee to forgive the sins that have mingled in our efforts to serve thee this day. Look not on us as we are in ourselves: but behold, O God our shield! look upon the face of thine Anointed. Through him may our wills be absorbed in thine, and thy will become our meat day by day.

We pray for a world lying in wickedness. Oh! look upon the fields already white, and send forth laborers into the harvest. Save thy people; bless thine inheritance; feed them also, and lift them up

forever. Bless abundantly the preaching of thy holy Word. Glorify thyself in the salvation of sinners.

We entreat thee to take under thy merciful protection, this night, all our beloved friends. We commend both present and absent ones to the gracious Shepherd of Israel. Be thou to them all as the shadow of a rock in a weary land. Draw near to the sons and daughters of sorrow; give them everlasting consolation and good hope through grace.

We thank thee for thy many mercies still vouchsafed to us. Watch over us during this night. Grant us the sleep of thy beloved. When we awake, may we still be with thee! And all that we ask is in the name and for the sake of Him whom thou hearest always; to whom, with thee, the Father, and thee, O Eternal Spirit! one God, be ascribed all blessing and honor and glory and praise, world without end. Amen.

MONDAY.

John iv.—43. Now, after two days, he departed thence, and went into Galilee.

44. For Jesus himself testified that a prophet hath no honor in his own country.

45. Then, when he was come into Galilee, the Galileans received him, having seen all the things that he did at Jerusalem at the feast; for they also went unto the feast.

46. So Jesus came again into Cana of Galilee, where he made the water wine. And there was a certain nobleman, whose son was sick at Capernaum.

47. When he heard that Jesus was come out of Judæa into Galilee, he went unto him, and besought him that he would come down and heal his son; for he was at the point of death.

48. Then said Jesus unto him, Except ye see signs and wonders, ye will not believe.

49. The nobleman saith unto him, Sir, come down ere my child die.

50. Jesus saith unto him, Go thy way; thy son liveth. And the man believed the word that Jesus had spoken unto him, and he went his way.

51. And, as he was now going down, his servants met him, and told him, saying, Thy son liveth.

52. Then inquired he of them the hour when he began to amend. And they said unto him, Yesterday, at the seventh hour, the fever left him.

53. So the father knew that *it was* at the same hour in the which Jesus said unto him, Thy son liveth; and himself believed, and his whole house.

54. This *is* again the second miracle that Jesus did when he was come out of Judæa into Galilee.

A short journey from Samaria brought Jesus again within the borders of Galilee; but he found here a different moral atmosphere from that which he had left at Sychar. There multitudes had shown a remarkable aptitude for spiritual truth, an impulse toward faith, which led them to embrace Christ upon hearing his word. But in Galilee there was, on the one hand, the indifference or incredulity which men are apt to manifest concerning the extraordinary claims of one with whom they have been familiar from childhood; and, on the other, the curiosity for marvels which marks an ignorant and superstitious community. The fame of his miracle at Cana had been augmented by the report of other miracles, brought back by Galileans who had been to Jerusalem; and this nobleman, moved by parental anxiety, hastened to the worker of wonders as one now-a-days would go to a famous physician. Jesus, who always sought the moral basis of faith, either as the condition or the object of a work of divine

power, at first reproaches him "that he had been led to come to him, not by the need of the heart, but by the need of a miracle."

But the earnestness of entreaty which the father now assumed as he thought of his dying boy evinced a faith which Jesus met by giving him more and better than he had asked. The manner of the cure manifested the omnipresence as well as the omnipotence of Christ. Here was no intervention of second causes; no use of physical means; no formula of healing, as in the case of the blind man; not even, as in some other miracles, the spoken word of Jesus himself. His bare will, acting at the distance of many miles, cured a dying boy whom he had never seen. "In this very way, however, a severer test of the father's faith was made. He endures the test; goes his way; and the rejoicing servants, unable to wait for the time of his arrival, announce to him what has occurred, and in the very same words in which it had been foretold by the Lord."

APPROPRIATE HYMNS,]

Prayer.

[Nos. 27, 121, 130.

Gracious God, who never failest to help and govern them that put their trust in thee, we go forth to the duties and engagements of this day in dependence on thy promised aid and mercy. Grant that the word of Christ may dwell in us richly in all wisdom, that we may be able to teach and admonish one another, while we perform our relative duties with contented and cheerful spirits, singing with grace in our hearts to the Lord.

Be near to each of us in the greatness of thy power. Give us heart and courage for all the toils and struggles, for all the pains and sacrifices, of this mortal life. Help us ever to act as seeing thee who art invisible. Let our walk with thee be close; that, being filled with light and strength from above, we may daily practise whatsoever things are true, and honest, and just, and pure, and lovely, and of good report; and that in the doing of these things we may be filled with that peace which passeth all understanding. Let us yield to no temptation, neither fall before the force of any evil. Inspire us with humility. Let us

not be high-minded, but fill us with holy, loving, child-like fear. Guide us by thy counsel, and preserve us unto thine eternal glory.

We render thanks to thee for the comfort of rest and sleep, and for a home undisturbed by fear or sorrow. We pray for all men. Pity such as are in darkness and in error, and lead them into the way of truth. Bring the wickedness of the wicked to an end, and let the just be established. Bless the education of the young, the instruction of the ignorant, the visitation of the sick. Comfort all in sorrow, and prepare the dying for the rest and the joy of heaven.

Holy Father, command thy blessing on each member of this family; and take us, and all whom we love, into union with thyself. Lift upon us the brightness of thy countenance; and so let the light of heaven fall upon our path, that we may finally come into the everlasting life, through Jesus Christ, our only Saviour; to whom, with thee and the Holy Spirit, be honor and praise through-out all ages. Amen.

TUESDAY.

Psalm cxlv. — 14. The Lord upholdeth all that fall, and raiseth up all *those that be* bowed down.

15. The eyes of all wait upon thee; and thou givest them their meat in due season.

16. Thou openest thine hand, and satisfiest the desire of every living thing.

17. The Lord *is* righteous in all his ways, and holy in all his works.

18. The Lord *is* nigh unto all them that call upon him; to all that call upon him in truth.

19. He will fulfil the desire of them that fear him: he also will hear their cry, and will save them.

20. The Lord preserveth all them that love him; but all the wicked will he destroy.

21. My mouth shall speak the praise of the Lord; and let all flesh bless his holy name for ever and ever.

Luke xii. — 1. In the mean time, when there were gathered together an innumerable multitude of people, insomuch that they trode one upon another, he began to say unto his disciples first of all, Beware ye of the leaven of the Pharisees, which is hypocrisy.

Our Saviour taught the tender, providential care of God over all his creatures. Nothing is too minute for his eye, nothing too insignificant for his regard. In this case, our heavenly Father employs the services of nature and of man to do his will. See how, in the great busy city of New York, God cares for the sparrows which so abound in the parks and streets! Their natural instinct prompts them to seek their food. The helpless innocence and the confiding ways of these tiny creatures appeal to the humane feelings of housekeepers and of passers-by; their usefulness in preserving the trees disposes the Park Commissioners to provide houses and food for them, and to protect them from harm; and even the newspa-

2. For there is nothing covered that shall not be revealed, neither hid that shall not be known.

3. Therefore, whatsoever ye have spoken in darkness shall be heard in the light; and that which ye have spoken in the ear in closets shall be proclaimed upon the housetops.

4. And I say unto you, my friends, Be not afraid of them that kill the body, and after that have no more that they can do.

5. But I will forewarn you whom ye shall fear: fear him, which, after he hath killed, hath power to cast into hell; yea, I say unto you, Fear him.

6. Are not five sparrows sold for two farthings? and not one of them is forgotten before God;

7. But even the very hairs of your head are all numbered. Fear not, therefore: ye are of more value than many sparrows.

8. Also I say unto you, Whosoever shall confess me before men, him shall the Son of man also confess before the angels of God;

9. But he that denieth me before men shall be denied before the angels of God.

pers, occupied with the affairs of the world, find space now and then for a plea for the sparrows. And so our heavenly Father, who has the care of all worlds, careth for the little birds. Much more will he care for us, preserve and defend us, if we walk devoutly in his fear, and trust him with the charming simplicity of the sparrows.

Shunning all deception, discarding all timidity, we should frankly, boldly confess Christ our Saviour. Nothing shall really harm us if we walk in Christ: our lives shall be safe so long as he has any service for us here; and death itself shall greet us with his open and blessed recognition in the presence of the angels.

APPROPRIATE HYMNS.]

Prayer.

[Nos. 178, 189, 197.]

Almighty God, in whom alone we live and move, and have our being, graciously accept the prayers and praises with which we would begin another day.

We thank thee for thy watchful care over us, and for all thy bounty towards us. Grant, O Lord! that we may show our thankfulness to thee, not only with our lips, but in our lives, by giving up ourselves to thy service, and by daily endeavoring to do such things as are pleasing to thee.

We bless thee that in thy holy Word thou hast made known to us thy will and thy love. May it always prove a word in season to us! Teach us to hide its truths and precepts in our hearts, that we may not sin against thee. Teach us also to read thy love in all thy works, and in all the ways of thy providence.

Lord, preserve us this day in body and soul. Be pleased to grant us such a measure of health and strength, that we shall be enabled rightly to fulfil the duties of our different stations. And do

thou always keep our hearts steadfast in thy fear. Never suffer us to forget that thou, God, seest us. Hold up our goings in thy paths, that our footsteps slip not. In word and deed may we seek to adorn the doctrine of God our Saviour, and to prove ourselves thy true disciples. May our light so shine before men, that they, seeing our good works, may glorify thee, our heavenly Father, and desire to be numbered with thy children!

Impress upon our hearts a constant trust in thy providence. [May these children learn to confide in their heavenly Father, who watches over the sparrows! and, oh, may they fear to sin, remembering that wherever they are, and whatever they do, the eye of God is upon them!]

And now, Lord, we commit ourselves to thy care for the coming day. May we act as in thy presence, and do all this day to thy glory! Hear us, we beseech thee, for the sake of Jesus Christ our Saviour. Amen.

WEDNESDAY.

Luke xii.—13. And one of the company said unto him, Master, speak to my brother, that he divide the inheritance with me.

14. And he said unto him, Man, who made me a judge or a divider over you?

15. And he said unto them, Take heed, and beware of covetousness; for a man's life consisteth not in the abundance of the things which he possesseth.

16. And he spake a parable unto them, saying, The ground of a certain rich man brought forth plentifully;

17. And he thought within himself, saying, What shall I do, because I have no room where to bestow my fruits?

18. And he said, This will I do: I will pull down my barns, and build greater; and there will I bestow all my fruits and my goods.

19. And I will say to my soul, Soul, thou hast much goods laid up for many years; take thine ease, eat, drink, and be merry.

20. But God said unto him, *Thou fool!* this night thy soul shall be required of thee: then whose shall those things be which thou hast provided?

21. So is he that layeth up treasure for himself, and is not rich toward God.

32. Fear not, little flock; for it is your Father's good pleasure to give you the kingdom.

33. Sell that ye have, and give alms: provide yourselves bags which wax not old, a treasure in the heavens that faileth not, where no thief approacheth, neither moth corrupteth.

34. For where your treasure is, there will your heart be also.

35. Let your loins be girded about, and *your* lights burning;

36. And ye yourselves like unto men that wait for their lord when he will return from the wedding; that, when he cometh and knocketh, they may open unto him immediately.

37. Blessed are those servants whom the lord, when he cometh, shall find watching: verily I say unto you, that he shall gird himself, and make them to sit down to meat, and will come forth and serve them.

38. And if he shall come in the second watch, or come in the third watch, and find *them* so, blessed are those servants.

39. And this know, that, if the goodman of the house had known what hour the thief would come, he would have watched, and not have suffered his house to be broken through.

40. Be ye therefore ready also; for the Son of man cometh at an hour when ye think not.

How base is the greed of gain! Our Lord was discoursing of the ever-watchful, ever-merciful care of our heavenly Father over us, and had given this as a reason for confessing him before the world, when this mercenary man sought to take advantage of his reputation as a prophet to settle a dispute about property. Thus did Mammon not only displace moral truth, but intrude into the presence of Christ.

Again and again did Jesus warn his hearers against covetousness, and always with marked solemnity. Life consists not in *things*, but in *truth*; and is sustained, not by possessions, but by prayer. Worldly good can never increase enjoyment in the ratio of its own increase. He took the case of a prosperous man of the world, against whom no want of integrity or morality is alleged; yet he is guilty of a fourfold

folly: "He forgets the Giver (*my* fruits, *my* goods); he greedily reserves all for *himself*; he imagines such things to be food for his *soul*; he forgets *death*, which is every day possible."

By contrast with such a life, and such a fate, Jesus exhorted his disciples to lay aside worldly cares, and seek the kingdom of God, trusting to him for support in this life, and for salvation in the next; to use their property as stewards for the good of others, not setting their affection upon any treasure this side of heaven. There is the chief treasure of the soul, Christ the Lord; and he that waits and longs for his appearing shall be blessed with a princely, a heavenly treasure that cannot fail. To him death can come only as the surprise of an ineffable joy.

APPROPRIATE HYMNS,]

Prayer.

[Nos. 51, 97, 109.

O God, who makest the outgoings of the morning and the evening to rejoice! we lift up our hearts to thee with thanksgiving for the joy of another day; for vigor for its duties, appetite for its pleasures, and readiness for its opportunities of good. Bless us in our labors, keep us pure in our enjoyments, incite us to do thy will; and oh! we beseech thee, preserve us from harm, from temptation, and from sin. Keep us from that love of this world which would estrange us from thee. Oh, may our treasure and our hearts be in heaven! Seeing that we know not what a day may bring forth, we pray, that, if trials and disappointments shall come, we may have grace to meet them, and to profit by them; that in all events we may see

the hand of our Father, and may say, "*Thy will be done.*" Conscious of our own weakness, humbly confessing our sins, we cast ourselves upon thine infinite grace in Christ our Saviour for pardon, strength, and sanctification. May we as a family honor thee in our daily walk and conversation! May old and young alike know the beauty of holiness, the joy of consecration to Christ! Grant thy grace to all who are dear to us; and grant us grace to hold all men dear for Christ's sake, and to win them to the knowledge of his gospel. And may the peace of God, which passeth all understanding, keep our hearts and minds in the knowledge and love of God, through Jesus Christ our Lord! Amen.

THURSDAY.

Jeremiah xxiii.—24. Can any hide himself in secret places that I shall not see him? saith the Lord. Do not I fill heaven and earth? saith the Lord.

25. I have heard what the prophets said that prophesy lies in my name, saying, I have dreamed, I have dreamed.

26. How long shall *this* be in the heart of the prophets that prophesy lies? Yea, *they* are prophets of the deceit of their own heart,

27. Which think to cause my people to forget my name by their dreams, which they tell every man to his neighbor, as their fathers have forgotten my name for Baal.

28. The prophet that hath a dream, let him tell a dream; and he that hath my word, let him speak my word faithfully. What is the chaff to the wheat? saith the Lord.

29. *Is* not my word like as a fire? saith the Lord; and like a hammer *that* breaketh the rock in pieces?

Luke xii.—49. I am come to send fire on the earth; and what will I if it be already kindled?

50. But I have a baptism to be baptized with; and how am I straitened till it be accomplished!

51. Suppose ye that I am come to give peace on earth? I tell you, Nay; but rather division:

52. For from henceforth there shall be five in one house divided, three against two, and two against three.

53. The father shall be divided against the son, and the son against the father; the mother against the daughter, and the daughter against the mother; the mother-in-law against her daughter-in-law, and the daughter-in-law against her mother-in-law.

54. And he said also to the people, When ye see a cloud rise out of the west, straightway ye say, There cometh a shower; and so it is.

55. And, when ye see the south wind blow, ye say, There will be heat; and it cometh to pass.

56. Ye hypocrites! ye can discern the face of the sky and of the earth; but how is it that ye do not discern this time?

57. Yea, and why even of yourselves judge ye not what is right?

58. When thou goest with thine adversary to the magistrate, *as thou art* in the way, give diligence that thou mayest be delivered from him; lest he hale thee to the judge, and the judge deliver thee to the officer, and the officer cast thee into prison.

59. I tell thee, thou shalt not depart thence till thou hast paid the very last mite.

The coming of Christ was announced as "peace on earth, and good will to men;" and his parting word to his disciples was, "Peace I leave with you, my peace I give unto you." He came to reconcile man to God through his cross; to establish a brotherhood of love; he inculcated upon his disciples meekness, humility, and patience; and gave it as a distinctive mark of his kingdom, that his servants would not fight. Yet such is the depravity of man, that the principles of the gospel have become the occasion of discord in families, of strife and persecution in communities, of revolution and war among nations. This grows out of the necessary antagonism between light and darkness, truth and error, holiness and sin. Men of evil deeds shun the light; men wedded to error and sin hate truth and righteousness. The confession of Christ by

one member of an irreligious family is a quiet testimony against the worldliness of the rest, and may excite their violent opposition. The establishment of a church in an ungodly community is a public protest against vice and impiety, and may provoke open persecution. The tendency of the gospel to enlighten and elevate the masses may stir up arbitrary governments to suppress the Bible, and to use the gibbet and the stake against the confessors of Christ. But men of wise and honest judgment will discern that the real cause of strife is, not the gospel, but the sin that it rebukes; and also that a true peace can come only through the triumph of truth. And therefore, as Jesus himself was ready to be baptized unto death for the truth, so should all who love the truth witness a good confession before a gainsaying world.

APPROPRIATE HYMNS,]

Prayer.

[Nos. 40, 82, 90.

Holy Father, who hast brought us to the beginning of another day, mercifully keep us through the same, and surround us with the tokens of thy presence and favor. As we go forth to the active duties of life in dependence on thy promised aid and grace, grant us strength equal to our engagements; and in all things may thy glory be our first and final end! We pray, not that thou wouldest take us out of the world, but that thou wouldest keep us from the evil. In the midst of its defilement, help us to preserve our garments unspotted; amidst its manifold temptations, succor us by thy mighty grace; in all its dangers, let thy shield be over us; in its strifes and conflicts, grant us the peace of God that passeth all understanding,

and victory over all evil. May we be wise to discern the signs of the times, and diligent to follow in the way of thy precepts! Oh, may this family be one in heart and life in the service of God, helping one another in the way to heaven! May we live the rest of our life in the flesh, by the faith, and according to the faith, of the Son of God, who loved us, and gave himself for us!

Keep us to-day from all evil. May we acknowledge thee in all things, and fear to wander from thy paths! Bless all who are in affliction. Have mercy on our country, and continue unto it thy favor. Oh! pour out thy Spirit on all men, and fill the earth with thy glory. We ask these blessings in the name of Jesus Christ. Amen.

FRIDAY.

Job xxxviii.—1. Then the Lord answered Job out of the whirlwind, and said,

2. Who is this that darkeneth counsel by words without knowledge?

3. Gird up now thy loins like a man; for I will demand of thee, and answer thou me.

4. Where wast thou when I laid the foundations of the earth;

7. When the morning stars sang together, and all the sons of God shouted for joy?

31. Canst thou bind the sweet influences of Pleiades, or loose the bands of Orion?

32. Canst thou bring forth Mazzaroth in his season? or canst thou guide Arcturus with his sons?

33. Knowest thou the ordinances of heaven? canst thou set the dominion thereof in the earth?

Psalms viii.—1. O Lord our Lord, how excellent is thy name in all the earth! who hast set thy glory above the heavens.

2. Out of the mouth of babes and sucklings hast

thou ordained strength because of thine enemies, that thou mightest still the enemy and the avenger.

3. When I consider thy heavens, the work of thy fingers, the moon and the stars, which thou hast ordained;

4. What is man, that thou art mindful of him? and the son of man, that thou visitest him?

5. For thou hast made him a little lower than the angels, and hast crowned him with glory and honor.

6. Thou madest him to have dominion over the works of thy hands: thou hast put all things under his feet;

7. All sheep and oxen, yea, and the beasts of the field;

8. The fowl of the air, and the fish of the sea, and whatsoever passeth through the paths of the seas.

9. O Lord our Lord, how excellent is thy name in all the earth!

David, familiar from boyhood with rural life, had learned to see God in Nature, and thus to add to the beauty and glory of natural objects in themselves the thought of the divine wisdom and goodness reflected in them all. His shepherd-life in the open fields, and upon the slopes of the mountains, had acquainted him with the habits of birds and beasts, and had led him to observe the stars in his nightly watches. Those youthful experiences, matured by the meditations of riper years, find expression in this psalm. In the nineteenth psalm he celebrates the glory of the sun. But now, sitting at eventide upon the housetop, under the mild and lustrous Syrian sky, he is absorbed with the beauty and order of the moon and stars. These are God's possession,—“thy heavens;” the work of His “finger,” manifesting beauty and skill; “ordained” with

divine wisdom and order, and established forever. The first thought awakened in him by the contemplation of this majesty and glory is of the littleness of man. What was David's kingdom in comparison with a single star? what his royal splendor beside the brightness of the moon? Yet with this came the thought of the condescending goodness of God, who made man in his image, the representative of his glory and dominion. The word “angels,” *Elohim*, is commonly used for the name of God: “Thou madest man but little short of the Divine.” This high dignity and prerogative man disgraced and forfeited by the fall; but it was restored in Jesus, the second Adam, “crowned with glory and honor.” While we praise God in his works, let us, above all, bless and honor him in his Son, the head and glory of our redeemed humanity.

APPROPRIATE HYMNS,

Prayer.

[Nos. 18, 31, 38.]

All thy works praise thee, O God!—the glorious company of the apostles praise thee; the goodly fellowship of the prophets praise thee; the noble army of martyrs praise thee. The heavens declare thy glory; the firmament sheweth thy handiwork. Day unto day uttereth speech; night unto night sheweth knowledge of thee. There is no speech nor language where the voice of thy praise is not heard. We would join in this universal anthem to thy glory, and would bless thy name for ever and ever. Bless the Lord, O our souls! and all that is within us, bless his holy name: who forgiveth all our iniquities; who healeth all our diseases; who redeemeth our life from destruction; who crowneth us with loving-kindness and tender mercies. Bless the Lord, all his works, in all places of his dominion; bless the Lord, O our souls!

We draw nigh unto thee, heavenly Father, to thank thee for the life that thou hast given to us, and for the life which from day to day thou dost

preserve; for in thee we live and move, and have our being. We bless thee for food and raiment, for shelter and safety, for the health of body and of mind which we enjoy. Help us to use all powers and gifts in thy service. Forbid, O Father! that the abundance and regularity of thy blessings should diminish our feeling of dependence or of thankfulness.

We thank thee for our home and all its joys; for thy constant favor to us as a household. And, while we thank thee for the blessings of thy providence, we pray that thou wilt also fill our hearts with love and gratitude for the richer gifts of thy Son and thy Spirit. We bless thy name, O righteous Father! that thou didst not leave us in our sins; but, when we were without strength, thou didst lay our help upon One mighty to save, and didst bring life and immortality to light through the gospel.

Through him we praise thee; for him we bless thee; and we pray thee in him to pardon, bless, and save us. And to thy name be glory forever. Amen.

SATURDAY.

Hebrews ii.—1. Therefore we ought to give the more earnest heed to the things which we have heard, lest at any time we should let *them* slip.

2. For if the word spoken by angels was steadfast, and every transgression and disobedience received a just recompense of reward;

3. How shall we escape if we neglect so great salvation, which at the first began to be spoken by the Lord, and was confirmed 'unto us by them that heard *him*;

4. God also bearing *them* witness, both with signs and wonders, and with divers miracles, and gifts of the Holy Ghost, according to his own will?

5. For unto the angels hath he not put in subjection the world to come whereof we speak.

6. But one in a certain place testified, saying, What is man, that thou art mindful of him? or the son of man, that thou visitest him?

7. Thou madest him a little lower than the angels; thou crownedst him with glory and honor, and didst set him over the works of thy hands;

8. Thou hast put all things in subjection under his feet. For, in that he put all in subjection under him, he left nothing *that is* not put under him. But now we see not yet all things put under him:

9. But we see Jesus, who was made a little lower than the angels for the suffering of death, crowned with glory and honor; that he by the grace of God should taste death for every man.

10. For it became him, for whom *are* all things, and by whom *are* all things, in bringing many sons unto glory, to make the Captain of their salvation perfect through sufferings.

11. For both he that sanctifieth, and they who are sanctified, *are* all of one: for which cause he is not ashamed to call them brethren;

12. Saying, I will declare thy name unto my brethren; in the midst of the church will I sing praise unto thee.

13. And again: I will put my trust in him. And again: Behold, I, and the children which God hath given me.

14. Forasmuch, then, as the children are partakers of flesh and blood, he also himself likewise took part of the same; that through death he might destroy him that had the power of death, that is, the Devil;

15. And deliver them, who, through fear of death, were all their lifetime subject to bondage.

16. For verily he took not on *him* the nature of angels; but he took on *him* the seed of Abraham.

17. Wherefore in all things it behooved him to be made like unto *his* brethren; that he might be a merciful and faithful High Priest in things *pertaining* to God, to make reconciliation for the sins of the people.

18. For in that he himself hath suffered, being tempted, he is able to succor them that are tempted.

The glory of the gospel appears not only in the themes of which it treats, but in the Person by whom it came. The law was ushered in by wonders of Nature and by the ministry of angels; but the gospel was proclaimed by the Son of God.

To give efficacy to his grace, he came in our nature; put himself in our place; entered into a personal experience of our temptations, sufferings, and sorrows; wrought out before us the perfection of a human character; made atonement for our sins; tasted death for us; and, by his resurrection, spoiled death of its terror, and Satan of his power. Christ was as complete in his humanity as in his divinity. Only as a true

and proper man could he be tempted as we are; could he be for us an example in temptation and suffering; could he feel with us the tie of brotherhood. Through his humanity we are ennobled. In him, man is restored to the glory and honor for which God created him. For us this great salvation is provided in his gospel. If we will obey his voice, all that Christ hath wrought is ours; all that he hath promised we shall obtain. Yet it is possible to fail of all this, and to bring upon ourselves all the degradation and woe of sin by neglecting his word. It was the warning of Christ himself, "Take heed how ye hear."

APPROPRIATE HYMNS.]

Prayer.

[Nos. 2, 139, 187.]

O God, who didst make the first man after thine own image! mercifully grant, that in following thy Son, the second man from heaven, we may recover that which hath been lost through sin, and may put on the new man, which is created after thee in righteousness and true holiness.

Teach us, day by day, to use thy gifts to our best good and to thy glory. [May these children early learn the true secret of happiness in life, and, like the blessed Saviour, go about doing good!] Keep us, O Lord! from all covetous desires, from all self-seeking, from all love of sinful pleasures.

Almighty God, the Father and Saviour of all men, help us, we beseech thee, to behave with

Christian charity to all that are in distress, poverty, or suffering. As thou hast had mercy upon us, let none of us come under thy condemnation on the great day of judgment for want of mercy or charity to our brethren, who, in this world of trial, were hungry or thirsty, or naked or sick, or in prison, and to whom, when we had the power, we did not administer. Help us to deny ourselves, that we may each, in our measure, have to give to them that need, and that we may ever work with thee, and for thee, in diminishing the sorrows, the miseries, and the sin of this evil world, for the sake of Him who suffered and died for all. Amen.

SUNDAY MORNING.

Acts i.—1. The former treatise have I made, O Theophilus! of all that Jesus began both to do and teach,

2. Until the day in which he was taken up, after that he through the Holy Ghost had given commandments unto the apostles whom he had chosen:

3. To whom also he showed himself alive after his passion, by many infallible proofs; being seen of them forty days, and speaking of the things pertaining to the kingdom of God;

4. And, being assembled together with *them*, commanded them that they should not depart from Jerusalem, but wait for the promise of the Father, which, *saith he*, ye have heard of me.

5. For John truly baptized with water; but ye shall be baptized with the Holy Ghost not many days hence.

6. When they therefore were come together, they asked of him, saying, Lord, wilt thou at this time restore again the kingdom to Israel?

7. And he said unto them, It is not for you to know the times or the seasons which the Father hath put in his own power.

8. But ye shall receive power after that the Holy Ghost is come upon you; and ye shall be

witnesses unto me, both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth.

9. And when he had spoken these things, while they beheld, he was taken up; and a cloud received him out of their sight.

10. And, while they looked steadfastly toward heaven as he went up, behold, two men stood by them in white apparel;

11. Which also said, Ye men of Galilee, why stand ye gazing up into heaven? This same Jesus which is taken up from you into heaven shall so come in like manner as ye have seen him go into heaven.

12. Then returned they unto Jerusalem from the mount called Olivet, which is from Jerusalem a sabbath-day's journey.

13. And, when they were come in, they went up into an upper room, where abode both Peter, and James, and John, and Andrew, Philip, and Thomas, Bartholomew, and Matthew, James the son of Alphaeus, and Simon Zelotes, and Judas the brother of James.

14. These all continued with one accord in prayer and supplication, with the women, and Mary the mother of Jesus, and with his brethren.

This bodily ascension of Jesus certified him as the Son of God, and lifted our humanity to a place in heaven. If, after his resurrection, he had silently, mysteriously disappeared, his whole career would have been thrown into doubt by the uncertainty of its end. But the ascension, while it completed the resurrection, answered to the incarnation, and testified that Christ was "the Lord from heaven." It prefigured also the completeness of man's redemption in the glorified body. It was the *man* Christ Jesus who ascended. He did not vanish like an apparition; he was not spirited away: he rose in his proper body, with his hands stretched out in blessing; he rose from the ground, where he had stood among his disciples, into the air above them; and continued rising until lost to their view. They saw whither he had gone, and stood gazing

steadfastly after him. He carried up with him into heaven his human identity,—*"the same Jesus"* here and there! And so he carried up us also into heaven; made heaven real to us, as an abode, as a place that we can enter, a home where humanity can dwell with God. Every purpose of good that brought him into the world, every tie of sympathy and love that here bound him to our humanity, every promise of redemption that was pledged by his cross, is represented through that body which here was tempted, suffered, died, and rose again, and ascended into glory. With what confidence, then, should our faith look forward to a union with Christ, when he who carried our nature up into heaven shall come "in like manner" to take his beloved to his home!

APPROPRIATE HYMNS.]

Prayer.

[Nos. 34, 74, 80.

Blessed be God, that, in Christ Jesus our Lord, heaven is brought nigh to us as our home; that He who descended and took our nature, and lived and suffered and died in human flesh, hath ascended to heaven, the same Jesus, glorifying our nature in his own! Oh, may we feel the grace of his redemption, the power of his resurrection, the glory of his ascension, the promise of his coming, as motives to draw us from earthly things! and may the exaltation of our Redeemer, as head over all things to his Church, inspire us with faith in the triumph of his Church in the world! Build up thy Church this day; bless her worship, her schools, her teaching; hear her prayers, and manifest thy saving power. Go with us to thine house. Grant, we beseech thee, Almighty God, that like as we do

believe thy only-begotten Son to have ascended into the heavens, so we may also in heart and mind thither ascend, and with him continually dwell; who liveth and reigneth with thee and the Holy Ghost, one God, world without end.

Thy mercy, O Lord! hath visited us with the refreshing slumbers of the night. As a family we would dedicate ourselves to thee, and supplicate thy grace upon every one of us here present before thee, and upon all the dear ones who are absent from us. And, while we so rejoice in thine abounding goodness, we make supplication for the poor, the needy, the outcast, the oppressed; beseeching thee that the consolations of the gospel may be multiplied to them all, through the grace of our ascended Lord; to whom be glory forever. Amen.

SUNDAY EVENING.

Isaiah iv. — 1. Ho, every one that thirsteth, come ye to the waters, and he that hath no money; come ye, buy and eat; yea, come, buy wine and milk without money and without price.

2. Wherefore do ye spend money for *that which* is not bread, and your labor for *that which* satisfieth not? Hearken diligently unto me, and eat ye *that which* is good, and let your soul delight itself in fatness.

3. Incline your ear, and come unto me; hear, and your soul shall live; and I will make an everlasting covenant with you, *even* the sure mercies of David.

4. Behold, I have given him *for* a witness to the people, a leader and commander to the people.

5. Behold, thou shalt call a nation *that* thou knowest not, and nations *that* knew not thee shall run unto thee, because of the Lord thy God, and for the Holy One of Israel; for he hath glorified thee.

6. Seek ye the Lord while he may be found; call ye upon him while he is near.

7. Let the wicked forsake his way, and the unrighteous man his thoughts: and let him return

unto the Lord, and he will have mercy upon him; and to our God, for he will abundantly pardon.

8. For my thoughts *are* not your thoughts, neither *are* your ways my ways, saith the Lord.

9. For *as* the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts than your thoughts.

10. For as the rain cometh down, and the snow from heaven, and returneth not thither, but watereth the earth, and maketh it bring forth and bud, that it may give seed to the sower, and bread to the eater:

11. So shall my word be that goeth forth out of my mouth: it shall not return unto me void, but it shall accomplish that which I please, and it shall prosper *in the thing* whereto I sent it.

12. For ye shall go out with joy, and be led forth with peace: the mountains and the hills shall break forth before you into singing, and all the trees of the field shall clap *their* hands.

13. Instead of the thorn shall come up the fir-tree, and instead of the brier shall come up the myrtle-tree; and it shall be to the Lord for a name, for an everlasting sign *that* shall not be cut off.

Food and money are objects which all men desire: the first a necessity of life; the second a means of comfort and luxury, and also of distinction and power. Both here are symbols of good or happiness, which is that for which men are always longing and striving; but they often mistake for food that which is not wholesome nor nourishing. Christ comes to us as the embodiment of all good: he is the bread from heaven; he is the fountain of living waters; he is the incorruptible treasure; he is the life everlasting. And all that he is he offers to all freely, without price. "These gratuitous blessings are contrasted with the costly and unprofitable labors of mankind to gain the same end in another way." Only one condition is annexed, and this arising from the nature of the case, — the sense of need,

the desire to possess. To every hungry, thirsty soul, Christ offers all his fulness. Do the very greatness and richness of the offer discourage us? But we must not measure God's thoughts by ours: they are as high above ours as the heavens above the earth. He plans nothing in vain. As in the kingdom of nature he provides with certainty for the harvest, so in his kingdom of grace he will not suffer the munificent provisions of his mercy to go for nought. The lifting-up of Christ upon the cross shall yet draw the nations to him. The world made desolate by sin and woe shall be filled with grace and joy. Let us make sure of our part in this great salvation by turning from sin to the Lord, who delights to pardon.

APPROPRIATE HYMNS,]

Prayer.

[Nos. 162, 186, 200.

O Thou that dwellest in the heavens! holy and reverend is thy name. Unto thee would we lift up our souls. As the eyes of servants look unto the hand of their masters, and as the eyes of a maiden unto the hand of her mistress, so our eyes wait upon the Lord our God. To whom can we go but unto thee? Thou hast the words of eternal life. We praise and bless thy name for all thy mercy to us this day; for the bounties of thy providence, and for the riches of thy grace; for the supply of our bodily wants, and for the spiritual food which nourishes and refreshes our souls. We thank thee for the Holy Scriptures, for the preaching of the gospel, for the privilege of prayer, for all the ordinances and means of grace. Follow these with thy blessing. Lord, pardon what thy pure eyes hath seen amiss in us, and accept us in the Beloved.

We commend ourselves to thy care and keeping for the night. Watch over us in the hours of

darkness and helplessness. If it be thy will, may we have refreshing sleep, and rise renewed for the duties and employments of another day! Sleeping or waking, may we be ever with thee! Be with all in whom we are specially interested, and to whom we are bound by the ties of nature or of grace. Lord, bestow on them the blessings which we have asked for ourselves. And draw nigh to all who are in distress. Be a very present help in trouble. Send the Holy Spirit, the Comforter, to all the suffering and the dying. Sanctify to them their affliction, and give them deliverance in thine own time and way. To live may it be Christ, and to die may it be gain. Our prayers are before thee: grant us an answer in peace. Do to us and for us exceeding abundantly above all we ask or think; and unto thee be glory in the Church by Christ Jesus throughout all ages, world without end. Amen.

MONDAY.

Proverbs i. — 20. Wisdom crieth without; she uttereth her voice in the streets:

21. She crieth in the chief place of concourse, in the openings of the gates: in the city she uttereth her words, *saying*,

22. How long, ye simple ones, will ye love simplicity? and the scorners delight in their scorning, and fools hate knowledge?

23. Turn you at my reproof: behold, I will pour out my spirit unto you; I will make known my words unto you.

24. Because I have called, and ye refused; I have stretched out my hand, and no man regarded;

25. But ye have set at nought all my counsel, and would none of my reproof:

26. I also will laugh at your calamity; I will mock when your fear cometh;

27. When your fear cometh as desolation, and your destruction cometh as a whirlwind; when distress and anguish cometh upon you.

28. Then shall they call upon me, but I will not answer; they shall seek me early, but they shall not find me;

29. For that they hated knowledge, and did not choose the fear of the Lord:

30. They would none of my counsel; they despised all my reproof.

31. Therefore shall they eat of the fruit of their own way, and be filled with their own devices.

32. For the turning-away of the simple shall slay them, and the prosperity of fools shall destroy them.

33. But whoso hearkeneth unto me shall dwell safely, and shall be quiet from fear of evil.

Psalms lxxxi. — 11. My people would not hearken to my voice; and Israel would none of me.

12. So I gave them up unto their own hearts' lust; and they walked in their own counsels.

13. Oh that my people had hearkened unto me, and Israel had walked in my ways!

14. I should soon have subdued their enemies, and turned my hand against their adversaries.

15. The haters of the Lord should have submitted themselves unto him; but their time should have endured forever.

16. He should have fed them also with the finest of the wheat; and with honey out of the rock should I have satisfied thee.

Wisdom is here the representative of true piety: "the fear of the Lord is the beginning of wisdom." It is good sense to be virtuous; it is the mark of a sound mind to regulate our lives by the will of God. At the gates of the city, which answered to a modern exchange, where men were gathered together, eager for news and for bargains; to the modern caucus, where men crowded about some leader or officer to make interest for themselves; to the modern saloon, where men sought social pleasure and excitement, — in the midst of scenes and affairs that so engross the multitude of men, Wisdom gives forth her counsels and admonitions, reminding them that there is a higher life, a nobler aim, and warning

them of the disappointment and ruin that await a life of worldliness and sin. Religion is not for Sundays only, but for the every-day life; not for the Church, but for the school, the shop, the factory, the market, the out-door world of hurry and commotion, the streets and gates of the city. To suffer our daily affairs to cause us to forget God is most unwise.

Terrible are the warnings given to those who neglect this heavenly wisdom; yet these truly picture the experiences of a soul that forsakes God for the world and sin. Observe, too, that the warnings are attended with invitations, entreaties, promises, reaching forth the hand with the offer of safety and peace to whoever will be wise.

APPROPRIATE HYMNS,]

Prayer.

[Nos. 11, 40, 65.

Father of mercies, accept our humble thanksgiving for all the tokens of thy love. We adore thee for thy watchful care over us during the past night, and for the light and the comfort of this morning. For life and health and reason, for thy providential bounty, for our personal and domestic blessings, for all that mingles in the cup of life to make life happy, we offer our grateful praise. Accept our gratitude, and command upon us thy choicest favor. Bestow upon us the wisdom that is from above. Give us heart and courage for the duties of this day. Keep us in our going-out and our coming-in. Preserve us from all danger and evil, from accident and from sudden death. Plentifully endue us with thy grace, that we may walk worthy of our high calling, and in all things adorn the doctrine of God our Saviour. Let not sin have dominion over us; but, perfecting holiness in thy fear, may we attain unto everlasting life and joy!

Ever keep this household in thy love. [Oh, may these children be preserved from all harm, from all evil, from all sin, and made happy in thy love! May they shun the way of folly, and choose the fear of the Lord!]

The blessings which we thus ask for ourselves, let it please thee, O God! to extend to all who are dear to us by the ties of nature and affection. Lift upon them the light of thy countenance, and satisfy them with thy goodness. Hear us when we pray for the good estate of the whole catholic Church. Clothe thy ministers with salvation, and let thy chosen people rejoice. Have pity upon the nations, and fill the world with thy glory. Strengthen the sons of toil, and comfort the children of sorrow. Be thou the Father of the fatherless, the Judge of the widow, and the rest of the weary. We ask these mercies in the name of Jesus Christ, our only Lord and Saviour. Amen.

TUESDAY.

Acts ii. — 37. Now, when they heard *this*, they were pricked in their heart, and said unto Peter and to the rest of the apostles, Men *and* brethren, what shall we do?

38. Then Peter said unto them, Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost.

39. For the promise is unto you, and to your children, and to all that are afar off, *even* as many as the Lord our God shall call.

40. And with many other words did he testify and exhort, saying, Save yourselves from this untoward generation.

41. Then they that gladly received his word were baptized; and the same day there were added *unto them* about three thousand souls.

42. And they continued steadfastly in the apostles' doctrine and fellowship, and in breaking of bread, and in prayers.

43. And fear came upon every soul; and many wonders and signs were done by the apostles.

44. And all that believed were together, and had all things common;

45. And sold their possessions and goods, and parted them to all *men* as every man had need.

46. And they, continuing daily with one accord in the temple, and breaking bread from house to house, did eat their meat with gladness and singleness of heart,

47. Praising God, and having favor with all the people. And the Lord added to the church daily such as should be saved.

The apostles were called to meet that question which has ever since been the question of the soul awakened to the sense of its guilt and need, "What shall I do? How can I be saved." Their answer, given by inspiration of the Holy Ghost, contains specific and precise instruction for every case.

What Peter did *not* say is highly significant. He did not himself grant indulgence, nor pronounce absolution; did not prescribe a course of penance, nor enjoin any church rites, ceremonies, obligations, or beliefs, as necessary to salvation, or the means of procuring it. He addressed himself to the mind, — the conscience, the understanding, the feelings, the will. *Repent* was his first word. Literally, change your mind, — the state of your mind; change your views and feelings toward Christ; change your motives and aims in living; change the inner, abiding, governing purpose of your soul; renounce the evil, and set your heart upon serving and pleasing Christ. This counsel applied equally to all. Peter's audience was made up of people who were religious in their way, "devout"

in keeping their church appointments: no charge of immorality was brought against them; but they had all rejected Christ. Some had done this blindly, through prejudice; others wilfully, through passion. But no degrees of guilt were measured: one and all, they were summoned to repent.

Every man has something to repent of before God, — his selfish heart, his proud will, his unbelief, his worldliness, his ingratitude, his indifference to spiritual things. One who does not confess his obligation to repent cannot offer the Lord's Prayer with its express petition for the forgiveness of sin. Repentance should be followed by the open confession of Christ, of which baptism is the visible symbol, — the acknowledgment of Jesus as the Saviour, through whom alone remission of sins can be obtained. Three thousand penitents thus openly confessed Christ upon the day of Pentecost. They at once proved the sincerity of their new faith by the largeness of their liberality, the fervor of their love, the constancy of their devotion.

APPROPRIATE HYMNS,]

Prayer.

[Nos. 30, 113.

Almighty and everlasting God, who art ever ready to hearken to the cry of the humble, and hast promised to refuse none who come to thee in the name of thy dear Son, look upon us in mercy for his sake, and grant our requests. We thank thee that we have a throne of grace to come to; that thine ear is ever open to the prayers of thy children; and that the arms of thy mercy are stretched out towards us. Lord, we come to thee as to a father: give us, we pray thee, a father's blessing. Thou knowest how we have, one and all, wandered from thee.

Our sins are great; but great also is thy forbearance. Oh, may thy goodness lead us to repentance! May the love of Christ be shed abroad in our hearts, and constrain us to live no longer to ourselves, but to thee. Thou hast brought us safely through the night: blessed be thy name for preserving us from dangers both seen and unseen, for spreading our table with plenty, and for all the kindness we receive from those around us.

But, O Lord! we praise thee especially for those gifts which concern the welfare of our souls, — for

thy holy Word, for thy ministers, for thy house of prayer, for the means of grace, and for the hope of future glory.

Have mercy on those who are deprived of the blessings we enjoy. Visit with thy compassion the houseless, the fatherless, and the afflicted. Dry up the tears of all that mourn. Pity the ignorant, and those that are out of the way. Thou Saviour of the lost, bring home the wanderers to thy fold. Bless those who are gone forth to proclaim thy truth in distant lands: cheer and encourage their hearts; strengthen their faith; give them boldness and wisdom and love; preserve them from every peril; and crown their labors with success.

And grant, blessed Lord, that we who have the light may walk in the light. Oh! enable us to shine brightly for thee in the midst of a dark world. May we not only own thee with our lips, but may we follow thee with all our hearts! And do thou make us now and ever thine, through Him who died, and rose again, and ever liveth to make intercession for us. Amen.



PETER AND JOHN RAISING THE LAME MAN. ACTS III. 5, 6.

WEDNESDAY.

Acts iii.—1. Now, Peter and John went up together into the temple at the hour of prayer, *being the ninth hour.*

2. And a certain man lame from his mother's womb was carried, whom they laid daily at the gate of the temple which is called Beautiful, to ask alms of them that entered into the temple;

3. Who, seeing Peter and John about to go into the temple, asked an alms.

4. And Peter, fastening his eyes upon him with John, said, Look on us.

5. And he gave heed unto them, expecting to receive something of them.

6. Then Peter said, Silver and gold have I none; but such as I have give I thee: In the name of Jesus Christ of Nazareth, rise up and walk.

7. And he took him by the right hand, and lifted him up; and immediately his feet and ankle-bones received strength.

8. And he, leaping up, stood and walked, and entered with them into the temple, walking and leaping, and praising God.

9. And all the people saw him walking, and praising God;

10. And they knew that it was he which sat for alms at the Beautiful gate of the temple: and they were filled with wonder and amazement at that which had happened unto him.

11. And, as the lame man which was healed held. Peter and John, all the people ran together unto them in the porch that is called Solomon's, greatly wondering.

The most magnificent gate of the temple was that which stood before the sanctuary itself. This was seventy cubits high, and twenty-five broad: it was completely overlaid with gold, and had above it golden vines with huge clusters of grapes. In the courts and walls were nine gates, all overlaid throughout with gold and silver; and besides these one of Corinthian brass, which, according to Josephus, "greatly exceeded in sumptuousness those plated with silver and gold." Either this, or the one first mentioned, was distinguished as "the Beautiful Gate." In contrast with this magnificence of material worship was a dilapidated temple of humanity, deformed, crippled, beggared. Just as, at the doors of the churches in Continental Europe, the most wretched objects are privileged to sit or lie as beggars; so this impotent beggar was daily at the temple-gate to remind worshippers that charity is ever the most acceptable service.

Peter and John knew what it was to be poor; and the sight of this helpless fellow-creature touched them with such

compassion as Jesus was wont to feel for suffering humanity. With the sympathy of the Master came his power also; and the name of Jesus Christ of Nazareth imparted strength and motion to feet that had never walked. So conspicuous a miracle was like another resurrection of the crucified Nazarene, and gave new life and power to his gospel.

Our Lord wrought miracles by his proper personality: the power resided in his own spirit; the virtue went out from himself. His apostles performed miracles in his name, and never assumed to possess this power independently. By thus invoking Jesus for a power properly divine, they proclaimed their faith in his resurrection, his continued life, his ascension, his government over the world, his omnipresence and omnipotence; in a word, their faith in his divinity. The cripple himself felt that his healing was a divine act; and his first use of his new powers was in praising God. So should every gift, every mercy, every new experience of his goodness, inspire us to show forth his praise.

APPROPRIATE HYMNS,]

Prayer.

[Nos. 9, 32.

Father of lights, Fountain of all good, we lift up our hearts and voices in gratitude and love. Thy mercies are new every morning, and thy faithfulness is repeated every night. We bless thee for life and health and reason; for the use of our limbs and powers; for our food and raiment and habitation; for labor and reward; for friends and kindred; for freedom from suffering, infirmity, and pain. By the remembrance of thy goodness, awaken in our hearts, O God! a purer love and devotion to thee. Inspire us with a true and child-like trust in thy faithfulness and mercy. So stay our minds on thyself, that we may be anxious about nothing, but, leaving the future to thine infinite wisdom, pass the rest of our lives in peace and quietness, fulfil all duty in reliance on thy promised strength, suffer all trials in submission to thy will, and patiently wait the issue of all thy dealings in our salvation.

O God! since thou hast opened our eyes to see the light of another day, be pleased to prosper us with thy continual favor in all its duties and engagements. Keep us from sin, temptation, and

danger. Help us in all things to show forth thy glory by a life and conversation becoming thy children. Keep us from conformity to a sinful world; and so aid us by thy good Spirit, that we shall preserve ourselves unspotted, and shall perfect holiness in thy fear. In all our intercourse and dealings with men, help us to maintain our holy principles, and so commend the faith which we profess.

May it please thee to bless all whom we love, and grant unto them the healthful spirit of thy grace! Have compassion on all the children of toil and sorrow and suffering. Mercifully look upon the afflicted and the dying, and give unto them everlasting consolation and good hope through grace. Bless this household with such favors as thou seest to be good for us; and teach us to desire and seek only that which is good in thy sight.

Holy Father, open our hearts to deeper and more living impressions of unseen and eternal things. Help us to walk by faith, that, by a patient continuance in well-doing, we may come to glory and honor, through Jesus Christ, our blessed Lord and Saviour. Amen.

THURSDAY.

Acts iv. — 1. And, as they spake unto the people, the priests, and the captain of the temple, and the Sadducees, came upon them;

2. Being grieved that they taught the people, and preached through Jesus the resurrection from the dead.

3. And they laid hands on them, and put *them* in hold unto the next day; for it was now eventide.

4. Howbeit, many of them which heard the word believed; and the number of the men was about five thousand.

5. And it came to pass on the morrow, that their rulers and elders and scribes,

6. And Annas the high priest, and Caiaphas and John and Alexander, and as many as were of the kindred of the high priest, were gathered together at Jerusalem.

7. And, when they had set them in the midst, they asked, By what power or by what name have ye done this?

8. Then Peter, filled with the Holy Ghost, said unto them, Ye rulers of the people, and elders of Israel,

9. If we this day be examined of the good deed done to the impotent man, by what means he is made whole;

10. Be it known unto you all, and to all the people of Israel, that by the name of Jesus Christ of Nazareth, whom ye crucified, whom God raised from the dead, *even* by him doth this man stand here before you whole.

11. This is the stone which was set at nought of you builders, which is become the head of the corner.

12. Neither is there salvation in any other; for there is none other name under heaven given among men whereby we must be saved.

13. Now, when they saw the boldness of Peter and John, and perceived that they were unlearned and ignorant men, they marvelled; and they took knowledge of them that they had been with Jesus.

14. And, beholding the man which was healed standing with them, they could say nothing against it.

15. But, when they had commanded them to go aside out of the council, they conferred among themselves,

16. Saying, What shall we do to these men? for that indeed a notable miracle hath been done by them *is* manifest to all them that dwell in Jerusalem, and we cannot deny *it*.

17. But, that it spread no farther among the people; let us straitly threaten them that they speak henceforth to no man in this name.

18. And they called them, and commanded them not to speak at all, nor teach in the name of Jesus.

19. But Peter and John answered and said unto them, Whether it be right in the sight of God to hearken unto you more than unto God, judge ye;

20. For we cannot but speak the things which we have seen and heard.

21. So, when they had further threatened them, they let them go, finding nothing how they might punish them, because of the people; for all *men* glorified God for that which was done.

22. For the man was above forty years old on whom this miracle of healing was showed.

The men who had compassed the death of Jesus of Nazareth were startled by the new impulse given to his doctrine. Five thousand converts gathered in Jerusalem alone within a few days gave a formidable aspect to the faith which the Sanhedrim imagined they had crucified along with its Teacher. Not only was the hold of the priests upon the people again threatened, but there was danger of a popular re-action

against the instigators of the crucifixion. Yet they could think only of violence as a remedy. These preachers must be silenced by fear. But the disciples, who ran away at the approach of danger to their Lord, were now fortified by his death against the fear of dying. Conscience was mightier than any human authority, and faith stronger than fear.

APPROPRIATE HYMNS,]

Prayer.

[Nos. 16, 47, 49.

Almighty God, our heavenly Father, who of thy great mercy hast promised forgiveness of sins to all that with hearty repentance and true faith turn unto thee, have mercy upon us; pardon and deliver us from all our sins; confirm and strengthen us in all goodness; and finally bring us to everlasting life, through Jesus Christ our Lord.

Great and marvellous are thy works, Lord God Almighty; just and true are all thy ways, thou King of saints. We would praise thee and worship thee ever, world without end. We commit ourselves to thy love and faithfulness. In thee would we trust at all times. Confident in thy promises, and in the help of thy Spirit, may we not fear what man can do unto us!

Thou of thy great goodness hast caused us to dwell in safety during another night, and to awake in peace. May our conversation, this day, be such as becometh the gospel of Christ! If trouble befall us, may we trust, and not be afraid! Feed us with food convenient for us. Assist us to honor thee with our substance and with the first-fruits of our increase. May we do justice, love mercy, and walk humbly with our God! and may each member of our family be kept from sin, and preserved to recount thy mercies at evening! All these mercies we humbly beg in the adorable name of our Lord and Saviour Jesus Christ; who, with the Father and the Spirit, liveth and reigneth evermore. Amen.

FRIDAY.

Acts iv.—23. And, being let go, they went to their own company, and reported all that the chief priests and elders had said unto them.

24. And, when they heard that, they lifted up their voice to God with one accord, and said, Lord, thou *art* God, which hast made heaven and earth, and the sea, and all that in them is;

25. Who by the mouth of thy servant David hast said, Why did the heathen rage, and the people imagine vain things?

26. The kings of the earth stood up, and the rulers were gathered together against the Lord, and against his Christ.

27. For of a truth against thy holy child Jesus, whom thou hast anointed, both Herod and Pontius Pilate, with the Gentiles and the people of Israel, were gathered together,

28. For to do whatsoever thy hand and thy counsel determined before to be done.

29. And now, Lord, behold their threatenings; and grant unto thy servants, that with all boldness they may speak thy word,

30. By stretching forth thy hand to heal; and that signs and wonders may be done by the name of thy holy child Jesus.

31. And, when they had prayed, the place was shaken where they were assembled together; and they were all filled with the Holy Ghost, and they spake the word of God with boldness.

32. And the multitude of them that believed were of one heart and of one soul: neither said any of *them* that aught of the things which he possessed was his own; but they had all things common.

33. And with great power gave the apostles witness of the resurrection of the Lord Jesus; and great grace was upon them all.

34. Neither was there any among them that lacked; for as many as were possessors of lands or houses sold them, and brought the prices of the things that were sold,

35. And laid *them* down at the apostles' feet; and distribution was made unto every man according as he had need.

36. And Joses, who by the apostles was surnamed Barnabas (which is, being interpreted, the son of consolation), a Levite, *and* of the country of Cyprus,

37. Having land, sold *it*, and brought the money, and laid *it* at the apostles' feet.

“If we take the account of the origin of Christianity from the last evening of the life of Christ to the end of the fifty days that followed, it is undeniable that in this brief interval something of a quite extraordinary character in inspiring their courage must have occurred to have brought the apostles, who timorously fled in that night, who were to the last degree helpless and destitute of self-reliance,—to have brought them to the point at which they stood, when, lifted above all fear of death in the presence of the judges of the murdered Jesus, judges exasperated to the last degree, they exclaimed, ‘We ought to obey God rather than man.’”—*Paulus.*

This concession was forced from a disbeliever in the Gospels, as the honest verdict of a student of history. But the solution of this marvel is given in two facts,—the resurrection of Jesus, and the coming of the Holy Ghost. For the fact of the resurrection the apostles were ready to die; and their word fell with the power of the Spirit. This power was mightily increased through prayer. Committing themselves to the glory of God, they drew upon his strength.

Their common faith drew them together in love and in self-sacrifice for the common cause. Disowned by the Jewish leaders, they shared what they had one with another, and gave themselves unitedly to the work of the Lord.

APPROPRIATE HYMNS,]

Prayer.

[Nos. 111, 118, 202.

O God, our heavenly Father, in whom we live, move, and have our being! we give thee humble thanks for all thy mercies renewed to us every morning; for life and health, for food and raiment, for relations and friends; for the guardianship of thy holy angels, and for all the known and the unobserved favors, deliverances, visitations, and graces of thy Holy Spirit. Grant that we may receive all things as from thee, and study to live always in thy fear and to thy glory, through Jesus Christ our Lord.

O Lord! look graciously upon us in that state of life unto which thou hast been pleased to call us. May thy blessing be upon our persons, upon our labors, upon our substance, and upon all that belongs to us! Enable us to resist the temptations of the world, the flesh, and the Devil; to follow the motions of thy good Spirit; to be serious and holy in our lives, true and just in our dealings, watch-

ful over our thoughts, words, and actions, diligent in our business, and temperate in all things. Give us grace that we may honestly improve all the talents thou hast committed to our trust, and that no worldly business, no worldly pleasures, may ever divert us from the thoughts of the life to come.

O God! we pray thee to bless all men. Bless thy holy Church, the children and the absent members of this family, our friends and benefactors, the poor, the sick, and the distressed: to each, O Lord! grant that which thou knowest to be best for him, through Jesus Christ our Lord.

Into thy hands, O God! we commend ourselves this day. Let the favor of thy special presence be with us even to its close. Grant us never to lose sight of thee all the day long, but to worship and pray to thee, and to ponder the words of thy law and the blessings of thy saving grace, through Jesus Christ our Lord. Amen.

SATURDAY.

Acts v. — 1. But a certain man named Ananias, with Sapphira his wife, sold a possession,

2. And kept back *part* of the price (his wife also being privy to it), and brought a certain part, and laid it at the apostles' feet.

3. But Peter said, Ananias, why hath Satan filled thine heart to lie to the Holy Ghost, and to keep back *part* of the price of the land?

4. While it remained, was it not thine own? and after it was sold, was it not in thine own power? Why hast thou conceived this thing in thine heart? Thou hast not lied unto men, but unto God.

5. And Ananias, hearing these words, fell down, and gave up the ghost. And great fear came on all them that heard these things.

6. And the young men arose, wound him up, and carried *him* out, and buried *him*.

7. And it was about the space of three hours after, when his wife, not knowing what was done, came in.

8. And Peter answered unto her, Tell me whether ye sold the land for so much? And she said, Yea, for so much.

9. Then Peter said unto her, How is it that ye have agreed together to tempt the Spirit of the

Lord? Behold, the feet of them which have buried thy husband *are* at the door, and shall carry thee out.

10. Then fell she down straightway at his feet, and yielded up the ghost. And the young men came in and found her dead, and, carrying *her* forth, buried *her* by her husband.

11. And great fear came upon all the church, and upon as many as heard these things.

12. And by the hands of the apostles were many signs and wonders wrought among the people (and they were all with one accord in Solomon's porch.

13. And of the rest durst no man join himself to them; but the people magnified them.

14. And believers were the more added to the Lord, multitudes both of men and women);

15. Insomuch that they brought forth the sick into the streets, and laid *them* on beds and couches, that at the least the shadow of Peter passing by might overshadow some of them.

16. There came also a multitude *out* of the cities round about unto Jerusalem, bringing sick folks, and them which were vexed with unclean spirits; and they were healed every one.

A great religious revival is apt to bring along with it a revival of hypocrisy. No sin is so damning as covetousness. Ananias and Sapphira felt the pressure of the example of liberality around them, and wanted to share in the repute of such good works; yet their hearts hankered after their treasures, and this betrayed them into hypocrisy and falsehood.

The community of goods was not intended to be a law of the Church; nor was this example of primitive communism to be taken as a binding precedent. The converts to Christianity at Jerusalem were people from all countries, who had come to the capital, as Jews, to observe their festival. At such times the residents of the city were extremely hospita-

ble. But these guests had adopted a faith which doubtless alienated from many the friends who had entertained them. They had overstaid their time, and were without means. To meet this condition of things, those converts who had property volunteered to share it with the rest. The sin of Ananias and Sapphira lay in professing to make the same sacrifice, when they were using it as a veil for their covetousness. It was necessary to free the infant Church from all taint of worldliness, time-serving, or hypocrisy. Hence this terrible judgment. Ah! if the Searcher of hearts should now go through the Church with a like test, how many, it is feared, must fall under his righteous sentence!

APPROPRIATE HYMNS,]

Prayer.

[Nos. 28, 89.

Search us, O God! and know our hearts; try us, and know our thoughts; and see if there be any wicked way in us; and lead us in the way everlasting. Have mercy upon us, O Lord! according to thy loving-kindness; according to the multitude of thy tender mercies, blot out our transgressions. Wash us thoroughly from our iniquities, and cleanse us from our sin. For we acknowledge our transgressions, and our sin is ever before us.

We thank thee that thou hast safely brought us to the beginning of this day; defend us in the same by thy mighty power: and grant that this day we fall into no sin, neither run into any kind of danger, but that all our doings, being ordered by thy governance, may be righteous in thy sight.

Fit us day by day for the duties that lie before us. We would put ourselves and all that concerns us into thy hands, and ask thee to be our Guide and Counsellor. In all our ways we desire to acknowl-

edge thee; and do thou direct our path. Keep us, we beseech thee, from all evil, that we, being ready both in body and soul, may cheerfully accomplish those things that thou wouldst have us to do.

Fit us, O Lord! for all the events of this short and uncertain life. If prosperity be our portion, keep us humble and watchful in the midst of it; or, if sorrows and trials come upon us, give us grace cheerfully to submit, saying, "Father, not my will, but thy will, be done."

[Give unto the children of this family grace to serve thee in the morning of life. Oh! keep them from temptation and evil, and from every false and hurtful way.] Be very gracious to our friends: grant to them health and prosperity in this life, and make them meet for the life everlasting. And, O Lord! bless and save the whole world.

We ask these blessings in the name of Jesus Christ, our Lord and Saviour. Amen.

SUNDAY MORNING.

Exodus xix. — 1. In the third month, when the children of Israel were gone forth out of the land of Egypt, the same day came they *into* the wilderness of Sinai.

3. And Moses went up unto God, and the Lord called unto him out of the mountain, saying, Thus shalt thou say to the house of Jacob, and tell the children of Israel :

4. Ye have seen what I did unto the Egyptians, and *how* I bare you on eagles' wings, and brought you unto myself.

5. Now therefore, if ye will obey my voice indeed, and keep my covenant, then ye shall be a peculiar treasure unto me above all people ; for all the earth *is* mine :

6. And ye shall be unto me a kingdom of priests, and a holy nation. These *are* the words which thou shalt speak unto the children of Israel.

7. And Moses came and called for the elders of the people, and laid before their faces all these words which the Lord commanded him.

8. And all the people answered together, and said, All that the Lord hath spoken we will do. And Moses returned the words of the people unto the Lord.

9. And the Lord said unto Moses, Lo, I come unto thee in a thick cloud, that the people may hear when I speak with thee, and believe thee forever. And Moses told the words of the people unto the Lord.

10. And the Lord said unto Moses, Go unto the people, and sanctify them to-day and to-morrow, and let them wash their clothes,

11. And be ready against the third day ; for the third day the Lord will come down in the sight of all the people upon Mount Sinai.

12. And thou shalt set bounds unto the people round about, saying, Take heed to yourselves *that ye go not up* into the mount, or touch the border of it : whosoever toucheth the mount shall be surely put to death.

13. There shall not a hand touch it but he shall surely be stoned or shot through ; whether *it be* beast or man, it shall not live : when the trumpet soundeth long, they shall come up to the mount.

16. And it came to pass on the third day, in the morning, that there were thunders and lightnings, and a thick cloud upon the mount, and the voice of the trumpet exceeding loud ; so that all the people that *was* in the camp trembled.

17. And Moses brought forth the people out of the camp to meet with God ; and they stood at the nether part of the mount.

18. And Mount Sinai was altogether on a smoke, because the Lord descended upon it in fire ; and the smoke thereof ascended as the smoke of a furnace, and the whole mount quaked greatly.

19. And when the voice of the trumpet sounded long, and waxed louder and louder, Moses spake, and God answered him by a voice.

20. And the Lord came down upon Mount Sinai, on the top of the mount ; and the Lord called Moses *up* to the top of the mount, and Moses went up.

There is a peak of Horeb known as *Ras Sûsâfeh*, which answers remarkably to the conditions of this narrative. In front of it is the broad plain of *Er Rahah*, which, with the adjacent wadies, would afford room for a vast encampment. The mountain, from base to summit, is in full view from every part of the plain ; and it rises so sheer, that it "might be touched" by one standing below. Here, in all probability, was made that display of majesty and might, the very thought

of which fills one with awe as to-day he stands before the bare and silent precipice. Such warning, such reserve, such sanctity, such dread, were needed to impress a rude people with the power and the holiness of their God. But through all the grandeur and terror of this manifestation his gentleness appears, infolding, protecting, uplifting his people as with eagles' wings.

APPROPRIATE HYMNS,]

Prayer.

[Nos. 155, 170, 176.

Almighty God, who in times past didst speak unto the fathers by the prophets, we bless thee that in these latter days thou hast spoken unto us by thy Son ; that the glory which the patriarchs beheld afar off, and the promise which the prophets waited for, have been revealed in Christ ; and, above all, that we have in him the forgiveness of sins and the life everlasting. Grant us grace, we beseech thee, ever to walk in thy light and to keep thy testimonies. May thy gospel this day minister to our peace and comfort, our faith and hope, our instruction in righteousness, our sanctification through obedience of the truth ! May it quicken souls that are dead in trespasses and sins, and comfort and edify thy saints ! May children hear the voice of Jesus their Saviour, and come unto

him ! While in thy house, may we have the spirit of prayer and praise, and give earnest heed to the things that we shall hear ! O thou God of peace, who didst bring again the Lord Jesus from the dead ! grant us peace, we pray thee, through pardon in his blood and the hope of his resurrection. May none of us neglect his great salvation !

We give thee thanks, O Lord our preserver ! for rest and refreshment in the night : grant us, this day, rest from the toils and cares of life, — rest in thee. Fulfil unto this household, and to all believing households, the mercies of thy covenant, through Jesus Christ our Lord ; to whom, with thee, O Father ! and the Eternal Spirit, be glory everlasting. Amen.

SUNDAY EVENING.

John vii.—14. Now, about the midst of the feast, Jesus went up into the temple, and taught.

15. And the Jews marvelled, saying, How knoweth this man letters, having never learned?

16. Jesus answered them, and said, My doctrine is not mine, but his that sent me.

17. If any man will do his will, he shall know of the doctrine, whether it be of God, or *whether* I speak of myself.

18. He that speaketh of himself seeketh his own glory; but he that seeketh his glory that sent him, the same is true, and no unrighteousness is in him.

19. Did not Moses give you the law, and *yet* none of you keepeth the law? Why go ye about to kill me?

20. The people answered and said, Thou hast a devil: who goeth about to kill thee?

21. Jesus answered and said unto them, I have done one work, and ye all marvel.

22. Moses, therefore, gave unto you circumcision (not because it is of Moses, but of the fathers); and ye on the sabbath-day circumcise a man.

23. If a man on the sabbath-day receive circum-

cision that the law of Moses should not be broken, are ye angry at me because I have made a man every whit whole on the sabbath-day?

24. Judge not according to the appearance, but judge righteous judgment.

25. Then said some of them of Jerusalem, Is not this he whom they seek to kill?

26. But, lo, he speaketh boldly, and they say nothing unto him. Do the rulers know indeed that this is the very Christ?

27. Howbeit, we know this man, whence he is; but, when Christ cometh, no man knoweth whence he is.

28. Then cried Jesus in the temple as he taught, saying, Ye both know me, and ye know whence I am; and I am not come of myself, but he that sent me is true, whom ye know not.

29. But I know him; for I am from him, and he hath sent me.

30. Then they sought to take him; but no man laid hands on him, because his hour was not yet come.

31. And many of the people believed on him, and said, When Christ cometh, will he do more miracles than these which this *man* hath done?

Jesus had not been trained in the schools of the Rabbis; and beyond the fact that he could read and write, as every Jewish child was taught to do, there is no intimation of his having studied any branch of secular knowledge. his wisdom proceeded from his own higher life, which was "the light of men." Such teaching could not be tested by the teaching of the scribes, which dwelt upon the letter of the law, to the neglect of the spirit: its meaning must be felt in order to be appreciated; and it could be felt only through the medium of a humble teachable spirit, intent upon doing the will of God. This brings the blessed fulness of the gospel within the reach of all. However deficient in general knowledge and in the wisdom of this world, yet, by a docile obedient faith, we

may know the only true God, and Jesus Christ, which is life eternal.

A child learns by obedience; by trusting the word of parents and teachers in things which it cannot yet understand. But much more are spiritual truths to be apprehended by faith. Such truths cannot be weighed and measured like the facts of physical science: they are spiritually discerned. Faith is the eye of the spirit. When we take down the bars of prejudice, of unbelief, the light which God has prepared for this most delicate and receptive spiritual eye will shine in and irradiate the mind. Jesus identified himself with God in the truth he uttered and in the works he wrought. To believe Christ is to know God.

APPROPRIATE HYMNS,]

Prayer.

[Nos. 23, 33, 42.

O Lord! we draw nigh unto thy throne of grace, adoring thee as God over all, blessed for evermore. May we this night enter the inner chamber of thy presence! Draw near to us as we draw near to thee. We bless thee that thou hast spared us during this day, and hast given us the privileges of the sabbath and the sanctuary. We thank thee for the Bible, the Sunday school, the Church, and all the means of grace; and pray that by these helps, this day enjoyed, we may be made more meet for heaven. We thank thee, O Lord! for that home made ready for us, and endeared to us by the thought of many who have gone before us. May we follow their faith, and enter their rest!

While we pray for ourselves, we would remember before thee all whom we ought to bear on our hearts at the throne of grace. Prosper thy cause and kingdom in the world. Bring the wickedness

of the wicked to an end. Bless the young: may they spring up as willows by the water-courses,—trees of righteousness, the planting of the Lord! Bless the aged: may they be gathered to the garner of the Great Husbandman as the shock of corn in its season, full of years, and ripe for glory!

Bless us as a family [parent and child]. Let us all own one common Master, one Father in heaven. Whether we wake or sleep, may we live together with thee! There is no darkness to us if thou art with us. Defend us during the unconscious hours of slumber, that we may rise to a new day fitted for duty, happy in the assured continuance of thy favor and love. And all we ask is for Jesus Christ's sake, our only Mediator and Redeemer; in whose blessed name we ask and offer all. Amen.

MONDAY.

Psalm i.—1. Blessed *is* the man that walketh not in the counsel of the ungodly, nor standeth in the way of sinners, nor sitteth in the seat of the scornful.

2. But his delight *is* in the law of the Lord; and in his law doth he meditate day and night.

3. And he shall be like a tree planted by the rivers of water, that bringeth forth his fruit in his season; his leaf also shall not wither; and whatsoever he doeth shall prosper.

4. The ungodly *are* not so, but *are* like the chaff which the wind driveth away.

5. Therefore the ungodly shall not stand in the judgment, nor sinners in the congregation of the righteous.

6. For the Lord knoweth the way of the righteous; but the way of the ungodly shall perish.

Jeremiah xvii.—5. Thus saith the Lord: Cursed *be* the man that trusteth in man, and maketh flesh his arm, and whose heart departeth from the Lord.

6. For he shall be like the heath in the desert, and shall not see when good cometh, but shall inhabit the parched places in the wilderness, *in* a salt land and not inhabited.

7. Blessed *is* the man that trusteth in the Lord, and whose hope the Lord is.

8. For he shall be as a tree planted by the waters, and *that* spreadeth out her roots by the river, and shall not see when heat cometh, but her leaf shall be green; and shall not be careful in the year of drought, neither shall cease from yielding fruit.

9. The heart *is* deceitful above all *things*, and desperately wicked: who can know it?

10. I the Lord search the heart, *I* try the reins, even to give every man according to his ways, *and* according to the fruit of his doings.

11. *As* the partridge sitteth *on* eggs, and hatcheth *them* not; so he that getteth riches, and not by right, shall leave them in the midst of his days, and at his end shall be a fool.

The contrast here so forcibly put, between the righteous and the ungodly, does not always appear in their outward temporal condition; but it is to be found in their internal sources of happiness. It becomes more and more marked in the development of character as life goes on, and is often strikingly manifested in the close of life. There is a gradation in the terms of the first verse, such as often, in fact, marks the career of those who make companions of the wicked. He who begins with looking for pleasure to the example and counsel of men who disregard God, and adopting their suggestions, will presently be found standing in the way of sinners, frequenting their haunts, and lingering in their society, and by and by will deliberately sit among those who make a mock of serious things.

Many a young man, who begins, by yielding to the solicitations of irreligious companions, to throw off the outward

restraints of religion, ends in habits of profaneness and vice that shock the very decencies of life; but, in the midst of his reckless career, he may be driven away like chaff to receive the judgment of his deeds.

The best safeguard against a life so foolish, wasteful, and ruinous, is to make the word of God the counsellor, the companion, the delight, of the soul. He who does this shall be like the fruit-trees planted along the rivulets that flow through the gardens of Damascus,—always fresh and flourishing, and, in the season, yielding ripe and wholesome fruit. At peace with conscience, satisfied in his own soul, and approved of God, such a man is forever blessed. The roots of his life are nourished by the unfailing source of all life; and so the vigor and beauty of his piety are perennial. No outward changes can affect him whose life is planted in the life of God.

APPROPRIATE HYMNS,]

Prayer.

[Nos. 52, 162, 165.

We adore thee, O Lord our God! that thou hast not only revealed to us a heaven to come, but hast assured us that there are yet good things in store for this earth which we inhabit, and which has so long groaned under the curse of sin. We pray that thou wilt shorten these days of ignorance, wickedness, and folly, and hasten the reign of the Lord Jesus. Help us, O Lord our God! that we may not merely pray, but may also labor to the utmost to spread thy gospel and extend thy dominion.

Oh! fill us with the love of Him who went about doing good. May we glorify thee by bringing forth much fruit! Thou hast commanded and encouraged us, O Lord! to make prayers and intercessions for all men. We commend to thee the members of this family, present or absent. May all be partakers of thy grace! Help us rightly to fulfil the duties of our several stations, always so exercising

ourselves as to have a conscience void of offence towards God and towards men.

[Bless the children. Cause them to remember thee, their Creator, in the days of their youth. Sanctify them by thy grace. Guide them by thy Spirit, and enable them in all things to prove themselves thy faithful and obedient children. Preserve them in health and strength; if it seem good in thy sight; but oh! above all, save them with an everlasting salvation.]

We commend ourselves to thy merciful protection and kindness throughout this day. Preserve us from all evil; and, in all our thoughts and words and actions, may we remember that thou, God, seest us!

And unto Him who hath been with us all our life long—our Creator, our Preserver, our Benefactor, and our Redeemer, Father, Son, and Holy Spirit—be glory both now and forever. Amen.

TUESDAY.

Psalm cxix. — 40. Behold, I have longed after thy precepts: quicken me in thy righteousness.

41. Let thy mercies come also unto me, O Lord! even thy salvation, according to thy word.

42. So shall I have wherewith to answer him that reproacheth me; for I trust in thy word.

43. And take not the word of truth utterly out of my mouth; for I have hoped in thy judgments.

44. So shall I keep thy law continually for ever and ever.

45. And I will walk at liberty; for I seek thy precepts.

Romans vii. — 9. I was alive without the law once; but, when the commandment came, sin revived, and I died.

10. And the commandment which *was ordained* to life I found *to be* unto death.

11. For sin, taking occasion by the commandment, deceived me, and by it slew me.

12. Wherefore the law *is* holy, and the commandment holy and just and good.

13. Was, then, that which is good made death unto me? God forbid! But sin, that it might appear sin, working death in me by that which is good; that sin by the commandment might become exceeding sinful.

14. For we know that the law is spiritual; but I am carnal, sold under sin.

15. For that which I do I allow not: for what I would, that do I not; but what I hate, that do I.

16. If, then, I do that which I would not, I consent unto the law that *it is* good.

17. Now, then, it is no more I that do it, but sin that dwelleth in me.

18. For I know that in me (that is, in my flesh) dwelleth no good thing: for to will is present with me; but *how* to perform that which is good, I find not.

19. For the good that I would I do not; but the evil which I would not, that I do.

20. Now, if I do that I would not, it is no more I that do it, but sin that dwelleth in me.

21. I find, then, a law, that, when I would do good, evil is present with me.

22. For I delight in the law of God, after the inward man;

23. But I see another law in my members warring against the law of my mind, and bringing me into captivity to the law of sin which is in my members.

24. O wretched man that I am! who shall deliver me from the body of this death?

25. I thank God, through Jesus Christ our Lord. So, then, with the mind I myself serve the law of God; but with the flesh, the law of sin.

This inward conflict between good and evil, of right convictions with unholy desires, of good purposes with evil solicitations, of the inner law of conscience with the power of habit in the senses, is a universal experience of human nature. Pagan moralists have depicted it in language scarcely less vivid and earnest than this. David, in the Psalms, bewails it as pathetically as does Paul in this touching lament. In Paul's philosophy, which he expresses more fully in other epistles, man consists of body, soul, and spirit: the *body*, with its animal appetites and desires; the *spirit*, with its conscience, and its capacity for communion with God; and the *soul*, which, by its various susceptibilities, links these two together. The

spirit, in its normal state, has an affinity for God, and both reason and conscience would delight in his law. But the desires of the flesh have led away the soul, and the whole sentient nature is committed to sinful gratification. While the illusion lasts, sin seems to give only pleasure; and, while the law is kept out of sight, this kind of indulgence seems like enjoying life. But there comes a re-action: the law of God, in conscience and in his Word, asserts itself; the higher nature struggles to be free only to find itself chained to sin as to a body of death. Alas, poor wretched soul! there is no deliverance, no hope, in thyself: only in Christ is there freedom and peace.

APPROPRIATE HYMNS.]

Prayer.

[Nos. 26, 58.]

O Thou who wast tempted in all points like as we are, yet without sin, and who for our sakes didst endure such contradiction of sinners against thyself! keep us, we pray thee, both outwardly in our bodies, and inwardly in our souls, that we may be defended from all adversities which may happen to the body, and from all evil thoughts which may assault and hurt the soul. Help us, O Lord! in our inward conflicts with doubts and fears and sins; help us in our conflicts with the temptations and evils of the world; and, oh! help us in our wrestlings with unseen powers of evil, with the great Adversary of our souls. O Lord! increase our faith. Our hope is in thee; our strength is from thee alone: dwell in us by thy grace; fill us with thy Spirit. This very day may we gain new victo-

ries over evil! May we resist temptations in business to swerve from the truth, to take advantage of others, to act dishonorably, to be covetous and unjust! May we resist temptations in society to envy and evil-speaking, to worldliness and frivolity! May we in all things do that which is right in the sight of God! [May these children grow up, dear Saviour, in thy strength and love, safe from the power of evil!]

We thank thee for another night of rest, another day of mercy and of hope. Bless all dear to us; our friends and neighbors. Succor, O Lord! the poor and needy, the sick, the tempted, the dying. O Lord Jesus! be with us in our last conflict, and make us more than conquerors over death; and to thy name be glory forever. Amen.

WEDNESDAY.

Romans viii.—1. There *is*, therefore, now no condemnation to them which are in Christ Jesus, who walk, not after the flesh, but after the Spirit.

2. For the law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death.

3. For what the law could not do, in that it was weak through the flesh, God, sending his own Son in the likeness of sinful flesh and for sin, condemned sin in the flesh;

4. That the righteousness of the law might be fulfilled in us, who walk, not after the flesh, but after the Spirit.

5. For they that are after the flesh do mind the things of the flesh; but they that are after the Spirit, the things of the Spirit.

6. For to be carnally-minded *is* death; but to be spiritually-minded *is* life and peace.

7. Because the carnal mind *is* enmity against

God; for it is not subject to the law of God, neither indeed can be.

8. So, then, they that are in the flesh cannot please God.

9. But ye are not in the flesh, but in the Spirit, if so be that the Spirit of God dwell in you. Now, if any man have not the Spirit of Christ, he is none of his.

10. And, if Christ *be* in you, the body *is* dead because of sin; but the Spirit *is* life because of righteousness.

11. But, if the Spirit of him that raised up Jesus from the dead dwell in you, he that raised up Christ from the dead shall also quicken your mortal bodies by his Spirit that dwelleth in you.

12. Therefore, brethren, we are debtors not to the flesh, to live after the flesh.

13. For, if ye live after the flesh, ye shall die; but if ye through the Spirit do mortify the deeds of the body, ye shall live.

The preceding chapter left man in a state of utter wretchedness and hopelessness, struggling between two laws,—the law of reason and conscience, the inner voice of the spirit, dictating obedience to God; but the desires of the flesh, and the habit of sinful indulgence, working as “a law in the members,” and dragging him on to do that which he would not. To the soul thus struggling, almost despairing, Christ comes with succor, deliverance, and peace. By his life of holy obedience in human flesh, he condemned and conquered sin, and proved the possibility of obedience to the righteous law. Therefore he is able to take our sins upon himself, and to free from condemnation the soul that accepts his mediation and humbly trusts his grace.

But this freedom comes through obedience to yet another

law; for while we are saved by believing, yet believing is obeying. We accept Christ by renouncing sin, by subjecting our will to his will, by walking in his steps. The carnal mind, or, more exactly, carnal-mindedness,—a state of mind in which the affections and aims are fixed upon the things of this world as the chief good,—such love of the world is in opposition to the will of God, and can never be reconciled to the law of God.

But, when the Spirit of divine life and love enters into the soul, he incites it to a loving, holy obedience to God; and the evidence that we are in Christ, and freed from condemnation, is that we no longer follow mere natural appetites as our law, but seek to know and to do the things of God.

APPROPRIATE HYMNS.]

Prayer.

[Nos. 25, 62, 124.

Thanks be unto God for his unspeakable gift. When there was no eye to pity, and no arm to save, thou, Lord, didst not spare thine own Son, but didst deliver him up for us all. We draw nigh to thee with humble faith, and cast ourselves upon thee for salvation. We have sinned; and what can we do unto thee, O thou Preserver of men? We can make no atonement for the past; nor can we offer thee any excuse.

But, gracious God, though we are thus helpless and hopeless in ourselves, we cannot despair when we look up unto thee. Thanks to thy name for having sent thy Son as our Saviour and Example. We rejoice that he died in our stead; and we glorify thee that he lived to teach us how to live. Oh! deliver us from condemnation, and from the fear of evil.

We pray to be filled with Christ, and clothed with Christ. May we dwell in him, and may he dwell in us! Seal us for thine own by thy Holy Spirit, that we may pray and live and walk in the Spirit, and be freed from the law of sin and death.

[O Lord! we bring to thee the children of this

household in earnest, believing prayer, that thou wouldst early rescue them from the power of evil, and so draw their thoughts and affections unto thyself, that they shall grow up in thy Spirit, and ever delight in thy will. Consecrated to thee, oh! may they never become the children of this world, the children of the Wicked One!]

We bless thee for thy mercy during the silence of the last night. We were not alarmed nor disturbed, because thy hand preserved us in safety and in peace. We give thee thanks for the light of this new day, and for remembering us with necessary food and raiment. May we use thy gifts as not abusing them, and see in them all our Father's hand! Graciously bless us this day in our basket and store, in our domestic circle, in our going-out and coming-in, in our worldly business and transactions, and in our bodies and souls; and for the sake of Him who was delivered for our offences, and raised again for our justification, and who is now at thy right hand making intercession for us, we pray for all these blessings and favors. Amen.

THURSDAY.

Romans viii. — 14. For as many as are led by the Spirit of God, they are the sons of God.

15. For ye have not received the spirit of bondage again to fear; but ye have received the Spirit of adoption, whereby we cry, Abba, Father.

16. The Spirit itself beareth witness with our spirit that we are the children of God:

17. And if children, then heirs; heirs of God, and joint-heirs with Christ; if so be that we suffer with *him*, that we may be also glorified together.

18. For I reckon that the sufferings of this present time *are* not worthy to be compared with the glory which shall be revealed in us.

19. For the earnest expectation of the creature waiteth for the manifestation of the sons of God.

20. For the creature was made subject to vanity, not willingly, but by reason of him who hath subjected *the same* in hope;

21. Because the creature itself also shall be delivered from the bondage of corruption, into the glorious liberty of the children of God.

22. For we know that the whole creation groaneth, and travaileth in pain together until now;

23. And not only *they*, but ourselves also, which have the first-fruits of the Spirit, even we ourselves groan within ourselves, waiting for the adoption, *to wit*, the redemption of our body.

24. For we are saved by hope. But hope that is seen is not hope; for what a man seeth, why doth he yet hope for?

25. But if we hope for that we see not, *then* do we with patience wait for it.

26. Likewise the Spirit also helpeth our infirmities; for we know not what we should pray for as we ought; but the Spirit itself maketh intercession for us with groanings which cannot be uttered.

27. And he that searcheth the hearts knoweth what is the mind of the Spirit, because he maketh intercession for the saints according to *the will* of God.

Man lost by sin that conscious intercourse with the Father of spirits which was at first his privilege as a son of God. By subjecting his spirit to the rule of his lower appetites, he was thrown out of communion with his Maker. But he who believes on Christ, and turns to God in faith, receives the Spirit of God to restore within him this sense of the divine fellowship, by quickening his own spiritual life, his longings after God, and guiding both feeling and utterance in prayer. To such a soul there comes the consciousness of sonship. Discerning the compassion of God in the forgiveness of sin, feeling the "drawing" of the divine love, he cries, "My Father!" and, in whatever language that cry is uttered, — the *Abba* of the ancient Hebrew, the *Pater* of the Greek and Roman, the *Father* of our English tongue, — the same Spirit bears witness to the believing supplicating soul that he is a child of God.

This sonship, now revealed in the consciousness of all believers, shall hereafter be made manifest in their glorification at the coming of Christ. Then shall creation itself be delivered from the curse of sin, and in the new heavens and the new earth, wherein dwelleth righteousness, shall be displayed the glorious liberty of the children of God.

The Bible represents the lower creation as in sympathetic woe with the fall of man. And certainly the brute creation suffers much through human wickedness: Nature is abused through the follies and vices of men; and her development has been retarded through man's loss of that spiritual power wherewith he was originally invested for dominion over matter. Man's final redemption — a purified spirit in a spiritual body — will restore the harmony of the whole creation which has been so disturbed and broken by his transgression. What a world of joy and beauty might even this be made by a holy race!

APPROPRIATE HYMNS,]

Prayer.

[Nos. 20, 41, 105.

Gracious God and Father in Christ Jesus, we lift up our hearts to thee this morning in the love and confidence of children. We acknowledge thy mercy, which hath surrounded our persons and our habitation through the night, and hath made the incoming of the morning to rejoice over us. As a family, we bring to thee our morning sacrifice of prayer and praise. Oh! fill our home with thy peace; fill our hearts with thy love. May we receive thy gifts with humility, and use them as stewards who must give account to their Lord!

Especially do we bless thee for the revelation of thy redeeming love through our Lord Jesus Christ. We praise thee that he loved the Church, and gave himself for it, that he might sanctify and cleanse it with the washing of water by the Word; that he might present it to himself a glorious Church, not having spot or wrinkle, or any such thing; but that it should be holy and without blemish. May it be the wish of our souls and the effort of our

lives to be holy, and to be conformed to his divine will in all things!

We pray that He who has so freely loved us, and who has done so much for us, would make us still his peculiar care, keeping us from all evil in this present evil world, and finally taking us to himself.

We adore thee, O our blessed Redeemer! for the great work thou didst on the earth. Hasten the day when those who have not heard thy name nor seen thy glory shall know the truth and be made free, and shall glory in the Lord. Soon may all nations hear of Him in whom are hid all the treasures of wisdom and knowledge. Then shalt thou, O Lord! see of the travail of thy soul, and be satisfied. Then shall the earth yield her increase; and God, even our own God, shall bless us: God shall bless us, and all the ends of the earth shall fear him. Hear these our unworthy petitions, gracious Father, in the name of our Redeemer. Amen.

FRIDAY.

Romans viii.—28. We know that all things work together for good to them that love God; to them who are the called according to *his* purpose.

29. For whom he did foreknow, he also did predestinate *to be* conformed to the image of his Son, that he might be the first-born among many brethren.

30. Moreover, whom he did predestinate, them he also called; and whom he called, them he also justified; and whom he justified, them he also glorified.

31. What shall we then say to these things? If God *be* for us, who *can be* against us?

32. He that spared not his own Son, but delivered him up for us all, how shall he not with him also freely give us all things?

33. Who shall lay any thing to the charge of God's elect? *It is* God that justifieth.

34. Who *is* he that condemneth? *It is* Christ that died, yea, rather, that is risen again; who is even at the right hand of God; who also maketh intercession for us.

35. Who shall separate us from the love of Christ? *Shall* tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword?

36. As it is written, For thy sake we are killed all the day long; we are accounted as sheep for the slaughter.

37. Nay, in all these things we are more than conquerors through him that loved us.

38. For I am persuaded that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come,

39. Nor height, nor depth, nor any other creature, shall be able to separate us from the love of God which is in Christ Jesus our Lord.

Our salvation in Christ is a divine *plan* founded in divine *love*. Did it depend upon our goodness, our resolution, our faith, we should certainly fail through the weakness of the flesh, the temptations of the world, the trials of life. But the love of God, which led him to give his own Son to die for us, will not be baffled in our recovery to holiness and heaven, either by our weakness or by the combinations of evil against us. That love is committed to our salvation.

When God sent his Son for our redemption, he foresaw all the hinderances to our recovery in ourselves and in the world, and planned to overcome these, and to carry through our salvation to the end. Christ bore every trial that meets us; conquered every enemy that assails us: and in his arms we are safe; we are strong. His love has undertaken to bear us through; and nothing outside of ourselves can wrest or divide us from that love. This is our encouragement to faith and hope, to courage and patience, in conflicts and trials; and, when we have fallen into sin, this, too, is our encouragement to return with penitential trust to the unfaltering love of

Christ. Nothing can truly harm us if we cling to that love. He who controls all events will order incidents the most adverse in their seeming to work out some real good, either in our circumstances, our feelings, or our Christian character and life; and, in the end, we shall find that He who bore the cross for us will conduct us through all crosses and trials here, to be glorified hereafter with himself.

The children of God should live not merely in the hope of a final salvation, but in the present comfort of a salvation accomplished and made sure. All things are even now working together for their good. Events taken singly may seem untoward; but the overruling providence of God can combine these hostile agencies for the service of his people. Thus, in the case of Joseph, the jealousy of his brethren, their selling him into slavery, his imprisonment in Egypt, the neglect of the butler, each in turn seemed a hopeless evil; yet all these things worked together for good to him and to the house of Israel. "All things are yours; and ye are Christ's, and Christ is God's."

APPROPRIATE HYMNS,]

Prayer.

[Nos. 4, 142, 168.

Blessing and honor and glory and power be unto Him that sitteth on the throne, and to the Lamb for ever and ever! O God our Father! how shall we praise thee for thy love in Jesus Christ thy Son? Oh love eternal, infinite, past finding out! O Lord! fill our souls with thankfulness to thee, that thy love may constrain us evermore. May we walk as thy redeemed ones! May we follow the guidance of thy blessed Spirit! Whether we eat or drink, or whatever we do, may we do all to thy glory!

Thou God of love, teach us by thy Spirit of love, hear us through the Son of thy love, while we make our intercessions for all men.

For all in authority in our land; for thy Church and her ministers, — *we pray thee, good Lord.*

For all whom we love, and all who love us; for our dear relations now absent from us; for all connected with us in business or in society, — *we pray thee, good Lord.*

For all who have wronged or slighted us; for all

whom we have wronged or slighted; for all who hate us without a cause, and all of whom we are disposed to think or speak uncharitably, — *we pray thee, good Lord.*

For all who are infirm or sick or dying; for all who have lost dear friends; for all aged persons, and all little children, — *we pray thee, good Lord.*

For all who are under sore temptation; for all who are doubting in faith, or distressed in conscience; for all who are under dejection, and hiding of thy countenance, — *we pray thee, good Lord.*

We thank thee, as a family, for thy constant goodness to us; for all the way in which thou hast led us; for the home which thou hast given us; for our means of support and of enjoyment; for the loves and hopes that brighten our way, and for all the dealings of thy providence with us. O Lord! unite us all in the faith and hope of the gospel, and in the family of thy redeemed, through Jesus Christ. Amen.

SATURDAY.

John v. — 1. After this there was a feast of the Jews; and Jesus went up to Jerusalem.

2. Now, there is at Jerusalem, by the sheep-mar-ket, a pool, which is called in the Hebrew tongue Bethesda, having five porches.

3. In these lay a great multitude of impotent folk, of blind, halt, withered, waiting for the moving of the water.

4. For an angel went down at a certain season into the pool, and troubled the water: whosoever then first, after the troubling of the water, stepped in, was made whole of whatsoever disease he had.

5. And a certain man was there which had an infirmity thirty and eight years.

6. When Jesus saw him lie, and knew that he had been now a long time *in that case*, he saith unto him, Wilt thou be made whole?

7. The impotent man answered him, Sir, I have no man, when the water is troubled, to put me into the pool; but, while I am coming, another steppeth down before me.

8. Jesus saith unto him, Rise, take up thy bed, and walk.

9 And immediately the man was made whole, and took up his bed, and walked; and on the same day was the sabbath.

10. The Jews therefore said unto him that was cured, It is the sabbath-day: it is not lawful for thee to carry *thy* bed.

11. He answered them, He that made me whole, the same said unto me, Take up thy bed, and walk.

12. Then asked they him, What man is that which said unto thee, Take up thy bed, and walk?

13. And he that was healed wist not who it was; for Jesus had conveyed himself away, a multitude being in *that* place.

14. Afterward Jesus findeth him in the temple, and said unto him, Behold, thou art made whole: sin no more, lest a worse thing come unto thee.

15. The man departed, and told the Jews that it was Jesus which had made him whole.

The Pool of Bethesda is pretty well identified with the "Fountain of the Virgin," in the Valley of Jehoshaphat, a little south-east of the city. This fountain probably receives the overflow of the reservoir under the grand mosque which lies above it. It is connected with the Pool of Siloam, about four hundred paces below it; and has the qualities of an intermittent spring. This gave rise to the popular notion, which is quoted, without being sanctioned, in verse 4. Porticos were built around the pool to shelter the sick. Jesus selected this paralytic because of the long continuance of his infirmity, its incurable nature, and the helplessness of his condition. It was a case for his compassion and his power, which he always rejoiced to blend in his miracles. At his word, the poor cripple felt life returning to the limbs that had long refused to do their office; the nerves of motion resumed their power: he rose, stood on his feet, and walked, carrying the quilt used as a bed.

Jesus, shunning notoriety, and wishing to bring men to himself through their moral convictions, avoided the crowd which he knew the rumor of the miracle would bring together; but, meeting the man again, he revealed his omniscience by showing that he knew the sinful abuse which had brought his infirmity upon him, and then aroused his conscience by a warning against further sin. God's judgments follow our transgressions even here; and vain would be the healing of the body if the soul should still harbor the curse of sin. By sin we have made ourselves wretched and helpless; but Jesus comes to heal us by his word in the fountain which he has opened for the sin of the world. Let us rise in his strength, and bless his name. We need not wait for help from man or angel. None could help us here. Christ has come; the healing fountain is at our side; his grace is all-sufficient: he bids us look to him, trust in him, follow him, and be saved.

APPROPRIATE HYMNS.]

Prayer.

[Nos. 3, 100, 119.]

Eternal God, by whose power we were made, by whose goodness we have been preserved, let our cry come up unto thee with acceptance, for our Redeemer's sake.

O God! preserve us graciously through the day which has now begun. Make us obedient to thy holy will. Fit us for the discharge of our various duties. Whatsoever our hands find to do that is according to thy will, may we do it with all our might!

O thou Lamb of God that takest away the sin of the world! take away our sins. Be thou our shield and hiding-place. Draw us, O thou Good Shepherd! to thyself; keep us near thee; suffer us not to wander; feed us in the green pastures of thy Word. Let thy rod and thy staff guide, comfort, and support us. Make us to feel continually that we are thine, — bought with the price of thine own most precious blood. Help us to glorify thee in our bodies and in our spirits, which are thine.

Grant that thy blessed book may be a lamp to our feet, and a light unto our path. May its counsels guide us, and its precious promises cheer and comfort us at all times! O Lord! our eyes are upon thee, and our expectations from thee. From thee cometh every good and perfect gift. Give us, we beseech thee, wisdom and strength; give us joy and peace and comfort; give us a hope that maketh not ashamed. Thou who hast not spared thine own Son, but hast delivered him up for us all, give us for his sake all things that are good and needful for us both for time and for eternity.

We thank thee for daily strength and nightly rest; for powers of mind and body; for peace and quietness; for the many gifts which thou daily bestowest upon us. O Lord! make us increasingly thankful for all thy loving-kindness; and do thou accept our prayers and praises for the sake of Him who died, and rose again, and who liveth evermore. Amen.

SUNDAY MORNING.

John v. — 16. And therefore did the Jews persecute Jesus, and sought to slay him, because he had done these things on the sabbath-day.

17. But Jesus answered them, My Father worketh hitherto, and I work.

18. Therefore the Jews sought the more to kill him, because he not only had broken the sabbath, but said also that God was his Father, making himself equal with God.

19. Then answered Jesus, and said unto them, Verily, verily, I say unto you, The Son can do nothing of himself but what he seeth the Father do; for what things soever he doeth, these also doeth the Son likewise.

20. For the Father loveth the Son, and sheweth him all things that himself doeth; and he will show him greater works than these, that ye may marvel.

21. For as the Father raiseth up the dead, and quickeneth *them*, even so the Son quickeneth whom he will.

22. For the Father judgeth no man, but hath committed all judgment unto the Son;

23. That all *men* should honor the Son, even as they honor the Father. He that honoreth not the Son, honoreth not the Father which hath sent him.

When Jesus spake of his Father, it was not in the sense in which we address God as our Father; for, whereas we express by this phrase a relation of dependence and the feeling of filial reverence, he associated himself with God upon terms of equality, and declared an absolute unity of the Father and the Son in thought, knowledge, purpose, will, honor, authority, power. The Jews understood him to make himself equal with God, and often charged him with blasphemy in such a claim. Yet Jesus never sought to free himself of such a charge by saying that they misunderstood him or perverted his meaning: on the contrary, he proved his oneness with the Father by citing his acts of divine supremacy. So complete is this oneness, that the Father and the Son could not possibly act in contrariety, nor would either act apart from the other.

It was morally impossible that Jesus should do any thing of himself. By virtue of his oneness with the Father, he rep-

24. Verily, verily, I say unto you, He that hear-eth my word, and believeth on him that sent me, hath everlasting life, and shall not come into condemnation, but is passed from death unto life.

25. Verily, verily, I say unto you, The hour is coming, and now is, when the dead shall hear the voice of the Son of God; and they that hear shall live.

26. For as the Father hath life in himself, so hath he given to the Son to have life in himself;

27. And hath given him authority to execute judgment also, because he is the Son of man.

28. Marvel not at this: for the hour is coming, in the which all that are in the graves shall hear his voice,

29. And shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation.

Daniel xii. — 2. And many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt.

3. And they that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness, as the stars for ever and ever.

resented to men the will of God, and wrought before them the works of God. He had power, at his own will, to raise the dead, — an act of absolute divinity. He was clothed with the prerogative of judgment, which requires both omniscience and omnipotence. He fixed the conditions of life and death for the whole race of man; and in the last day he will summon the dead from their graves, and pronounce upon every one his appropriate sentence of life or condemnation. Even now this formal judgment is anticipated. He quickens our souls by his word; and if we obey the voice of this almighty Saviour, believe on him, and live to do good, he will impart to us the warrant and the power of an endless life. All life is in him by reason of his essential unity with God; all spiritual life comes to us through his grace; and the life everlasting is secured to us by the resurrection of Jesus from the dead.

APPROPRIATE HYMNS.]

Prayer.

[Nos. 159, 177, 180.]

Almighty Father, who hast given thine only Son to die for our sins, and to rise again for our justification, grant, we humbly pray thee, that we may so truly partake of his death and resurrection as ourselves to be dead unto sin, but alive unto God through Jesus Christ our Lord. May this holy day witness to us the grace of Christ in our redemption! and may thy Holy Spirit witness and seal within us the pardon and peace which that redemption brings! Grant us the comforts of thy gospel, O Lord! the joy of thy salvation; the spirit of prayer and praise; the communion of thy saints; and, above all, communion with thyself.

Bless thy Church, her worship and sacraments, her ministers and members: may the beauty of the

Lord our God be upon her! Bless the Sunday school, and guide teachers and scholars in thy Word. Have compassion upon those who disregard thy day, and upon all who know thee not; and incline thy people to seek and save the lost. Be with the missionaries of the cross, according to thy promise, O Lord! and make known thy way among the heathen. Hasten the coming of thy kingdom in universal peace and knowledge and righteousness.

We humbly thank thee for the mercies of another week, and the blessings of the past night. We commit to thy loving care this family, and all dear to us at home or abroad; and pray thee to bring us all together unto thy heavenly kingdom, through Jesus Christ our Lord. Amen.

SUNDAY EVENING.

Psalm iii.—1. Lord, how are they increased that trouble me! many *are* they that rise up against me.

2. Many *there be* which say of my soul, *There is no help for him in God.*

3. But thou, O Lord! *art* a shield for me; my glory, and the lifter-up of mine head.

4. I cried unto the Lord with my voice, and he heard me out of his holy hill.

5. I laid me down, and slept; I awaked: for the Lord sustained me.

6. I will not be afraid of ten thousands of people that have set *themselves* against me round about.

7. Arise, O Lord! save me, O my God! for thou hast smitten all mine enemies *upon* the cheek-bone; thou hast broken the teeth of the ungodly.

8. Salvation *belongeth* unto the Lord: thy blessing *is* upon thy people.

Psalm iv.—1. Hear me when I call, O God of my righteousness! Thou hast enlarged me *when I was* in distress: have mercy upon me, and hear my prayer.

2. O ye sons of men! how long *will ye turn* my glory into shame? *how long* will ye love vanity, and seek after leasing?

3. But know that the Lord hath set apart him that is godly for himself: the Lord will hear when I call unto him.

4. Stand in awe, and sin not; commune with your own heart upon your bed, and be still.

5. Offer the sacrifices of righteousness, and put your trust in the Lord.

6. *There be* many that say, Who will show us *any* good? Lord, lift thou up the light of thy countenance upon us.

7. Thou hast put gladness in my heart more than in the time *that* their corn and their wine increased.

8. I will both lay me down in peace, and sleep; for thou, Lord, only makest me dwell in safety.

Psalm cxxxi.—1. Lord, my heart is not haughtiness, nor mine eyes lofty; neither do I exercise myself in great matters, or in things too high for me.

2. Surely I have behaved and quieted myself as a child that is weaned of his mother: my soul *is* even as a weaned child.

3. Let Israel hope in the Lord from henceforth and forever.

It is the beauty of a true piety that it grows more calm and rich in faith and love toward God as troubles, sorrows, and perils are multiplied without. David's life was marked by dangers and conflicts before which a mere native heroism might have quailed; but in presence of these he was serene and hopeful. When Absalom rebelled, and David fleeing from Jerusalem was mocked at by the people, and many rose up against him, he trusted in God as his shield, and slept calmly under his protection. When the Amalekites had burnt Ziklag, and carried off captive the women and children, David's band marching to the relief of the town were so bitter at their loss, that they turned against David, and would have stoned him to give vent to their rage. In this extremity,

beaten by his enemies, and set upon by his own people, "David encouraged himself in the Lord his God" (1 Sam. xxx. 6). He took refuge in prayer; and, strong in the confidence of God's help, he rebuked his companions for their falseheartedness toward himself, for their faint-heartedness toward God.

At the very moment when they were murmuring against him, and clamoring, "Who will show us any good?" he was silently communing with his own heart, and gathering strength and gladness from his trust in the Lord. In the most untoward circumstances, he could lie down in peace, and sleep, under the loving care of God. How sweet and blessed is that faith which can bring rest to the body through the peace and comfort of the soul!

APPROPRIATE HYMNS.]

Prayer.

[Nos. 33, 37, 71.

Thou, Lord, only makest us to dwell in safety: therefore will we lie down in peace, and sleep. We commit ourselves to thy keeping; for the darkness and the light are both alike to thee. O Thou who never slumberest nor sleepest! keep us this night under the shadow of thy wings: grant us the sleep which thou givest to thy beloved; or, if wakeful hours shall be allotted us, may we remember thee upon our bed, and meditate upon thee in the night-watches!

O Lord Jesus, who hast invited the weary and heavy-laden to come unto thee that thou mayest give them rest! grant us, we pray thee, rest from all care and trouble, from all sin and sorrow; and prepare us by thy grace for that holy and blessed rest which remaineth for the people of God.

We thank thee for this holy day,—its sacred memories, its blessed communion of prayer and

praise, its comforting sacraments, its teachings, and promises, and its immortal hopes.

Grant, we beseech thee, Almighty God, that the words which we have heard this day with our outward ears, may, through thy grace, be so grafted inwardly in our hearts, that they may bring forth in us the fruit of good living, to the honor and praise of thy name, through Jesus Christ our Lord.

And bless thy Word, also, to all who have heard it: to the young, for their guidance; to the aged, for their comfort; to all, for their instruction in righteousness. And, O Lord! send, we pray thee, thy Word to those who have it not. Let thy salvation be known in all the earth; and hasten the coming of thy kingdom. And unto the King eternal, immortal, invisible, the only wise God, be honor and glory for ever and ever. Amen.

MONDAY.

John v. — 30. I can of mine own self do nothing: as I hear, I judge; and my judgment is just; because I seek not mine own will, but the will of the Father which hath sent me.

31. If I bear witness of myself, my witness is not true.

32. There is another that beareth witness of me; and I know that the witness which he witnesseth of me is true.

33. Ye sent unto John, and he bare witness unto the truth.

34. But I receive not testimony from man; but these things I say that ye might be saved.

35. He was a burning and a shining light; and ye were willing for a season to rejoice in his light.

36. But I have greater witness than *that* of John; for the works which the Father hath given me to finish, the same works that I do, bear witness of me that the Father hath sent me.

37. And the Father himself, which hath sent me, hath borne witness of me. Ye have neither heard his voice at any time, nor seen his sha

38. And ye have not his word abiding in you; for whom he hath sent, him ye believe not.

39. Search the Scriptures; for in them ye think ye have eternal life: and they are they which testify of me.

40. And ye will not come to me that ye might have life.

41. I receive not honor from men.

42. But I know you, that ye have not the love of God in you.

43. I am come in my Father's name, and ye receive me not: if another shall come in his own name, him ye will receive.

44. How can ye believe, which receive honor one of another, and seek not the honor that *cometh* from God only?

45. Do not think that I will accuse you to the Father: there is *one* that accuseth you, *even* Moses, in whom ye trust.

46. For, had ye believed Moses, ye would have believed me; for he wrote of me.

47. But, if ye believe not his writings, how shall ye believe my words?

Jesus could not conceive of himself as separate from the Father. When he declares that he can do nothing of himself, he is not speaking of the inability of a mere man to perform the mighty works of resurrection and judgment committed to his hands, but of the impossibility of the Son's separating himself from the Father, with whom he existed in an essential unity of being, which, by the necessity of the case, rendered them one in thought, will, and act. The testimony of others that he was the Son of God, even that of so honored a prophet as John the Baptist, was nothing in comparison to the testimony of works which only the will of God, acting in and through him, could perform.

Yet with this consciousness of divinity, and this prerogative of judgment, Jesus did not upon earth fulfil the office of Judge. He even submitted himself, his character, his works, his claims, to the judgment of men; he honored the reason of his hearers by submitting to this the evidences of his mission; he honored their religious sentiment by referring to their own Scriptures for testimony concerning himself. But pride and ambition, leading them to look for the pomp and power of earthly royalty in their Messiah, closed their eyes to the evidences alike of the works and the word of God. The reception we give to Christ is the test, at once, of our sincerity in seeking the truth, and of our love to God the Father.

APPROPRIATE HYMNS,]

Prayer.

[Nos. 135, 151, 188.

O God, who hast spoken to us by thy Son, our Saviour Jesus Christ! grant us, we pray thee, that faith in him which is eternal life. May we believe all that God the Lord hath spoken!

We thank thee for the many means which thou hast provided for our growth in grace and knowledge. Make thy holy Word to be our nourishment, our guide, and the great source of our comfort. May we by it be made wise unto salvation! May it ever be as a lamp to our feet, and a light to our path! O Lord! thou only teachest to profit: thou art the fountain of light and wisdom and truth. Do thou, we pray, by all the means of grace, lead us onward in the way to heaven.

Pardon our many sins and short-comings. Cleanse thou us from secret faults. Keep us back from presumptuous sins. Help us, O Lord! to serve thee better, and to love thee more heartily. Sanctify us wholly, body, soul, and spirit. Let us not be conformed to this world, but transformed by

the renewing of our minds. May thy Holy Spirit enlighten our understandings, and purify our hearts!

We bless thee that thou hast granted us peaceful rest in the night-season. Now take our souls, O holy Father! into thy keeping. Whether we live, may we live unto thee; and whether we die, may we die unto thee; so that, living or dying, we may be evermore thine. We look to thee in trust for all things needful in this life. Continue thy favor to this family; be very gracious to all our friends; and show thy mercy and salvation unto all men. Follow with thy blessing the worship and teachings of thy Church upon thy holy day. May streams of life flow from thy sanctuary through all the week! Revive thy people; and quicken unto a new life souls dead in trespasses and sins. O Lord! hear these our prayers, and grant unto us an answer of peace; for we come to thee trusting not in our own righteousness, but in the alone mediation of Jesus Christ our Saviour. Amen.

TUESDAY.

Genesis xi. — 1. And the whole earth was of one language, and of one speech.

2. And it came to pass, as they journeyed from the east, that they found a plain in the land of Shinar; and they dwelt there.

3. And they said one to another, Go to, let us make brick, and burn them thoroughly. And they had brick for stone, and slime had they for mortar.

4. And they said, Go to, let us build us a city, and a tower whose top *may reach* unto heaven; and let us make us a name, lest we be scattered abroad upon the face of the whole earth.

5. And the Lord came down to see the city and the tower which the children of men builded.

6. And the Lord said, Behold, the people *is* one, and they have all one language; and this they begin to do: and now nothing will be restrained from them which they have imagined to do.

7. Go to, let us go down, and there confound their language, that they may not understand one another's speech.

8. So the Lord scattered them abroad from thence upon the face of all the earth; and they left off to build the city.

9. Therefore is the name of it called Babel, because the Lord did there confound the language of all the earth; and from thence did the Lord scatter them abroad upon the face of all the earth.

Daniel iv. — 30. The king spake, and said, Is not this great Babylon, that I have built for the house of the kingdom by the might of my power, and for the honor of my majesty?

31. While the word *was* in the king's mouth, there fell a voice from heaven, *saying*, O king Nebuchadnezzar! to thee it is spoken: The kingdom is departed from thee;

32. And they shall drive thee from men, and thy dwelling *shall be* with the beasts of the field: they shall make thee to eat grass as oxen, and seven times shall pass over thee, until thou know that the Most High ruleth in the kingdom of men, and giveth it to whomsoever he will.

33. The same hour was the thing fulfilled upon Nebuchadnezzar; and he was driven from men, and did eat grass as oxen, and his body was wet with the dew of heaven, till his hairs were grown like eagles' *feathers*, and his nails like birds' *claws*.

The building of Babel was an act of impiety; an attempt, on the part of men with whom the flood was a yet recent tradition, to provide themselves a refuge and defence against further judgments of the Almighty, and especially to compact themselves together as a community, and to fortify their position, so as to defy the physical agencies of divine retribution. They would fain set up an organic unity of their own in place of that spiritual unity which should bind all men together as the children of God: they sought the consciousness of power by casting off their dependence upon their Maker.

The land of Shinar answers, in the main, to the Babylonia and Chaldea of later times, — the vast fertile plain between the Euphrates and the Tigris. Several of the huge mounds still to be seen in that region have been taken for the remains of the Tower of Babel, and have in turn received its name in the local traditions; and, though the exact site of Babel cannot be identified, these stupendous ruins serve to show upon what

scale buildings were there projected, and this primitive tower may have been the pattern of the towers erected as temples of Belus. That of *Birs Nimrud*, for instance, was built in the form of an oblique pyramid, measuring two hundred and twenty-two feet square, and rising by receding platforms to the height of a hundred and fifty-six feet. Here was that great Babylon over which Nebuchadnezzar boasted himself, till, like the builders of the tower, he fell under the rebuke of the Almighty for his impious pride. The lines of race-migration converge toward this middle plateau of Western Asia as the primitive home of man; and the branches of language seem to have sprung from some common though yet undiscovered root in that same soil. Thus the traditions, the monuments, and the tongues of men all tend to confirm the Bible story. But that story, alas! is the repetition of the sad tale of apostasy from God, marring the beauty and unity of the Creator's plan.

APPROPRIATE HYMNS,]

Prayer.

[Nos. 88, 137.

O Lord our Creator, who hast made of one blood all nations of men! we worship thee, the King of kings, and Lord of lords. Thou puttest down one, and settest up another; and none can deliver out of thy hand. Thou hast set up thine own kingdom in this world, — a kingdom which shall never be moved. Oh! make us willing subjects of thy kingdom. Lord, put thy good Spirit within us, that we may keep thy judgments and do them. We are not our own: we are bought with a price, — even the blood of thy dear Son. Oh! let us not live to advance our own interests, or secure our own enjoyment, but to glorify him in our bodies and spirits, which are his. Deliver us from selfishness, and give us to feel the blessedness of submit-

ting our own wills to thine. May we never build in our own pride, nor trust in our own strength, nor lean to our own understanding!

Gracious Father, thou hast watched over us through another night, and renewed our life and health, and family comforts. Thankful for the past, we would be trustful for the future. Deliver us this day from all fretting cares. Keep us this day from all evil tempers: may we be forbearing and forgiving, endeavoring to keep the unity of the Spirit in the bond of peace! Prepare us for all unlooked-for events this day, whether of joy or sorrow; yea, Lord, prepare us for all which thou hast in store for us in life and for thy heavenly kingdom, through Jesus Christ. Amen.

WEDNESDAY.

Genesis xii. — 1. Now, the Lord had said unto Abram, Get thee out of thy country, and from thy kindred, and from thy father's house, unto a land that I will show thee:

2. And I will make of thee a great nation, and I will bless thee, and make thy name great; and thou shalt be a blessing:

3. And I will bless them that bless thee, and curse him that curseth thee; and in thee shall all families of the earth be blessed.

4. So Abram departed as the Lord had spoken unto him, and Lot went with him; and Abram was seventy and five years old when he departed out of Haran.

5. And Abram took Sarai his wife, and Lot his brother's son, and all their substance that they had gathered, and the souls that they had gotten in Haran: and they went forth to go into the land of Canaan; and into the land of Canaan they came.

6. And Abram passed through the land unto the place of Sichem, unto the plain of Moreh. And the Canaanite was then in the land.

7. And the Lord appeared unto Abram, and said, Unto thy seed will I give this land; and

there builded he an altar unto the Lord, who appeared unto him.

8. And he removed from thence unto a mountain on the east of Beth-el, and pitched his tent, *having* Beth-el on the west, and Hai on the east; and there he builded an altar unto the Lord, and called upon the name of the Lord.

Psalm cv. — 1. Oh! give thanks unto the Lord; call upon his name; make known his deeds among the people.

2. Sing unto him; sing psalms unto him: talk ye of all his wondrous works.

3. Glory ye in his holy name: let the heart of them rejoice that seek the Lord.

4. Seek the Lord and his strength; seek his face evermore.

5. Remember his marvellous works that he hath done, his wonders, and the judgments of his mouth,

6. O ye seed of Abraham his servant, ye children of Jacob his chosen!

7. He *is* the Lord our God: his judgments *are* in all the earth.

8. He hath remembered his covenant forever, the word *which* he commanded to a thousand generations.

The early home of Abram was *Ur*, a city of Chaldea, on the right bank of the Euphrates, near the ancient head of the Persian Gulf. From this point he removed first to *Haran*, a pleasant and fertile region in the north-western part of Mesopotamia, watered by tributaries of the Euphrates, and skirted on the north by the mountains of Armenia. Here he seems to have been prospered in the accumulation of property. But the Lord commanded him to leave this second home, as he had already left the first, and to go to a strange land, then occupied by an unfriendly people; and this with no title or prospect but the promise of God, "I will make of thee a great nation." Yet, upon that single warrant, Abram left country, kindred, home, every thing that attaches one to the place of his nativity, and "went out, not knowing whither he went;" and this at a time of life when men commonly think of providing for their comfort and repose.

Upon entering Canaan, he first halted at Sichem, the beautiful valley lying between Mounts Ebal and Gerizim in Middle Palestine, afterwards so celebrated as the site of Jacob's well, the place of Joseph's burial, the scene of the blessing and cursing of Israel, and, above all, the place where Jesus conversed with the woman of Samaria. There Abram built an altar; and on removing farther south, to Beth-el, he built there also an altar to the Lord. Faith in God directed Abram in the whole course of his life. He planned nothing of himself, nothing for himself. Following the leadings of Divine Providence, with the one desire to honor and obey God, he carried with him the presence of the Lord; and, wherever he fixed his abode, he consecrated it with an altar. We must walk in the steps of Abram's faith and devotion if we would be blessed of God in our lives and our homes.

APPROPRIATE HYMNS,]

Prayer.

[Nos. 47, 84, 142.

O Lord God! our fathers trusted in thee, and were not ashamed; and in thy love we would confide for ever and ever. While we are weak, and unable to help ourselves or to aid one another, we would look up to thyself, in whom is everlasting strength, and in thee would we trust. In health and in sickness, in hope and in sorrow, in enjoyment and in suffering, we would look up to the hills, whence cometh our help; and we pray, that, trusting in thee, we may have that perfect peace which is given to those only whose minds are stayed upon the Lord.

We come to thee this morning to thank thee for the mercies which have attended us during another night, and for the goodness and mercy thou hast provided with the opening day. The sun has

spread its light over the world; the earth is bringing forth renewed supplies of good. Thou providest for the wants of man and beast. We bless thee, O Lord! for thy gifts, and pray that thou wilt receive our humble tribute of thanksgiving and praise. And still, merciful Father, be merciful to us in our renewed wants, and visit us with thy salvation. Continue to us, we entreat thee, the gifts of thy providence; and pour upon us, at the same time, the blessings of thy grace.

Go forth with us, O Lord! to the engagements, the difficulties, the duties, and the pleasures which await us to-day. Oh! keep us from evil and sin. Bless all who are dear to us by any tie; all who are in any want, trouble, or sorrow; and hasten the coming of thy kingdom, for Jesus Christ's sake. Amen.

THURSDAY.

Genesis xii.—10. And there was a famine in the land: and Abram went down into Egypt to sojourn there; for the famine *was* grievous in the land.

11. And it came to pass, when he was come near to enter into Egypt, that he said unto Sarai his wife, Behold now, I know that thou *art* a fair woman to look upon.

12. Therefore it shall come to pass, when the Egyptians shall see thee, that they shall say, This *is* his wife; and they will kill me, but they will save thee alive.

13. Say, I pray thee, thou *art* my sister: that it may be well with me for thy sake; and my soul shall live because of thee.

14. And it came to pass, that, when Abram was come into Egypt, the Egyptians beheld the woman that she *was* very fair.

15. The princes also of Pharaoh saw her, and

commended her before Pharaoh; and the woman was taken into Pharaoh's house.

16. And he entreated Abram well for her sake; and he had sheep, and oxen, and he-asses, and men-servants, and maid-servants, and she-asses, and camels.

17. And the Lord plagued Pharaoh and his house with great plagues because of Sarai, Abram's wife.

18. And Pharaoh called Abram, and said, What *is* this *that* thou hast done unto me? Why didst thou not tell me that she *was* thy wife?

19. Why saidst thou, She *is* my sister? so I might have taken her to me to wife: now, therefore, behold thy wife, take *her*, and go thy way.

20. And Pharaoh commanded *his* men concerning him; and they sent him away, and his wife, and all that he had.

Egypt being watered by the Nile, which we now know to be fed by immense lakes that drain the vast mountain regions of the equator, often had plentiful harvests, when Syria, which was dependent upon the uncertain rains, was suffering from famine. This contrast between these two neighboring countries often comes out in the sacred narratives.

The Bible is remarkable for its candor and fidelity in dealing with the characters of good men. Their frailties are made as prominent as their virtues, and they appear in all respects completely human. This is one token of the Divine Mind in the book; for God knows what is in man, and God is always true. Abram resorted to equivocation in order to avoid trouble with the Egyptians on account of his wife. In one sense, he could call Sarah "his sister;" for she was the daughter of his father, but not of his mother: but he meant to give the impression that she was not his wife. This device brought

him into the trouble that he had hoped to escape by it; and but for the mercy of God, shown through the forbearance of Pharaoh, it might have gone hard with the patriarch. As it was, he lost character in the eyes of the king of Egypt, and received his bitter reproaches.

It is never profitable, as it can never be justifiable, to swerve from the truth. The attempt to deceive others degrades our own moral sense, and is pretty likely at some time to lead to exposure, and re-act to our injury. It is a true proverb, that one lie leads to another; and by and by the deceiver becomes so involved in the meshes of his own falsehoods, that he cannot extricate himself, and must stand convicted of his shame. And, when one has lost the confidence of others in his word, it is very hard to regain it. Children should shun a lie as they would shun poison. There can be no sterling character where truth is wanting.

APPROPRIATE HYMNS,]

Prayer.

[Nos. 65, 136, 154.

Almighty and most merciful Father, the day is thine, and the night also. Day unto day uttereth speech, and night unto night showeth knowledge concerning thee. All thy works, O Lord! do praise thee; and, oh! forbid that we, thine intelligent and immortal creatures, should refuse to bless thee. Remove the coldness of our hearts towards thee, and draw us nearer to thyself.

Thou hast renewed to us this morning all the comforts needful for the body; thou hast refreshed us with sleep, and spread our table with abundance. Lord, we bless thee for these; but we pray thee to feed our souls likewise. Make good the blessed promise to each of us here. We know that we cannot be satisfied with the best blessings this world can give us. We are sinners before thee, the righteous and holy God: we have forfeited all claim to thy favor, and need the assurance of thy forgiveness. Our hearts are ever prone to evil, and we need thy blessed Spirit to purify our secret thoughts and motives. We bless thee for the sure promise, that, if any man sin, we have an Advocate

with the Father, Jesus Christ; and that, if we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness. Lord, cleanse thou the thoughts of our hearts by thy Holy Spirit. Create in us a clean heart, and renew within us a right spirit. Oh, may we not grieve thy Spirit so as to cause him to depart from us! May he be with us in our several duties this day! May we be diligent in business, fervent in spirit, serving the Lord!

We pray thee to keep us from temptation, from all deception and envy, from covetousness and evil desire. Give to us wisdom, O Lord! in our daily affairs, and grace to trust thee in all things.

O Lord! we place ourselves and our concerns in thy hands for the day on which we have now entered. May we in all things live as thine, and live in thy love! And this, our morning sacrifice of prayer and praise, we offer through our great High Priest, who ever liveth to make intercession for us. Amen.

FRIDAY.

Genesis xiii. — 1. And Abram went up out of Egypt, he and his wife, and all that he had, and Lot with him, into the south.

2. And Abram *was* very rich in cattle, in silver, and in gold.

3. And he went on his journeys from the south even to Beth-el, unto the place where his tent had been at the beginning, between Beth-el and Hai;

4. Unto the place of the altar, which he had made there at the first: and there Abram called on the name of the Lord.

5. And Lot also, which went with Abram, had flocks and herds and tents.

6. And the land was not able to bear them, that they might dwell together; for their substance was great, so that they could not dwell together.

7. And there was a strife between the herdmen of Abram's cattle and the herdmen of Lot's cattle; and the Canaanite and the Perizzite dwelt then in the land.

8. And Abram said unto Lot, Let there be no strife, I pray thee, between me and thee, and between my herdmen and thy herdmen; for we be brethren.

9. *Is* not the whole land before thee? Separate thyself, I pray thee, from me: if *thou wilt take* the left hand, then I will go to the right; or if *thou depart* to the right hand, then I will go to the left.

10. And Lot lifted up his eyes, and beheld all the plain of Jordan, that it *was* well watered everywhere, before the Lord destroyed Sodom and Go-

morrah, *even* as the garden of the Lord, like the land of Egypt, as thou comest unto Zoar.

11. Then Lot chose him all the plain of Jordan, and Lot journeyed east; and they separated themselves the one from the other.

12. Abram dwelt in the land of Canaan; and Lot dwelt in the cities of the plain, and pitched *his* tent toward Sodom.

13. But the men of Sodom *were* wicked and sinners before the Lord exceedingly.

Psalms xlix. — 6. They that trust in their wealth, and boast themselves in the multitude of their riches;

7. None of *them* can by any means redeem his brother, nor give to God a ransom for him.

10. For he seeth *that* wise men die, likewise the fool and the brutish person perish, and leave their wealth to others.

11. Their inward thought *is*, *that* their houses shall continue forever, and their dwelling-places to all generations: they call *their* lands after their own names.

12. Nevertheless, man, *being* in honor, abideth not: he is like the beasts *that* perish.

13. This their way *is* their folly; yet their posterity approve their sayings.

14. Like sheep they are laid in the grave; death shall feed on them; and the upright shall have dominion over them in the morning; and their beauty shall consume in the grave from their dwelling.

Worldly interests beget jealousies and rivalries even among kindred, often among good men. The magnanimity of Abram in this affair is worthy of all praise. The elder in years and in family position, and holding directly from Jehovah the charter of the land, he might with propriety have assigned a portion to Lot, and have reserved the best for himself. But he gave the choice to his nephew, and was willing to accept whatever Lot should leave to him. The covetousness of Lot got the better of his respect for his venerable kinsman, the head of the house, the heir of the covenant; and, as they stood upon a hill to the east of Bethel which commands a wide view upon the right hand and the

left, he looked down the long ravine, clothed with the vine, the olive, and the fig, which from that point opens into the broad rich valley of the Jordan, and recalling the well-watered plain, which, before the catastrophe that sank the cities, rivalled Egypt in fertility, the tempting vision proved too much for his affection or his piety. For the prospect of worldly advantages, he chose to reside in a community notorious for wickedness. He turned his back upon the altar of the Lord, and pitched his tent toward Sodom. The fate that overtook him there is a warning to those who rush into temptation for the sake of gain.

APPROPRIATE HYMNS,]

Prayer.

[Nos. 82, 136, 154.

Almighty and everlasting God, in whom we live and move, and have our being, we, thy needy creatures, render thee our humble praises for thy preservation of us from the beginning of our lives to this day, and especially for having delivered us from the dangers of the past night. We thank thee that we have been kept from the alarm of sickness, of fire, of robbers, of sudden death, and have awaked in peace to behold the day. O Lord! we beseech thee, lift upon us the light of thy countenance, that we may begin the day in the consciousness of thy love, and may spend it joyfully in doing thy will. [May the children of this fam-

ily learn to please thee, their Father in heaven, in all that they think and say and do! and in these things may we all have the spirit of little children!] Keep us from malice and anger, from envy and pride, from covetousness, worldliness, and all sin. May we be useful in the world and in the Church of Christ! May our kindred and friends be prospered in their lawful undertakings and desires, and all be partakers of thy grace! Mercifully forgive our sins, and save us with an everlasting salvation, through our Lord Jesus Christ, who, with thee and the Holy Spirit, liveth and reigneth evermore. Amen.

SATURDAY.

Genesis xiv.—14. And, when Abram heard that his brother was taken captive, he armed his trained servants born in his own house, three hundred and eighteen, and pursued *them* unto Dan.

15. And he divided himself against them, he and his servants, by night, and smote them, and pursued them unto Hobah, which *is* on the left hand of Damascus.

16. And he brought back all the goods, and also brought again his brother Lot and his goods, and the women also, and the people.

17. And the king of Sodom went out to meet him, after his return from the slaughter of Chedorlaomer and of the kings that *were* with him, at the valley of Shaveh, which *is* the king's dale.

18. And Melchizedek, king of Salem, brought forth bread and wine; and he *was* the priest of the most high God.

19. And he blessed him, and said, Blessed be

Abram of the most high God, possessor of heaven and earth;

20. And blessed be the most high God, which hath delivered thine enemies into thy hand. And he gave him tithes of all.

21. And the king of Sodom said unto Abram, Give me the persons, and take the goods to thyself.

22. And Abram said to the king of Sodom, I have lifted up my hand unto the Lord, the most high God, the possessor of heaven and earth,

23. That I will not *take* from a thread even to a shoe-latchet, and that I will not take any thing that *is* thine, lest thou shouldest say, I have made Abram rich:

24. Save only that which the young men have eaten, and the portion of the men which went with me, Aner, Eshcol, and Mamre; let them take their portion.

Lot's choice soon brought him into trouble. The district where he had settled was a tempting prize to the border tribes of the wilderness, and also to the kings of Assyria, as an important route to Egypt. These last formed an alliance, and, coming down suddenly upon the princes of Sodom and Gomorrah, took their cities, and carried away much spoil. Lot was taken with all his family and possessions. A fugitive brought word of this to Abram, who was then living at Mamre, near Hebron. Overlooking the disrespect of his nephew in taking the first choice of the land, and his folly in settling among such an ungodly people, Abram set out at once for his rescue. It is evident that Abram's servants were not bond-slaves, but retainers, who were bound to him by fealty, and whom he was willing to trust with arms. Having

routed the enemy, delivered the captives, and brought back Lot and his household, Abram would have returned quietly to his own home. But on the way he was met by a venerable man, who combined in himself the offices of king and priest, — the king of Salem, or Peace, and a worshipper of the true God. This Melchizedek brought refreshment to Abram, blessed him, and blessed God for his victories. Abram consecrated his victory by paying tithes for the service of religion, and thus, as we afterwards learn, rendering homage, in the person of Melchizedek, to Christ, the true Prince of peace, the one High Priest. In striking contrast to this, with unselfish dignity, he refused to accept any portion of the spoil. This noble man served others without cost; desired nothing from the world; offered freely to the Lord.

APPROPRIATE HYMNS.]

Prayer.

[Nos. 53, 86, 145.]

O Almighty God, who art the King of kings, and Lord of lords, and who art also the gracious Father of thy people! we beseech thee to hear our praises and our supplications. We are not worthy to approach thee, or to take thy name into our lips. We are not worthy to be called thy children; for we have offended thee in thought, word, and deed. Pardon and deliver us from all our sins, confirm and strengthen us in all goodness, and bring us to everlasting life. As we shall go forth into the world this day, oh! give us grace that we may put off the works of darkness, and put upon us the armor of light. Grant that we may both perceive and know what things we ought to do, and also may have grace and power faithfully to fulfil the same. May our life be a daily preparation for heaven! May we live now by faith, and have hereafter the fruition of thy glorious Godhead! And since thou hast exalted thy Son Jesus Christ into thy kingdom in heaven, so may we in heart and mind thither ascend, and with him continually dwell.

Whilst we are in the world, O Lord! do thou keep us from the evil. Let nothing turn us from

the narrow path that leads to heaven. Grant that we may be ever ready when thou shalt call us hence; so that, amidst all our occupations and engagements; our minds may be kept in perfect peace, being stayed upon thee. O Lord! be thou our portion now, and prepare us for thy presence hereafter.

We bless thee that thou hast provided for us a merciful and faithful High Priest: to him would we consecrate our persons and possessions, praying that we may receive his benediction of peace. And may that peace be given to all who are in any tribulation! Have mercy upon any who are made desolate by war. Be with all who are travelling by land or by sea, with all sick persons, especially with any who are suffering in our own parish. Draw near to them in the hour of trouble, and give them a happy issue out of all their afflictions.

Bless each one of us who are now kneeling before thee; be with all our dear kindred and friends; and grant an answer of peace to these our prayers, which we offer up in the name of Jesus Christ our Saviour. Amen.

SUNDAY MORNING.

Genesis xv.—1. After these things, the word of the Lord came unto Abram in a vision, saying, Fear not, Abram: I *am* thy shield, and thy exceeding great reward.

2. And Abram said, Lord God, what wilt thou give me, seeing I go childless, and the steward of my house is this Eliezer of Damascus?

3. And Abram said, Behold, to me thou hast given no seed; and, lo, one born in my house is mine heir.

5. And he brought him forth abroad, and said, Look now toward heaven, and tell the stars, if thou be able to number them; and he said unto him, So shall thy seed be.

6. And he believed in the Lord; and he counted it to him for righteousness.

7. And he said unto him, I *am* the Lord that brought thee out of Ur of the Chaldees, to give thee this land to inherit it.

8. And he said, Lord God, whereby shall I know that I shall inherit it.

9. And he said unto him, Take me a heifer of three years old, and a she-goat of three years old, and a ram of three years old, and a turtle-dove, and a young pigeon.

10. And he took unto him all these, and divided

them in the midst, and laid each piece one against another; but the birds divided he not.

11. And, when the fowls came down upon the carcasses, Abram drove them away.

12. And, when the sun was going down, a deep sleep fell upon Abram; and, lo, a horror of great darkness fell upon him.

13. And he said unto Abram, Know of a surety that thy seed shall be a stranger in a land *that is* not theirs, and shall serve them; and they shall afflict them four hundred years;

14. And also that nation whom they shall serve will I judge: and afterward shall they come out with great substance.

15. And thou shalt go to thy fathers in peace; thou shalt be buried in a good old age.

16. But, in the fourth generation, they shall come hither again; for the iniquity of the Amorites *is* not yet full.

17. And it came to pass, that when the sun went down, and it was dark, behold a smoking furnace, and a burning lamp that passed between those pieces.

18. In that same day the Lord made a covenant with Abram, saying, Unto thy seed have I given this land, from the river of Egypt unto the great river, the River Euphrates.

Abram had shown the strength of his faith by his ready and cheerful obedience. But he was growing old; and, as yet, he had no child: how, then, could the promise to his seed be fulfilled? In this questioning frame, the Lord met him first with the broad declaration, "I am thy shield, and thy exceeding great reward." What guaranty could be compared with this,—God his protection, God his portion? But the Lord added a specific promise touching his seed and their future inheritance; and, to confirm the faith of Abram, he entered into

the sacred solemnity of a covenant, making himself one with his servant in its promises and obligations. Abram accepted as real all that was set forth in the promise and the symbol. He believed God, and God acknowledged him as a friend. The same blessed assurance of God's protecting and rewarding love is sealed to us through the new covenant in the blood of Jesus. By faith in him, we, too, are made righteous, and become "the seed of Abraham, and heirs according to the promise."

APPROPRIATE HYMNS,]

Prayer.

[Nos. 79, 107.

Our heavenly Father, we thank thee for all thy goodness to us, especially for the many and great mercies of the Lord's day. Bless to us the privilege of prayer, the reading and preaching of thy Word, and all the ordinances of thy house. And, we beseech thee, give us that due sense of our mercies, that our hearts may be unfeignedly thankful; and that we may show forth thy praise, not only with our lips, but in our lives, by giving up ourselves to thy service, and by walking before thee in holiness and righteousness all our days. Cause us to feel our sinfulness and our need of a Saviour. Teach us to love Christ with all our hearts; and, as there is none other name under heaven given to men in whom and through whom we may receive health and salvation, give us faith to believe on him to the saving of our souls.

Look, O Lord! in mercy on the world around us. Have compassion upon those who are sitting in darkness and in the shadow of death; cause the light of the gospel to shine throughout the world;

make thy ways known upon earth, thy saving health unto all nations. Bless thy servants who are gone forth into distant lands to proclaim the message of salvation. Endue them with thy Holy Spirit; enrich them with thy heavenly grace; prosper them in all their labors; and give them souls as their reward. And, O thou Lord of the harvest! we pray thee to send forth more laborers into the harvest. Enable them both to sow the seed and to reap the fruit of their labors.

Make sure to this household the mercies of that covenant of faith whereof we are made partakers through Christ, thy well-beloved Son, the seed of Abraham.

And now, O heavenly Father! as thou hast promised to hear the prayers of those who ask in thy Son's name, fulfil the desires and petitions of thy servants as may be most expedient for us: granting us, in this world, knowledge of thy truth; and in the world to come, life everlasting. Amen.

SUNDAY EVENING.

Luke xxii.—1. Now, the feast of unleavened bread drew nigh, which is called the Passover.

2. And the chief priests and scribes sought how they might kill him; for they feared the people.

3. Then entered Satan into Judas surnamed Iscariot, being of the number of the twelve.

4. And he went his way, and communed with the chief priests and captains how he might betray him unto them.

5. And they were glad, and covenanted to give him money.

6. And he promised, and sought opportunity to betray him unto them in the absence of the multitude.

7. Then came the day of unleavened bread, when the passover must be killed.

8. And he sent Peter and John, saying, Go and prepare us the passover, that we may eat.

9. And they said unto him, Where wilt thou that we prepare?

10. And he said unto them, Behold, when ye are entered into the city, there shall a man meet you, bearing a pitcher of water: follow him into the house where he entereth in.

11. And ye shall say unto the goodman of the house, The Master saith unto thee, Where is the guest-chamber, where I shall eat the passover with my disciples?

12. And he shall show you a large upper room furnished: there make ready.

13. And they went and found as he had said unto them; and they made ready the passover.

14. And, when the hour was come, he sat down, and the twelve apostles with him.

15. And he said unto them, With desire I have desired to eat this passover with you before I suffer.

16. For I say unto you, I will not any more eat thereof until it be fulfilled in the kingdom of God.

At the time of the passover, Jerusalem was thronged with Jews from all countries who came up to celebrate the feast; and, as there were few inns, private hospitality was freely proffered to these guests. A householder, a friend of Jesus, had placed at his disposal a large upper room; and a sign was given to Peter and John by which they should identify the place. To this observance of the yearly festival would pertain an unprecedented interest, which had caused Jesus to look forward to it with intense desire. Not only would it be his last passover, but the whole meaning of the rite would then centre in himself. For ages this yearly sacrifice had been offered, to remind the people how the Lord, when he smote the first-born of the Egyptians, passed over the houses of the children of Israel whose door-posts were sprinkled with

the blood of the lamb. But this memorial was also a symbol of the greater redemption that should be accomplished through the blood of Jesus; and, now that Christ our passover was to be sacrificed for us, he longed to gather about him the disciples who constituted his family, thus to fix in their minds the true significance of his dying, and to transform the sacrifice that prefigured his atonement into the sacrament that should commemorate his love.

Already Jesus knew that Judas had yielded himself wholly to Satan, and was plotting his death. Calmly, tenderly, lovingly, our Lord prepared himself for the hour that should merge the passover of Moses in the supper of the Lamb, and so fulfil all that the law and the prophets had spoken in the perfected kingdom of God.

APPROPRIATE HYMNS,]

Prayer.

[Nos. 37, 100, 161.

Almighty Father, we humbly draw near to thee this evening in the name of Jesus Christ, our Mediator and Redeemer. We bless and praise thee that through him thou hast opened a way by which we may approach thee with acceptance.

We humbly thank thee for the supply of our bodily wants, and our preservation from danger and death. O God! suffer us not to think little of our common blessings because they are every day renewed to us, and because others share them with us. Make us ever mindful of our own unworthiness, that we may be more truly thankful for all thy loving-kindness and tender mercy. O Thou who art the God of all grace! as thou hast supplied our temporal wants, supply also our spiritual necessities. We thank thee for thine unspeakable gift,—the gift of thine own dear Son. Implant in us, O Lord! a true and lively faith in Christ. May our whole trust be in him, all our dependence upon him, and all our hopes drawn from him! May his name be precious unto us, and his service delightful! May we love his voice, and meekly follow him!

Lord, thou knowest our errors, and our faults are not hid from thee. Oh! pity our weakness, and strengthen us with might by thy Spirit in the inner man. Pity our ignorance, and give us heavenly wisdom. Of thy great mercy pardon our many sins and shortcomings, and incline us to walk more humbly and more diligently in thy ways.

Bless thy gospel this day proclaimed, the truth taught to children in the family and the Sunday school, the truth preached in the sanctuary, the truth scattered by the wayside. Oh! unite thy whole Church in the feast of the Saviour's love.

And, now that we are about once more to lie down to sleep, O Lord! graciously watch over us and protect us. Preserve our bodies from harm, and keep our minds in peace. Raise up, O Lord! our hearts and hopes to thyself; scatter every anxious thought that disturbs us; and keep us simply trusting in thee, for the sake of Jesus Christ our Saviour. Amen.

MONDAY.

John xiii.—1. Now, before the feast of the passover, when Jesus knew that his hour was come that he should depart out of this world unto the Father, having loved his own which were in the world, he loved them unto the end.

2. And supper being ended (the devil having now put into the heart of Judas Iscariot, Simon's son, to betray him),

3. Jesus knowing that the Father had given all things into his hands, and that he was come from God, and went to God;

4. He riseth from supper, and laid aside his garments, and took a towel, and girded himself.

5. After that, he poureth water into a basin, and began to wash the disciples' feet, and to wipe them with the towel wherewith he was girded.

6. Then cometh he to Simon Peter; and Peter saith unto him, Lord, dost thou wash my feet?

7. Jesus answered and said unto him, What I do thou knowest not now; but thou shalt know hereafter.

8. Peter saith unto him, Thou shalt never wash my feet. Jesus answered him, If I wash thee not, thou hast no part with me.

9. Simon Peter saith unto him, Lord, not my feet only, but also *my* hands and *my* head.

10. Jesus saith to him, He that is washed needeth not save to wash *his* feet, but is clean every whit; and ye are clean, but not all.

11. For he knew who should betray him: therefore said he, Ye are not all clean.

12. So after he had washed their feet, and had taken his garments, and was set down again, he said unto them, Know ye what I have done to you?

13. Ye call me Master and Lord: and ye say well; for so I am.

14. If I then, *your* Lord and Master, have washed your feet, ye also ought to wash one another's feet.

15. For I have given you an example, that ye should do as I have done to you.

16. Verily, verily, I say unto you, The servant is not greater than his lord, neither he that is sent greater than he that sent him.

17. If ye know these things, happy are ye if ye do them.

In the hour of his sorrow, Jesus, so far from retiring within himself, absorbed in his own sufferings, made the more tender demonstrations of love to his disciples. He gathered them about him for a family observance of the passover, gave them the most affectionate counsels, and instituted the Supper as a perpetual memorial of his presence and his love. At the moment, also, when he was most deeply conscious of his divine power and glory, he the more graciously humbled himself in acts of love to his friends. Assuming the dress, the manner, the office, of a servant, he expressed his scrupulous regard for the purity of his disciples by washing their feet. This was not

intended as a sacrament, nor as an action to be repeated in kind, but as a symbolical lesson in humility, which is the most difficult and at the same time the most characteristic virtue of Christianity. On Maundy-Thurs day, the Pope, with much ostentation, goes through the ceremony of washing the feet of twelve beggars; but Bengel has aptly said, "The Pope would do a more remarkable thing, if, in unfeigned humility, he washed the feet of one king, than he does in washing the feet of twelve poor men." The true imitation of Christ consists in forgetting ourselves, and acting for the good of others, without respect to our own honor or advantage.

APPROPRIATE HYMNS,

Prayer.

[Nos. 74, 78.]

Thanks be unto God for his unspeakable gift. When there was no eye to pity, and no arm to save, thou, Lord, didst not spare thine own Son, but didst deliver him up for us all. We draw nigh to thee with humble faith, and cast ourselves upon thee for salvation. We have sinned; and what can we do unto thee, O thou Preserver of men? We can make no atonement for our transgressions: we cannot answer thee one of a thousand.

But, though we are thus helpless and hopeless in ourselves, we cannot despair when we look up to thee. Thanks be unto thee, O Lord! for having sent thy Son as our Saviour and Example. We bless thee that he died in our stead; and we glorify thee that he lived to teach us how to live. Oh! deliver us from condemnation and from the fear of evil.

We pray to be filled with Christ, and clothed with Christ. May we dwell in him, and may he dwell in us! Seal us for thine own by thy Holy

Spirit, that we may pray and live and walk in the Spirit, and be freed from the law of sin and death. Grant us the grace of humility, of brotherly-kindness, and of self-denial for the good of all men.

We bless thee for thy mercy during the watches of the night. We were not disturbed by any danger, because thy hand preserved us in safety and in peace. We give thee thanks for the light of this new day, and for remembering us with necessary food and raiment. May we use thy gifts as not abusing them, and see in them all our heavenly Father's hand! Graciously bless us this day in our basket and store, in our domestic circle, in our going-out and coming-in, in our worldly business and transactions, and in our bodies and souls; and for the sake of Him who was delivered for our offences, and raised again for our justification, and who is now at thy right hand making intercession for us, we pray for all these blessings and favors. Amen.

TUESDAY.

John xiv.—15. If ye love me, keep my commandments:

16. And I will pray the Father, and he shall give you another Comforter, that he may abide with you forever;

17. *Even* the Spirit of truth; whom the world cannot receive, because it seeth him not, neither knoweth him: but ye know him; for he dwelleth with you, and shall be in you.

18. I will not leave you comfortless: I will come to you.

19. Yet a little while, and the world seeth me no more; but ye see me: because I live, ye shall live also.

20. At that day ye shall know that I *am* in my Father, and ye in me, and I in you.

21. He that hath my commandments, and keepeth them, he it is that loveth me; and he that loveth me shall be loved of my Father, and I will love him, and will manifest myself to him.

22. Judas saith unto him (not Iscariot), Lord, how is it that thou wilt manifest thyself unto us, and not unto the world?

23. Jesus answered and said unto him, If a man love me, he will keep my words; and my Father will love him, and we will come unto him, and make our abode with him.

24. He that loveth me not keepeth not my sayings; and the word which ye hear is not mine, but the Father's which sent me.

25. These things have I spoken unto you, being yet present with you;

26. But the Comforter, *which is* the Holy Ghost, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you.

27. Peace I leave with you; my peace I give unto you: not as the world giveth give I unto you. Let not your heart be troubled, neither let it be afraid.

28. Ye have heard how I said unto you, I go away, and come *again* unto you. If ye loved me, ye would rejoice, because I said I go unto the Father; for my Father is greater than I.

29. And now I have told you before it come to pass, that, when it is come to pass, ye might believe.

30. Hereafter I will not talk much with you; for the prince of this world cometh, and hath nothing in me.

31. But that the world may know that I love the Father; and as the Father gave me commandment, even so I do. Arise, let us go hence.

What precious, wondrous words are these,—peace, comfort, the coming of Christ, the indwelling of the Spirit, the manifestation of the Father! We long for peace; we seek for peace; and, paradoxical as it seems, we *strive* for peace; but Christ here promises to give peace,—even the perfect, the ineffable peace which kept his heart through all his conflicts, trials, and sufferings. When our hearts are burdened with anxieties, cast down with sorrows, distracted with cares and fears, we sigh for comfort; we seek a friend to confide in,—a help, a refuge, a deliverer: but in the Holy Spirit is provided a Helper ever within call. Sometimes, perplexed with doubts, unsettled in our affairs, disappointed in men, we long for the certainty of truth, a permanent and satisfying love: and,

behold! Christ proffers his love so fully, so tenderly, so intimately, that it shall be as the coming of himself into our very hearts; and by the coming of the Spirit to abide with us, teaching us, guiding us, quickening us, he will make his presence known to the consciousness of every believer, as he could not were he to remain in person on the earth; and, more than all, God, who had been looked upon with distance and with dread, shall be recognized as a Father, and brought into near, constant, and reciprocal relations of love. All this is to be had upon the simple condition that we love Christ, and keep his commandments,—keep them in the spirit of love; since love is “not only the bliss of sensibility, but has the moral feature of the unity of will with the object beloved.”

APPROPRIATE HYMNS,]

Prayer.

[Nos. 159, 166.

Blessed Saviour, we beseech thee manifest thyself unto us as thou dost not unto the world. May we know the peace of forgiveness, the joy of communion with thyself! We thank thee, O Lord! for another day. As we go forth to the active duties of life in dependence on thy promised aid and grace, grant us strength equal to our engagements; and in all things may thy glory be our first and final end! We pray, not that thou shouldest take us out of the world, but that thou wouldest keep us from the evil. In the midst of its defilements, help us to preserve our garments unspotted; amidst its manifold temptations, succor us by thy mighty grace; in all its dangers, let thy shield be over us; in its strifes and conflicts, grant us the peace of God that passeth all understanding,

and victory over all evil. May the Holy Comforter guide us into all truth, and lead us in ways of righteousness, for thy name's sake! Oh, may this family be one in heart and life in the service of God, helping one another in the way to heaven! May we live the rest of our life in the flesh by the faith of the Son of God, who loved us, and gave himself for us! Help us to do his commandments, and to dwell in his love.

Keep us to-day from all evil. May we acknowledge thee in all things, and fear to wander from thy paths! Bless all who are in affliction. Have mercy on our country, and continue unto it thy favor. Oh! pour out thy Spirit upon all men, and fill the earth with thy glory. We ask these blessings in the name of Jesus Christ. Amen.

WEDNESDAY.

Isaiah liii. — 1. Who hath believed our report? and to whom is the arm of the Lord revealed?

2. For he shall grow up before him as a tender plant, and as a root out of a dry ground: he hath no form nor comeliness; and, when we shall see him, *there is* no beauty that we should desire him.

3. He is despised and rejected of men; a man of sorrows, and acquainted with grief: and we hid, as it were, *our* faces from him; he was despised, and we esteemed him not.

4. Surely he hath borne our griefs, and carried our sorrows; yet we did esteem him stricken, smitten of God, and afflicted.

5. But he *was* wounded for our transgressions; *he was* bruised for our iniquities: the chastisement of our peace *was* upon him; and with his stripes we are healed.

6. All we like sheep have gone astray; we have turned every one to his own way; and the Lord hath laid on him the iniquity of us all.

7. He was oppressed, and he was afflicted; yet he opened not his mouth: he is brought as a lamb to the slaughter; and as a sheep before her shearers is dumb, so he opened not his mouth.

8. He was taken from prison and from judgment: and who shall declare his generation? for he was cut off out of the land of the living; for the transgression of my people was he stricken.

9. And he made his grave with the wicked, and with the rich in his death; because he had done no violence, neither *was any* deceit in his mouth.

10. Yet it pleased the Lord to bruise him; he hath put *him* to grief: when thou shalt make his soul an offering for sin, he shall see *his* seed, he shall prolong *his* days, and the pleasure of the Lord shall prosper in his hand.

11. He shall see of the travail of his soul, and shall be satisfied: by his knowledge shall my righteous servant justify many; for he shall bear their iniquities.

12. Therefore will I divide him *a portion* with the great, and he shall divide the spoil with the strong; because he hath poured out his soul unto death: and he was numbered with the transgressors; and he bare the sin of many, and made intercession for the transgressors.

From the tone of hope and exaltation in which the prophet had proclaimed the coming of Christ, he now drops into the minor key of lamentation as he foresees the reception that is given him by the people whom he comes to save. Seven hundred years after, John recorded the fact that "he came unto his own, and his own received him not." Though divine tokens heralded his coming, and his works revealed the arm of the Lord attesting his mission, he is not recognized in the lowliness of his advent, is not received in the spirituality of his life and teaching. This man of Nazareth, of so mean birth, without pretence of royalty or power to assume it, is despised like a root of feeble growth that gives no promise of beauty or of fruitfulness. "This is not the object of desire and trust for whom the people have been waiting: nay, his low condition, and especially his sufferings, make him rather an object of con-

tempt. Even they for whom he suffers mistake his person and his office."

Yet these very sufferings are the key to his character, the prelude and the means to his triumph. Voluntarily assumed, meekly borne for the sins and woes of others, these identify him with our humanity, and work out our redemption: through souls redeemed by his sacrifice, he who seemed so suddenly and hopelessly cut off from men prolongs his days in an ever-multiplying seed. His meekness before Pilate, his crucifixion between the thieves, his burial in the rich man's tomb, are pictured as graphically as if the prophet were an eye-witness of these events. But he looks through and beyond them to their issue in the numbers of the saved; and so this wondrous elegiac strain emerges at last into the triumphal march of the world's redemption.

APPROPRIATE HYMNS,]

Prayer.

[Nos. 177, 189, 195.

O Lord Jesus, who for our sakes didst endure such contradiction of sinners against thyself! grant us grace, that, like thee, we may be meek and lowly of heart. When offended and wronged by others, may we remember Him, who, when he was reviled, reviled not again, and who from the cross prayed for the forgiveness of his enemies!

Our Father in heaven, as we pray thee to forgive our manifold offences, may we ever show the spirit of forgiveness toward all who do us harm! Set a watch, O Lord! at the door of our lips, that we offend not in word; and, while bold and firm for thy truth and cause, in all that concerns ourselves may we study the things that make for peace! Help us this day to resist temptation, to walk uprightly, to do good as we have opportunity, to relieve the suffering and the needy, to be kind toward all, and to overcome the world.

Father of all mercies, we commend this household to thy loving care. [Oh! take these children into thine arms; defend them from the power of evil; draw them to the cross of Christ, that they may there be baptized into the love of Him who died for them.] Grant us, O Lord! such prosperity as shall please thee; yet, in all that we possess and enjoy, help us ever to remember that we are not our own, but are bought with a price, — even the precious blood of Christ. We pray for thy Church which thou hast redeemed: grant her peace and unity. And, oh! hasten the ingathering of the nations, that thou mayest see of the travail of thy soul, and be satisfied. Heavenly Father, we bless thee for the mercy that has brought us to the beginning of this day; we supplicate thy favor upon all our friends; and, O Lord! have mercy upon us, and upon all men, for Christ's sake. Amen.

THURSDAY.

Matthew xxvi.—36. Then cometh Jesus with them unto a place called Gethsemane, and saith unto the disciples, Sit ye here while I go and pray yonder.

37. And he took with him Peter and the two sons of Zebedee, and began to be sorrowful and very heavy.

38. Then saith he unto them, My soul is exceeding sorrowful, even unto death: tarry ye here and watch with me.

39. And he went a little farther, and fell on his face, and prayed, saying, O my Father! if it be possible, let this cup pass from me: nevertheless, not as I will, but as thou *wilt*.

40. And he cometh unto the disciples, and findeth them asleep, and saith unto Peter, What! could ye not watch with me one hour?

41. Watch and pray, that ye enter not into temptation: the spirit indeed *is* willing; but the flesh is weak.

42. He went away again the second time, and prayed, saying, O my Father! if this cup may not pass away from me except I drink it, thy will be done.

43. And he came and found them asleep again; for their eyes were heavy.

44. And he left them, and went away again, and prayed the third time, saying the same words.

45. Then cometh he to his disciples, and saith unto them, Sleep on now, and take *your* rest: behold, the hour is at hand, and the Son of man is betrayed into the hands of sinners.

46. Rise, let us be going: behold, he is at hand that doth betray me.

47. And while he yet spake, lo! Judas, one of the twelve, came, and with him a great multitude with swords and staves, from the chief priests and elders of the people.

The passover was celebrated at the full moon; and at that season the climate of Jerusalem would admit of spending the night in the open air. After the discourse and prayer which followed the institution of the Supper as narrated by John, our Lord went with his disciples out at the eastern gate of the city, down into the Valley of the Kedron (one may follow the same path to-day), and, crossing the brook to the slope of the Mount of Olives, entered a garden of olive-trees called Gethsemane. The probable spot is still marked by a group of very ancient olives. Leaving his disciples, he entered the shadow of the trees, and fell upon his face in prayer; only Peter, James, and John being near enough to afford him that sense of human companionship which the spirit craves in its inward conflicts. The innocent, sensitive spirit of Jesus shrank from the ignominy and suffering now immediately before him. Yet his was not the mere nervous shrinking of a delicate nature from pain. A dread mystery of sorrow for our

sakes entered into the anguish of his soul: a last temptation from Satan to swerve him from his resolve to die; a foreboding of his loneliness when his disciples should forsake him, and the Father's face be hid,—all this was wrung into the cup now given him to drink; and, as the holy purpose of his soul wrestled with the weakness of the flesh, his sweat ran from him as great drops of blood.

Yet there was no faltering of his *will* to do the will of his Father. The Man of sorrows lies prostrate before us, in all the abasement and weakness of the nature he had taken upon him; but even as the Son of man, tempted and suffering, yet without sin, he triumphs by faith and prayer and submission. Though his disciples, weary with watching and sorrow, fall asleep, there are heavenly watchers nigh to comfort and strengthen him; for the struggle in his soul renews the conflict between heaven and hell for the possession of the soul of man.

APPROPRIATE HYMNS,]

Prayer.

[Nos. 86, 171.

O Lord Jesus! how shall we ever love thee and praise thee for the greatness of thy love for us? Forgive us our sloth and self-indulgence, our wavering and timidity; and, by thine agony and bloody sweat, help us to bear our cross, and suffer us never to fall away from thee. May the love of Christ constrain us! May we learn the joy of sacrifice, and be willing to labor and to suffer for those who do us wrong! Father in heaven, teach us like thyself to do good to the evil and the unthankful.

O God, who makest the outgoings of the morning and the evening to rejoice! we bless thee that ours has not been a night of anguish and sorrow. We lift up our hearts to thee with thanksgiving for the joy of another day; for vigor for its duties, appetite for its pleasures, and readiness for its opportunities of good. Bless us in our labors, keep us pure in our enjoyments, incite us to do thy will; and oh! we beseech thee, preserve us from harm, from temptation, and from sin. Keep us from

that love and that fear of this world which would estrange us from thee.

Seeing that we know not what a day may bring forth, we pray, that, if trials and disappointments shall come, we may have grace to meet them and to profit by them; that in all events we may see the hand of our Father, and may say, "*Thy will be done.*" Conscious of our weakness, humbly confessing our sins, we cast ourselves upon 'thine infinite grace in Christ our Saviour for pardon, strength, and sanctification. May we as a family honor thee in our daily walk and conversation! May old and young alike know the beauty of holiness, the joy of consecration to Christ! Grant thy grace to all who are dear to us; and grant us grace to hold all men dear for Christ's sake, and to win them to the knowledge of his gospel. And may the peace of God, which passeth all understanding, keep our hearts and minds in the knowledge and love of God, through Jesus Christ our Lord! Amen.

FRIDAY.

Luke xxiii. — 26. And, as they led him away, they laid hold upon one Simon, a Cyrenian, coming out of the country; and on him they laid the cross, that he might bear it after Jesus.

27. And there followed him a great company of people, and of women, which also bewailed and lamented him.

28. But Jesus, turning unto them, said, Daughters of Jerusalem, weep not for me, but weep for yourselves and for your children.

29. For, behold, the days are coming, in the which they shall say, Blessed are the barren, and the wombs that never bare, and the paps which never gave suck.

30. Then shall they begin to say to the mountains, Fall on us; and to the hills, Cover us.

31. For, if they do these things in a green tree, what shall be done in the dry?

32. And there were also two others, malefactors, led with him to be put to death.

33. And when they were come to the place which is called Calvary, there they crucified him and the malefactors; one on the right hand, and the other on the left.

34. Then said Jesus, Father, forgive them; for they know not what they do. And they parted his raiment, and cast lots.

35. And the people stood beholding. And the rulers also with them derided him, saying, He saved others: let him save himself, if he be Christ, the chosen of God.

36. And the soldiers also mocked him, coming to him, and offering him vinegar,

37. And saying, If thou be the King of the Jews, save thyself.

38. And a superscription also was written over him, in letters of Greek and Latin and Hebrew, **THIS IS THE KING OF THE JEWS.**

39. And one of the malefactors which were hanged railed on him, saying, If thou be Christ, save thyself and us.

40. But the other, answering, rebuked him, saying, Dost not thou fear God, seeing thou art in the same condemnation?

41. And we indeed justly; for we receive the due reward of our deeds: but this man hath done nothing amiss.

42. And he said unto Jesus, Lord, remember me when thou comest into thy kingdom.

43. And Jesus said unto him, Verily, I say unto thee, To-day shalt thou be with me in paradise.

The passions of the populace are quickly swayed from one extreme to another. The arrest of Jesus took place in the night, his trial and condemnation in the early morning; and he was dragged to execution in the most summary manner. The chief priests had resorted to this secrecy and haste fearing that the popular enthusiasm which had greeted Jesus upon his entry into Jerusalem, five days before, would rally for his rescue. They had enlisted a mob against him; and having a judicial warrant for his crucifixion, and the soldiers at their back, they no longer apprehended violence. But the news of their proceedings spread rapidly through the city; and many ran together whose sympathies were moved for the sufferer, whom they looked upon as the friend of the people. Among these were women, who gave vent to their feelings in

loud cries; but Jesus, true to his unselfish pity, knowing the sad fate that hung over Jerusalem, bespoke their sympathy for themselves and their children.

Near the city gate, the officers laid hold of a man who was just coming from the country, and compelled him to bear the cross; for Jesus, worn down with suffering, was sinking under its burden. Arrived at Calvary, the rulers, the rabble, and the soldiers vied with each other in reviling the sufferer; one of the thieves even joining in their coarse abuse. With the tenderness of divine compassion, Jesus invoked forgiveness for his tormentors; while, with the majesty of divine prerogative, he promised to the penitent thief a place with him in paradise. Never were suffering and triumph, humiliation and glory, so blended as in this wondrous scene.

APPROPRIATE HYMNS.]

Prayer.

[Nos. 30, 116, 164.

Saviour of sinners! we look to thee. O Thou who hast died that we might live! help us to live to thee alone. Redeemed with the precious blood of the Son of God, may we walk as children of heaven! Help us, O Lord! in our inward conflicts with doubts and fears and sins; help us in our conflicts with the temptations and evils of the world; and, oh! help us in our wrestlings with unseen powers of evil, with the great Adversary of our souls. O Lord! increase our faith. Our hope is in thee; our strength is from thee alone: dwell in us by thy grace; fill us with thy Spirit. This very day may we gain new victories over evil! May we resist temptations in business to swerve from the truth, to take advantage of others, to act

dishonorably, to be covetous and unjust! May we resist temptations in society to envy and evil-speaking, to worldliness and frivolity! May we in all things do that which is right in the sight of God! [May these children grow up, dear Saviour, in thy strength and love, safe from the power of evil!]

We thank thee for another night of rest, another day of mercy and of hope. Bless all dear to us; our friends and neighbors. Succor, O Lord! the poor and needy, the sick, the tempted, the dying. O Lord Jesus! be with us in our last conflict, and make us more than conquerors over death; and to thy name be honor and glory for ever and ever. Amen.

SATURDAY.

John xix.—19. And Pilate wrote a title, and put *it* on the cross. And the writing was, JESUS OF NAZARETH, THE KING OF THE JEWS.

20. This title then read many of the Jews; for the place where Jesus was crucified was nigh to the city: and it was written in Hebrew *and* Greek *and* Latin.

21. Then said the chief priests of the Jews to Pilate, Write not, The King of the Jews; but that he said, I am King of the Jews.

22. Pilate answered, What I have written, I have written.

23. Then the soldiers, when they had crucified Jesus, took his garments, and made four parts, to every soldier a part; and also *his* coat: now the coat was without seam, woven from the top throughout.

24. They said therefore among themselves, Let us not rend it, but cast lots for it whose it shall be; that the scripture might be fulfilled which saith,

They parted my raiment among them, and for my vesture they did cast lots. These things, therefore, the soldiers did.

25. Now, there stood by the cross of Jesus his mother, and his mother's sister, Mary the *wife* of Cleophas, and Mary Magdalene.

26. When Jesus, therefore, saw his mother, and the disciple standing by whom he loved, he saith unto his mother, Woman, behold thy son!

27. Then saith he to the disciple, Behold thy mother! And from that hour that disciple took her unto his own *home*.

28. After this, Jesus knowing that all things were now accomplished, that the scripture might be fulfilled, saith, I thirst.

29. Now there was set a vessel full of vinegar; and they filled a sponge with vinegar, and put *it* upon hyssop, and put *it* to his mouth.

30. When Jesus, therefore, had received the vinegar, he said, It is finished; and he bowed his head, and gave up the ghost.

What strange, even violent, contrasts were witnessed in the last moments of the Saviour's life!—the vacillating governor rendering the tribute of his conscience to the "innocent" man whom his policy had sacrificed; the malignant Pharisees pursuing their victim with insults, even upon the cross; the rough soldiers raffling for their spoils, and unwittingly fulfilling prophecy; women looking on through their tears; the Son of man thirsting, loving, praying, dying! But how exquisite, amid these contrasted incidents, is the touch of humanity in the parting of Jesus from his mother! He had shown the divine elevation of his spirit in praying for the forgiveness of his murderers; he had exercised his divine prerogative as Redeemer, by promising salvation to the thief; and he unveils his human tenderness by designating from his cross a home

for his mother, and the disciple whom he loved to be to her, in his stead, as a son. In his mortal agony, as his soul was about to fall under the sword that smote him for our sakes, as he was entering into that horror of darkness that hid his Father's face, he turned to her that bare him, gave her a last look and word of love, and pointed her to a protector.

How beautiful, too, is Mary, in strength of character and fervor of affection, as she stands beneath the cross while the sword pierces her own soul, that she may look upon that dear face to the last!—as great in fortitude and endurance under trial as she had been humble, discreet, modest, and wise under the promise of mercy. How is the family relation exalted and sanctified in such a mother and such a son!

APPROPRIATE HYMNS.]

Prayer.

[Nos. 16, 42, 99.]

Thou art the King of glory, O Christ! Thou art the everlasting Son of the Father. When thou hadst overcome the sharpness of death, thou didst open the kingdom of heaven to all believers. Thou sittest at the right hand of God, in the glory of the Father. We believe that thou shalt come to be our Judge. We therefore pray thee help thy servants, whom thou hast redeemed with thy precious blood: make them to be numbered with thy saints in glory everlasting.

We bless thee, O Lord! for the peace and comfort given us in Christ concerning those dear to us whom thou hast taken unto thyself: may we, by thy grace, walk in their steps in all things wherein they followed thee, and so live unto thee, day by day, that we shall be ready at all times for thy coming!

Merciful Saviour, we give thee thanks that thou didst enter into all the circumstances of our earthly condition, and didst sanctify all the relationships of life. Thou didst take little children in thine

arms, and bless them; thou didst hallow marriage by thy first miracle of power and grace; thou didst bless the home of Martha and Mary; thou didst provide for thy mother a home of love. Oh! bless this home, we pray thee,—parents, children, brothers, sisters, all kindred and friends. Give to every one of us the spirit of our blessed Lord.

O Thou who hast brought us again from sleep to behold the light of a new day! help us so to confide in thee, to keep thee ever so near and so precious to our thought, that we shall live above the fear of death, and look forward with joy to our final rest with thee. As children of the light, may we shun all evil, and show forth thy praise! Fill us this day with the peace of Christ and the hope of immortality; fill thy Church with the faith and the power of his resurrection. May this household, and all dear to us, be joined to the family of the saints on earth, and finally to the company of the redeemed in heaven, through Him who died for us!—to whom be glory forever. Amen.

SUNDAY MORNING.

Luke xxiv.—36. And, as they thus spake, Jesus himself stood in the midst of them, and saith unto them, Peace *be* unto you.

37. But they were terrified and affrighted, and supposed that they had seen a spirit.

38. And he said unto them, Why are ye troubled? and why do thoughts arise in your hearts?

39. Behold my hands and my feet, that it is I myself: handle me, and see; for a spirit hath not flesh and bones, as ye see me have.

40. And, when he had thus spoken, he showed them *his* hands and *his* feet.

41. And while they yet believed not for joy, and wondered, he said unto them, Have ye here any meat?

42. And they gave him a piece of a broiled fish, and of a honey-comb.

43. And he took *it*, and did eat before them.

44. And he said unto them, These *are* the words which I spake unto you while I was yet with you, that all things must be fulfilled which were written in the law of Moses, and *in* the prophets, and *in* the psalms, concerning me.

45. Then opened he their understanding that they might understand the scriptures,

46. And said unto them, Thus it is written, and thus it behooved Christ to suffer, and to rise from the dead the third day;

47. And that repentance and remission of sins should be preached in his name among all nations, beginning at Jerusalem.

48. And ye are witnesses of these things.

49. And, behold, I send the promise of my Father upon you; but tarry ye in the city of Jerusalem until ye be endued with power from on high.

Zechariah xiii.—1. In that day there shall be a fountain opened to the house of David and to the inhabitants of Jerusalem for sin and for uncleanness.

6. And *one* shall say unto him, What *are* these wounds in thy hands? Then he shall answer, *Those* with which I was wounded *in* the house of my friends.

7. Awake, O sword! against my Shepherd, and against the man *that is* my fellow, saith the Lord of hosts; smite the Shepherd, and the sheep shall be scattered.

This was on the evening of the day of our Lord's resurrection. The women and Peter, who had seen him, were just telling their story, when the two disciples from Emmaus entered, and told how they also had seen the Lord. At this moment Jesus himself appeared, coming like an apparition, yet giving them tangible proofs of his identity. A mystery attaches to the bodily state of our Lord after his resurrection, which we cannot fully explain. "He appeared suddenly and vanished suddenly, when he pleased; when it pleased him, he ate, he spoke, he walked: but his body was the body of the resurrection, only not as yet his glorified body, because he had not yet assumed his glory."

The mystery of his appearing at first excited that dread of the spirit-world which is common to human nature; but Jesus came with the same benediction of peace with which he had parted from them on the night of the Supper. Now was fulfilled that gracious promise, "Yet a little while, and ye shall see me." His work on earth was finished: theirs was to begin,—the work of testimony to his life, the work of conviction and persuasion through his death. That which he commissioned his disciples to preach was not a new system of theology, a new code of morals, but the religion of the Bible, summoning men to repentance, and bringing the forgiveness of sins through a suffering and risen Saviour.

APPROPRIATE HYMNS,]

Prayer.

[Nos. 17, 177, 180.

Almighty God, who hast set apart one day in seven for the special good of our souls, enable us to keep this day holy. Thou hast bidden us to rest from our worldly labors and employments: do thou also shut the world out of our hearts, and take full possession of them thyself.

Lord, we cannot pray to thee aright without the help of thy Holy Spirit. May he rest upon us abundantly this day, teaching us both what to ask, and how to ask it! And, when thy gospel is preached, give us the hearing ear and the understanding heart; and enable us to receive with meekness and with faith the ingrafted word, which is able to save our souls.

Bless, gracious God, thy Church: make it the instrument in thy hands of leading many to heaven. Raise up faithful and earnest men for the work of the ministry. Do thou thyself teach them, that they may teach others. Especially be with the minister of this parish, who is set over us in the Lord. O Holy Spirit! let thy grace descend

upon us in large measure. Let thy power be felt among us, awakening those who sleep, leading us all to greater earnestness, and making us more holy in our lives. And wherever thy gospel is preached this day, whether at home or abroad, oh! grant that its influence may be felt, and that thousands may be turned from darkness to light, and from the power of Satan unto God.

Grant, Lord, that a special blessing may rest upon our Sunday schools, and all who are called to teach in them. Be with each one of our fellow-worshippers. Help them and us, and all who are dear to us, this day, on our way to heaven.

We thank thee for all the mercies of the week; we acknowledge thy goodness to this family; and humbly commit ourselves to thy care, praying that our names may be written in heaven.

Hear these our prayers, we beseech thee, and grant our requests, through the intercession of thy beloved Son Jesus Christ our Saviour. Amen.

SUNDAY EVENING.

Psalm cxv. — 1. Not unto us, O Lord! not unto us, but unto thy name give glory, for thy mercy, and for thy truth's sake.

2. Wherefore should the heathen say, Where is now their God?

3. But our God *is* in the heavens: he hath done whatsoever he hath pleased.

4. Their idols *are* silver and gold, the work of men's hands.

5. They have mouths, but they speak not; eyes have they, but they see not:

6. They have ears, but they hear not; noses have they, but they smell not:

7. They have hands, but they handle not; feet have they, but they walk not; neither speak they through their throat.

8. They that make them are like unto them; *so is every one that trusteth in them.*

9. O Israel! trust thou in the Lord: he *is* their help and their shield.

10. O house of Aaron! trust in the Lord: he *is* their help and their shield.

11. Ye that fear the Lord, trust in the Lord: he *is* their help and their shield.

12. The Lord hath been mindful of us: he will bless *us*; he will bless the house of Israel; he will bless the house of Aaron.

13. He will bless them that fear the Lord, *both* small and great.

14. The Lord shall increase you more and more, you and your children.

15. Ye *are* blessed of the Lord, which made heaven and earth.

16. The heaven, *even* the heavens, *are* the Lord's; but the earth hath he given to the children of men.

17. The dead praise not the Lord, neither any that go down into silence.

18. But we will bless the Lord from this time forth and forevermore. Praise the Lord.

Psalm cxxvi. — 1. When the Lord turned again the captivity of Zion, we were like them that dream.

2. Then was our mouth filled with laughter, and our tongue with singing; then said they among the heathen, The Lord hath done great things for them.

3. The Lord hath done great things for us; *whereof* we are glad.

4. Turn again our captivity, O Lord! as the streams in the south.

5. They that sow in tears shall reap in joy.

6. He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves *with him.*

These psalms belonged to the temple-service, and were arranged to be sung in a responsive form of worship. The first eight verses of Psalm cxv. would be sung by the choir of Levites; then, in verses nine, ten, and eleven, the precentor invokes several classes to trust in the Lord, and the chorus responds, "He is their help and their shield;" after which the choir sing the praises of the Lord. This psalm was probably composed during a time of pagan invasion and oppression. Surrounding nations had their tutelary gods, who were represented to the eye under visible forms; but Jehovah had no such form in his temple nor in the houses of his worshippers; and, when he suffered the Hebrews to be vanquished, the heathen would say, "Where is now their God?" Such a taunt called forth this magnificent burst of adoration to the God who is in the heavens, and who rules over all; and this

enthusiastic confidence that he will help and save those who put their trust in him.

Yet, when deliverance came, so marvellous was the hand of God, that, like the disciples upon the resurrection of Christ, they believed not for joy. When He to whom they had cried for help, and in whom they had trusted, put forth his hand, it was in a way so utterly beyond all human methods and calculations, that it seemed as a blissful dream. Even the heathen who had mocked at them now acknowledged that they had a God who cared for them and was able to deliver them. Most striking was such testimony from Cyrus when he decreed that the Jews should return from captivity. The experience of Israel invites us, under all discouragements, and in face of all enemies, to maintain our trust in God; sowing even in tears the seeds of faith and hope, that shall yield the harvest of joy.

APPROPRIATE HYMNS,]

Prayer.

[Nos. 156, 160, 168.

We come to thee this morning, heavenly Father, with hearts full of thankfulness for the mercies of the night. Thou hast kept us quiet from the fear of evil: nor sickness, nor death, nor tempest, nor fire, nor any calamity, hath overtaken us or our dwelling. Fulfil unto us, we beseech thee, thy mercies and promises in Christ, and cause that this day we may rejoice in thy salvation.

Oh! sanctify us by thy truth; and, while we receive its instruction and comfort in our hearts, may we carry out its precepts in our lives, and adorn the doctrine of God our Saviour in all things! May every day witness some new victory over evil desires and passions within us, and over the evil that is in the world! [Oh, may these

children grow in grace as they grow in years and in knowledge! May they shun evil companions and evil ways, and walk in the way of thy commandments!] Keep all dear to us even as the apple of thine eye. Bless our neighbors, and send thy Spirit upon this whole community. Bless our rulers, and the schools and churches in our land. May all who rule, and all who teach, be led and taught by thee! Have pity upon the poor and the sorrowing; upon homes made desolate by famine, pestilence, or war. Stay thy judgments, O Lord! and send peace and salvation to all people. Mercifully forgive our sins, and bring us unto the perfection of knowledge, of holiness, and of blessedness, in Jesus Christ our Lord; to whom be glory forever. Amen.

MONDAY.

Romans i.—16. I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek.

17. For therein is the righteousness of God revealed from faith to faith: as it written, The just shall live by faith.

18. For the wrath of God is revealed from heaven against all ungodliness, and unrighteousness of men, who hold the truth in unrighteousness.

19. Because that which may be known of God is manifest in them; for God hath showed *it* unto them.

20. For the invisible things of him from the creation of the world are clearly seen, being understood by the things that are made, *even* his eternal power and Godhead; so that they are without excuse:

21. Because that, when they knew God, they glorified *him* not as God, neither were thankful, but became vain in their imaginations, and their foolish heart was darkened.

22. Professing themselves to be wise, they became fools,

23. And changed the glory of the uncorruptible God into an image made like to corruptible man,

and to birds, and four-footed beasts, and creeping things.

24. Wherefore God also gave them up to uncleanness, through the lusts of their own hearts, to dishonor their own bodies between themselves;

25. Who changed the truth of God into a lie, and worshipped and served the creature more than the Creator, who is blessed forever. Amen.

28. And, even as they did not like to retain God in *their* knowledge, God gave them over to a reprobate mind, to do those things which are not convenient:

29. Being filled with all unrighteousness, fornication, wickedness, covetousness, maliciousness; full of envy, murder, debate, deceit, malignity; whisperers,

30. Backbiters, haters of God, spiteful, proud, boasters, inventors of evil things, disobedient to parents,

31. Without understanding, covenant-breakers, without natural affection, implacable, unmerciful:

32. Who, knowing the judgment of God, that they which commit such things are worthy of death, not only do the same, but have pleasure in them that do them.

In going to Rome, which was then, even more than the Paris of our time, the splendid capital of learning, art, luxury, empire, Paul knew that he should encounter both ridicule and violence in proclaiming the gospel of Christ. Yet confident in the power of that gospel, through the testimony of Nature, of conscience, of history, to the truth of God, and through the attestation of the Holy Spirit in the hearts of believers, he felt no timidity nor shame at the prospect of the contempt of philosophers, the scoffs of worldlings, the persecution of bigots.

The very condition of Rome was an argument for the gospel. With all her intellectual pride, and her civic and military glory, she was barbarian in her idolatry, and beastly in her

vices. The writings of Cicero, Seneca, Plutarch, Epictetus, and other sages of Rome, so nearly contemporary with Paul, the views of earlier Greek philosophers of the school of Socrates, the primitive monotheism of Egypt, and the theology of her "Book of the Dead," clearly show that it is possible for the human mind to know God from the study of itself and of the physical universe. But this knowledge was darkened, perverted, debased, through moral depravity; and the superstition and degradation of the pagan world, its very ignorance and idolatry, were the offspring of sin. Hence redemption from moral evil was necessary to render possible that very intellectual and social progress of which science now boasts. In every sense, Christ was the Light of the world.

APPROPRIATE HYMNS,]

Prayer.

[Nos. 7, 18, 38.

O God, who didst create us in thine own image that we might know thee and enjoy thee forever! we confess with shame that we have turned away from the blessedness that is found in thee to seek our good in the beggarly elements of this world. We have worshipped and served the creature more than the Creator; have abused our powers, mispent our time, wasted our opportunities, and have chosen death rather than life. Oh! for the sake of Christ, the Son of thy love, forgive this our folly and sin, and restore within us the image of God by thine own Spirit.

We would look up to thee this morning as children, crying "Abba, Father!" Thou hast watched over us with a Father's care; thou dost surround us with a Father's love: oh! give to us a Father's blessing in all the duties and occupations of this day. May we see thee in thy works, hear thee in

thy Word, and obey the voices of thy providence and grace! Keep us, O Lord! from every evil passion and unholy desire; from all sin in thought, word, or deed.

We beseech thee, O Father! mercifully to look upon our nation, and, for the glory of thy name, turn from us all those evils that we most justly have deserved; and give unto us thy Holy Spirit.

We bless thee for thy great goodness to us as a family. Incline us ever, we pray thee, to the choice of that which is good in thy sight. Be very gracious to all our friends, Bless our rulers; our schools and churches; the poor and needy; the sick, the unfortunate, the sorrowing; yea, bless all peoples with thy salvation, and turn the nations unto thy ways. And unto the Father, the Son, and the Holy Ghost, be glory and dominion world without end. Amen.

TUESDAY.

Romans iii.—10. As it is written, There is none righteous; no, not one:

11. There is none that understandeth; there is none that seeketh after God.

12. They are all gone out of the way; they are together become unprofitable: there is none that doeth good; no, not one.

13. Their throat is an open sepulchre; with their tongues they have used deceit; the poison of asps is under their lips:

14. Whose mouth is full of cursing and bitterness.

15. Their feet are swift to shed blood.

16. Destruction and misery are in their ways;

17. And the way of peace have they not known.

18. There is no fear of God before their eyes.

19. Now, we know that what things soever the law saith, it saith to them who are under the law; that every mouth may be stopped, and all the world may become guilty before God.

20. Therefore, by the deeds of the law, there shall no flesh be justified in his sight; for by the law is the knowledge of sin.

21. But now the righteousness of God without the law is manifested, being witnessed by the law and the prophets;

22. Even the righteousness of God, *which is by faith of Jesus Christ unto all, and upon all them that believe; for there is no difference:*

23. For all have sinned, and come short of the glory of God;

24. Being justified freely by his grace, through the redemption that is in Christ Jesus:

25. Whom God hath set forth to be a propitiation, through faith in his blood, to declare his righteousness for the remission of sins that are past, through the forbearance of God;

26. To declare, *I say*, at this time, his righteousness; that he might be just, and the justifier of him which believeth in Jesus.

27. Where *is* boasting, then? It is excluded. By what law? of works? Nay; but by the law of faith.

28. Therefore we conclude that a man is justified by faith without the deeds of the law.

29. *Is he* the God of the Jews only? *Is he not* also of the Gentiles? Yes, of the Gentiles also;

30. Seeing *it is* one God which shall justify the circumcision by faith, and uncircumcision through faith.

31. Do we, then, make void the law through faith? God forbid! yea, we establish the law.

That is a fearful indictment against human nature with which this section opens. That David should thus characterize the treacherous and barbarous enemies who surrounded him was natural enough; but when we consider, that, in the time of Paul, the Greeks and Romans held the foremost place in literature and art, and in whatever pertained to the civilization of the Old World, it may surprise us that the same sweeping indictment was brought against them. But look at the scenes in Paris in the year of grace 1871, so near the close of this nineteenth century of science, art, civilization. Every word of this indictment holds good against the atheistic Communists of to-day. The men who set fire to the city of Paris,

and murdered in cold blood the ministers of religion, would have crucified the Lord Jesus Christ. It is human nature which is charged with these atrocious crimes: and, after all that civilization has done for the race, human nature, alike in man and in woman, is still capable of the same guilt, so long as it remains godless; and "all have sinned, and come short of the glory of God." It is this universality of human sinfulness that calls for a propitiation, a redemption, such as only the Son of God could make. His righteousness vindicating the holy law of God, his sacrifice upon the cross testifying at once for the justice and the mercy of God, is the one way of restoration for our sinning race.

APPROPRIATE HYMNS,]

Prayer.

[Nos. 5, 22, 95.

O God! we are sinners, and of a sinful race; but great is thy mercy. Accept our thanks and praise.

For our creation and preservation; for our sleep last night, and our safety this morning; for the comforts of this world, and the hopes of the world to come, — *we bless thee, good Lord.*

For our stations and occupations in life; for our dear relations and friends; for all that reminds us of thee, and all opportunities of glorifying thee, — *we bless thee, good Lord.*

For thy love in our redemption; for thy free bestowal of thine only-begotten Son; for thine unspeakable gift of the Holy Spirit, — *above all we bless thee, good Lord.*

We give thee thanks this day for home and country; for knowledge and freedom; for the favor of thy providence upon our land; for the tokens of thy mercy in thy Church. As by obedience to

thee the heavens declare thy glory, and the earth sheweth forth thy praise; even so may we obey thy holy Word in all things, and finally be glorified with Him who redeemed us.

We beseech thee, O Lord! to continue the favor which thou hast shown unto us as a family. [May these children grow up in the knowledge and love of thy truth! May they always incline to thy will, and walk in thy way! May they be kept from the evil that is in the world, and be the followers of the Lord Jesus!] Dwell by thy good Spirit in the homes of all whom we love. Bless this community, our State, our nation, with good things, temporal and spiritual. Have mercy, we beseech thee, upon an evil and ungodly world. Oh! bring the wickedness of the wicked to an end; and do good, in thy loving-kindness, unto all men, through Jesus Christ our Lord. Amen.

WEDNESDAY.

Romans iv.—1. What shall we then say that Abraham, our father as pertaining to the flesh, hath found?

2. For, if Abraham were justified by works, he hath *whereof* to glory, but not before God.

3. For what saith the scripture? Abraham believed God, and it was counted unto him for righteousness.

4. Now, to him that worketh is the reward not reckoned of grace, but of debt.

5. But to him that worketh not, but believeth on him that justifieth the ungodly, his faith is counted for righteousness.

6. Even as David also describeth the blessedness of the man unto whom God imputeth righteousness without works;

7. *Saying*, Blessed are they whose iniquities are forgiven, and whose sins are covered.

8. Blessed is the man to whom the Lord will not impute sin.

9. *Cometh* this blessedness, then, upon the circumcision *only*, or upon the uncircumcision also? For we say that faith was reckoned to Abraham for righteousness.

10. How was it then reckoned? when he was in

circumcision, or in uncircumcision? Not in circumcision, but in uncircumcision.

11. And he received the sign of circumcision, a seal of the righteousness of the faith which *he had yet* being uncircumcised: that he might be the father of all them that believe, though they be not circumcised, that righteousness might be imputed unto them also;

12. And the father of circumcision to them who are not of the circumcision only, but who also walk in the steps of that faith of our father Abraham which *he had* being *yet* uncircumcised.

20. He staggered not at the promise of God through unbelief, but was strong in faith, giving glory to God;

21. And being fully persuaded, that what he had promised he was able also to perform.

22. And therefore it was imputed to him for righteousness.

23. Now, it was not written for his sake alone, that it was imputed to him,

24. But for us also, to whom it shall be imputed if we believe on him that raised up Jesus our Lord from the dead,

25. Who was delivered for our offences, and was raised again for our justification.

The gospel, in the sense of a blessing promised to the obedience of *faith*, which could not rightfully have been claimed by one who had failed of perfect obedience to the law,—this reward of *grace* was given to Abraham in the promise of a blessing to his seed. At his time of life, all human experience was against the fulfilment of such a promise; but Abraham was not staggered by seeming impossibilities where he had the word of Jehovah. And again: when Abraham was commanded to sacrifice the son whom God had expressly given as the child of promise, though to human view this must defeat the covenant itself, he went forward in the obe-

dience of faith, "accounting that God was able to raise him up even from the dead."

Though Abraham had defects of character, so that by the standard of the law he could not be considered perfect, yet this marvellous faith was accepted as righteousness. Here is our encouragement as sinners, conscious of our shortcomings and our ill-desert in presence of the holy law of God. By faith in God's own Son, whom he did not spare, but delivered up for us all, we obtain pardon, justification, and eternal life. Even so great a thing as our salvation is possible, if we will only believe.

APPROPRIATE HYMNS,]

Prayer.

[Nos. 30, 67.

Heavenly Father, we bless thee for the light of the morning: oh! lift upon us the light of thy countenance, that we may see thy glory in the sun, may feel thy presence in the breath of life, may discern thy hand in all the good that comes to us, may meet thy grace in thy holy Word. Oh for a heart to love thee, to praise thee, to serve thee, as we ought! Goodness and mercy have followed us all the days of our lives. Thou didst create us for thy glory; thou hast enriched us with thy bounty; thou hast redeemed us with the precious blood of thy Son. Thou hast sent forth thy Spirit into our hearts to quicken us to a new life, that we might receive the adoption of children; and crying within us, Abba, Father, oh, may we feel that we are thy children, and be separate from the children of this world in our loves and hopes, our aims and joys! Disobedient and unthankful children we have been; and we confess our waywardness and our

sin. Forgive us, we beseech thee, O our Father! for Christ's sake; and help us this day to walk as children of the light, as children of heaven.

O God! thy watchful providence is over all our ways. We pray thee this day to deliver us from temptation, to defend us from evil. Make sure to this family the mercies of thy covenant. [Give to the children grace to serve thee in the morning of life; to be gentle, obedient, loving, and kind. May they grow up pure and holy!] Remember all dear to us; bless them in their hearts and in their homes. Visit, O Lord! with thy grace, the community in which we live. Bless thy Church here, and in our land, and throughout the world. Oh! send thy salvation to all people. We beseech thee to comfort the poor, the sick, the sorrowing, the dying; and O Lord! when heart and flesh shall fail us, be thou the strength of our heart, and our portion forever, for Christ's sake. Amen.

THURSDAY.

Isaiah ix.—1. Nevertheless, the dimness *shall* not *be* such as *was* in her vexation, when at the first he lightly afflicted the land of Zebulun and the land of Naphtali, and afterward did more grievously afflict *her by* the way of the sea, beyond Jordan, in Galilee of the nations.

2. The people that walked in darkness have seen a great light: they that dwell in the land of the shadow of death, upon them hath the light shined.

3. Thou hast multiplied the nation, *and* not increased the joy: they joy before thee according to the joy in harvest, *and* as *men* rejoice when they divide the spoil.

4. For thou hast broken the yoke of his burden, and the staff of his shoulder, the rod of his oppressor, as in the day of Midian.

5. For every battle of the warrior *is* with confused noise, and garments rolled in blood; but *this* shall be with burning *and* fuel of fire.

6. For unto us a child is born, unto us a son is given; and the government shall be upon his shoulder; and his name shall be called Wonderful, Counsellor, the Mighty God, the Everlasting Father, the Prince of Peace.

7. Of the increase of *his* government and peace

there shall be no end, upon the throne of David, and upon his kingdom, to order it, and to establish it with judgment and with justice from henceforth, even forever. The zeal of the Lord of hosts will perform this.

Revelation xix.—11. And I saw heaven opened, and, behold, a white horse; and he that sat upon him *was* called Faithful and True, and in righteousness he doth judge and make war.

12. His eyes *were* as a flame of fire, and on his head *were* many crowns; and he had a name written that no man knew but he himself.

13. And he *was* clothed with a vesture dipped in blood; and his name is called the Word of God.

14. And the armies *which were* in heaven followed him upon white horses, clothed in fine linen, white and clean.

15. And out of his mouth goeth a sharp sword, that with it he should smite the nations; and he shall rule them with a rod of iron: and he treadeth the wine-press of the fierceness and wrath of Almighty God.

16. And he hath on *his* vesture and on his thigh a name written, KING OF KINGS, AND LORD OF LORDS.

There cannot be a doubt as to the child whose birth was here predicted. The promise was literally fulfilled in Christ; and such titles never could have been applied to any other: for, though Oriental courtiers and poets were accustomed to flatter their sovereigns with the names and attributes of their divinities, a Hebrew prophet was incapable of the blasphemy of ascribing to an earthly king the names and offices of Jehovah. In a time of darkness and distress, when the calamities of war and captivity were hanging over the nation, the prophet promises that the night shall not be perpetual, the distress shall not be hopeless. In the midst of darkness, light shall break forth; and even the shadow of death shall be scattered by its shining. Israel, reduced to a remnant, should be multiplied by a spiritual increase from the Gentile nations, to whom also Christ should come through his mission in Gali-

lee (verse 3 should read, "Thou hast multiplied the nation; thou hast increased joy to it"); and so the joy of the oppressed and afflicted people of God should be increased like the rejoicing at harvest or at a great victory. Through his coming, the very weapons and garments of war should be heaped together upon the bloody field as food for fire. By the sword of his truth, as King of kings, he shall subdue the nations, and conquer war itself. For he is the Prince of peace,—wonderful in character and works; infinite in wisdom as Counsellor; clothed with the might of Jehovah; the very Father of eternity in his inherent life, and eternal in his love for his people. Every glorious name and attribute of God was concentrated in the name of Jesus, which is above every name. Oh! let us serve and adore him, our merciful Saviour, our glorious Leader, our everlasting Friend.

APPROPRIATE HYMNS,]

Prayer.

[Nos. 119, 173, 186.

O Thou who didst humble thyself to be born of a virgin, the everlasting Son of the Father, the Prince of peace! we bless and adore thee for thy grace, and compassion for us sinners. We give thanks unto the Father, who so loved the world that he gave his only-begotten Son, that whosoever believeth in him should not perish, but have everlasting life; we praise and worship the Son, who took upon him our nature that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works. Oh! grant us, we beseech thee, thy peace, through the forgiveness of sin, reconciliation with God, and the indwelling of the Spirit, that we may glorify and praise thee in our lives for all that we have heard and seen of thy grace.

Save us, O Lord! from unbelief. Forbid that,

by indifference to the gospel of thy Son, we should, at the last, fall under the condemnation of the Saviour as our Judge. And grant, we pray thee, that thy very judgments in the earth, overturning the powers of wickedness, may open the way for his grace to all nations. We give thee thanks for peaceful rest. Lord, keep this household from evil. [May the children remember that Jesus came as a little child to bless them! May they give their hearts to his love!] May we all, in the spirit of little children, love and serve Him who came into the world to save sinners! And, oh, may the world be saved! may all men come to Christ! may peace reign on the earth, and good-will bind all hearts together for the glory of God! And to Father, Son, and Holy Spirit, be honor and praise throughout all ages. Amen.

FRIDAY.

Isaiah xi. — 1. And there shall come forth a rod out of the stem of Jesse, and a branch shall grow out of his roots;

2. And the Spirit of the Lord shall rest upon him, the spirit of wisdom and understanding, the spirit of counsel and might, the spirit of knowledge and of the fear of the Lord,

3. And shall make him of quick understanding in the fear of the Lord: and he shall not judge after the sight of his eyes, neither reprove after the hearing of his ears;

4. But with righteousness shall he judge the poor, and reprove with equity for the meek of the earth; and he shall smite the earth with the rod of his mouth, and with the breath of his lips shall he slay the wicked.

5. And righteousness shall be the girdle of his loins, and faithfulness the girdle of his reins.

6. The wolf also shall dwell with the lamb, and the leopard shall lie down with the kid; and the calf and the young lion and the fatling together; and a little child shall lead them.

7. And the cow and the bear shall feed; their young ones shall lie down together: and the lion shall eat straw like the ox.

8. And the sucking child shall play on the hole of the asp, and the weaned child shall put his hand on the cockatrice's den.

9. They shall not hurt nor destroy in all my holy mountain; for the earth shall be full of the knowledge of the Lord, as the waters cover the sea.

10. And in that day there shall be a root of Jesse, which shall stand for an ensign of the people; to it shall the Gentiles seek: and his rest shall be glorious.

In the preceding chapter, the prophet had likened the kingdoms of this world to the mighty forests that clothed the sides of Lebanon. Assyria, the oppressor of Israel, had thus lifted herself up in the pride of her strength; and, by the side of her, Judah, which represented the kingdom of God, was like the stump of a felled tree, like a root without stem or branches. But, to prepare for Christ's kingdom, this great forest of worldly pride and power should be hewn down: and from the despised stump of Jesse, the humblest member of the almost extinct family of David, there should spring out of the buried root the merest twig; but this fresh, green shoot should grow to strength, beauty, and fruitfulness.

The Son of David, born of the Virgin Mary, fulfilled this promise. This Heaven-appointed King should be endowed with the highest wisdom of discernment, the highest power of execution, the highest righteousness of decision. He would use his power and authority for the destruction of evil, for the protection of the poor and weak, for the defence of justice and truth. Righteousness should be his very garment.

So much of this prediction as relates to the personal character and qualities of the promised Prince found its counterpart in the just, the meek, the wise, the gracious, the loving, the holy Jesus of Nazareth. So much as relates to the principles that through the Messiah should transform society and rule the world was met in the doctrines and precepts of Christ. The conversion of the Roman Empire to Christianity gave promise of the early realization of the whole of this glorious picture; and, though that promise is yet delayed, all things are moving toward its consummation. With the growth of Christ's kingdom, the most hostile and noxious things shall be subdued; the most incongruous elements of human society shall be harmonized; bloody men, in disposition like the wolf, the leopard, the lion, the bear, deceitful men like the asp and the cockatrice, shall be changed in their nature to the spirit of a little child. There is no reformer like the gospel: it is the kingdom of Christ, filling the earth, that will bring peace and good-will to men.

APPROPRIATE HYMNS,]

Prayer.

[Nos. 2, 22, 146.

Almighty and most merciful Father, who of thy tender love toward us didst send thy Son, our Saviour Jesus Christ, to be our Advocate and Intercessor, hear us for his sake, and grant us the mercies which we need for another day.

Graciously bestow upon us, O heavenly Father! that Holy Spirit which thou hast promised to give to them that ask thee. Take away our ignorance, our hardness and coldness of heart, and our love of this present world. Enlighten our understandings; give unto us the spirit of wisdom and revelation in the knowledge of Christ. May we know thee as our God and Saviour! May we enter more and more into the riches of redeeming love! Grant that, being set free from sin, and made servants to God, we may have our fruit unto holiness, and the end everlasting life.

We thank thee for all thy goodness and thy care. Thou spreadest our table; thou givest us life and breath and all things. O Lord! our souls, and all that is within us, would bless and praise

thy holy name. As a family, we bless thee for our home, and for all the comforts and joys of our daily life. [May the children whom thou hast so favored in this house remember thee, their heavenly Father, and love and serve thee!] Be with us this day to guide and keep us.

O most merciful Saviour, our compassionate High Priest, who ever liveth to intercede for us! turn from us all those evils which we most justly have deserved; pity our infirmities; heal our souls' sicknesses; give us the joy of thy salvation, and a hope full of immortality. Strengthen us to live and labor for thee. Build up thy Church, O Lord! Hasten that blessed day when war and violence, injustice and deceit, shall vex the earth no more, and the Prince of peace shall reign in righteousness. And at length take us to rest with thee above, for thine own name and mercy's sake; and unto thee, with the Father and the Holy Ghost, be all honor and glory, now and forevermore. Amen.

SATURDAY.

Romans v.—1. Therefore, being justified by faith, we have peace with God, through our Lord Jesus Christ;

2. By whom also we have access by faith into this grace wherein we stand, and rejoice in hope of the glory of God.

3. And not only *so*, but we glory in tribulations also; knowing that tribulation worketh patience;

4. And patience, experience; and experience, hope;

5. And hope maketh not ashamed, because the love of God is shed abroad in our hearts by the Holy Ghost which is given unto us.

6. For, when we were yet without strength, in due time Christ died for the ungodly.

7. For scarcely for a righteous man will one die; yet peradventure for a good man some would even dare to die.

8. But God commendeth his love toward us, in that, while we were yet sinners, Christ died for us.

9. Much more then, being now justified by his blood, we shall be saved from wrath through him.

10. For if, when we were enemies, we were reconciled to God by the death of his Son, much more, being reconciled, we shall be saved by his life.

11. And not only *so*, but we also joy in God through our Lord Jesus Christ, by whom we have now received the atonement.

12. Wherefore as by one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned.

13. (For, until the law, sin was in the world; but sin is not imputed when there is no law.

14. Nevertheless, death reigned from Adam to Moses, even over them that had not sinned after the similitude of Adam's transgression, who is the figure of him that was to come.

15. But not as the offence, so also *is* the free gift. For if, through the offence of one, many be dead; much more the grace of God, and the gift by grace, *which is* by one man, Jesus Christ, hath abounded unto many.

16. And not as *it was* by one that sinned, *so is* the gift. For the judgment *was* by one to condemnation; but the free gift *is* of many offences unto justification.

17. For if, by one man's offence, death reigned by one; much more they which receive abundance of grace, and of the gift of righteousness, shall reign in life by one, Jesus Christ:)

18. Therefore as, by the offence of one, *judgment came* upon all men to condemnation; even so, by the righteousness of one, *the free gift came* upon all men unto justification of life.

19. For as, by one man's disobedience, many were made sinners; so by the obedience of one shall many be made righteous.

20. Moreover, the law entered that the offence might abound. But, where sin abounded, grace did much more abound;

21. That as sin hath reigned unto death, even so might grace reign through righteousness unto eternal life by Jesus Christ our Lord.

Death as a physical event was in the world long prior to the fall of man. This geology teaches from the remains of races that had become extinct upon our globe before man was created. But death, as we now conceive of it from the point of mere nature, with its pain and gloom and fear, and its forebodings of the judgment to come, is a perpetual witness for the divine displeasure at sin. Moreover, if man had not sinned, he might have been removed from this world to a higher sphere, as Elijah was, by a translation without death; or the natural body, untainted by sin, might have been transformed into the spiritual. Sin is disobedience to law; and since death, which to *man* is a consequence of sin, is universal,

therefore all men have transgressed the law of God. Those who have not, like Adam, transgressed a positive revealed command, are nevertheless convicted of having disobeyed the law written in their hearts; and so all men have followed Adam in his apostasy. The coming-in of a revelation has rendered more manifest this universal sinfulness of the race. But, through the coming of Christ, death itself has been transformed into a new agency of life. By his own death upon the cross he conquered death and sin, and provided for our justification with God; and now, to the believer in Christ, death has no more terror, no more power. Peace, patience, hope, love, joy, have entered in where once all was fear, darkness, despair.

APPROPRIATE HYMNS,]

Prayer.

[Nos. 34, 39, 54.

Just and true are thy ways, thou King of saints. Who shall not fear thee, O Lord! and glorify thy name? We confess our great unworthiness; our sins of thought, word, and action; our sins against light and privilege, and providence and grace. We cast ourselves upon Him who came to seek and to save the lost. Thanks be unto God for his unspeakable gift. Remembering at what price our redemption hath been purchased, we would consecrate our lives to Him who loved us, and gave himself for us.

Bless the members of this household. May they

walk before thee with a perfect heart! May the young adorn the doctrine of God their Saviour in all things! Have mercy, O Lord! upon a world that lieth in wickedness and in the shadow of death.

Thankful for the mercies of the night, we commend ourselves to thee for this day. Guide us; provide for us; go before us with thy presence; defend us by thy grace.

And now, Lord, what wait we for? Our hope is in thee. Prepare us for living; prepare us for dying. And all we ask is for the Lord Jesus Christ's sake. Amen.

SUNDAY MORNING.

I Corinthians xv.—1. Moreover, brethren, I declare unto you the gospel which I preached unto you, which also ye have received, and wherein ye stand;

2. By which also ye are saved, if ye keep in memory what I preached unto you, unless ye have believed in vain.

3. For I delivered unto you first of all that which I also received, how that Christ died for our sins according to the scriptures;

4. And that he was buried, and that he rose again the third day according to the scriptures;

5. And that he was seen of Cephas, then of the twelve;

6. After that he was seen of above five hundred brethren at once, of whom the greater part remain unto this present, but some are fallen asleep.

7. After that he was seen of James; then of all the apostles.

8. And last of all he was seen of me also, as of one born out of due time.

9. For I am the least of the apostles, that am not meet to be called an apostle, because I persecuted the church of God.

10. But by the grace of God I am what I am:

and his grace which *was bestowed* upon me was not in vain, but I labored more abundantly than they all; yet not I, but the grace of God which was with me.

11. Therefore, whether *it were* I or they, so we preach, and so ye believed.

12. Now, if Christ be preached that he rose from the dead, how say some among you that there is no resurrection of the dead?

13. But if there be no resurrection of the dead, then is Christ not risen;

14. And if Christ be not risen, then *is* our preaching vain, and your faith *is* also vain.

15. Yea, and we are found false witnesses of God; because we have testified of God that he raised up Christ: whom he raised not up, if so be that the dead rise not.

16. For if the dead rise not, then is not Christ raised:

17. And if Christ be not raised, your faith *is* vain; ye are yet in your sins.

18. Then they also which are fallen asleep in Christ are perished.

19. If in this life only we have hope in Christ, we are of all men most miserable.

The resurrection of Christ is the truth upon which Christianity itself hinges. By this he was proved to be the Son of God; by this his life was attested as an incarnation; by this his death was interpreted as an atonement; by this his triumph over death and hell, and the complete redemption of our humanity, were assured. Yet this sublime fact lies so beyond the grasp of man's philosophy, that mere rationalism cannot receive it. The Sadducees among the Jews, the Epicureans among the Greeks, mocked at the resurrection, as a thing impossible. But they were materialists, and believed neither in a spiritual existence nor in an hereafter. Some believers of the gospel were so staggered at a literal resurrection, that they spiritualized the idea, and rejected the fact. It

is such doubters whom the apostle is addressing in this grand argument for the resurrection. How strong, how invincible, is the evidence concerning Christ! He was crucified in open day; he was pronounced dead by the official guard, and then pierced to the heart by the spear of a Roman soldier; he was buried in a new tomb cut from the solid rock; the door was sealed, and put under guard; he afterwards appeared in a body which was at once recognized by those who had known him intimately for years; he appeared to them again and again, speaking and acting as a man; and they were ready to die as witnesses to that fact. Yes, Christ rose from the dead; and therefore there is redemption for our sins, and there is hope for our resurrection.

APPROPRIATE HYMNS,]

Prayer.

[Nos. 79, 80, 94.

O Lord God, Father of mercies, the Fountain of all comfort and blessing, who fillest heaven with thy glory, and earth with thy goodness; to whom the heavens sing praise, and all their powers, with the earth and sea and all that are therein! we praise and bless and glorify and give thanks to thee. Thou broughtest us out of nothing; and when, by our disobedience, we were fallen, thou didst raise us up again to an inheritance in thy kingdom. For these and all thy mercies we give thanks to thee, Father, Son, and Holy Spirit, henceforth and forevermore.

We bless thee for the sabbath, and pray that we may rightly improve its holy rest and the worship of thy holy house. May we have in lively remembrance the resurrection and ascension of our blessed Lord; by faith in him, be lifted above the power of sin, above the fear of death; and, being

risen with Christ, may we set our affections upon things above, and look with joy for his appearing! [May these children delight in the Lord's day, and love to speak and sing of Jesus!] We pray for the whole Church of Christ, that she may possess all the gifts of thy Holy Spirit; for all Sunday schools,—oh! hear the hosannas of children, and show to them the love of Jesus their Saviour. We pray for the poor and needy, the sick and afflicted, for widows and orphans; for all whom thou hast given to be near and dear to us. Give them thy blessing, O Lord! for Christ's sake.

Accept, we beseech thee, O Lord! these our praises and supplications, and look graciously upon this family; and so assist us by thy grace, that we may be fitted for that kingdom where all shall be joy and peace in the Holy Ghost; to whom, with thee and thy Son, be all glory forever. Amen.

SUNDAY EVENING.

I Corinthians xv. — 20. But now is Christ risen from the dead, *and* become the first-fruits of them that slept.

21. For since by man *came* death, by man *came* also the resurrection of the dead.

22. For as in Adam all die, even so in Christ shall all be made alive.

23. But every man in his own order: Christ the first-fruits; afterward they that are Christ's at his coming.

24. Then *cometh* the end, when he shall have delivered up the kingdom to God, even the Father; when he shall have put down all rule, and all authority and power.

25. For he must reign till he hath put all enemies under his feet.

26. The last enemy *that* shall be destroyed is death.

27. For he hath put all things under his feet; but, when he saith all things are put under *him*, *it is* manifest that he is excepted which did put all things under him.

28. And when all things shall be subdued unto him, then shall the Son also himself be subject unto him that put all things under him, that God may be all in all.

29. Else what shall they do which are baptized for the dead, if the dead rise not at all? why are they, then, baptized for the dead?

30. And why stand we in jeopardy every hour?

31. I protest by your rejoicing which I have in Christ Jesus our Lord, I die daily.

32. If after the manner of men I have fought with beasts at Ephesus, what advantageth it me if the dead rise not? Let us eat and drink; for to-morrow we die.

33. Be not deceived: evil communications corrupt good manners.

34. Awake to righteousness, and sin not; for some have not the knowledge of God. I speak *this* to your shame.

35. But some *man* will say, How are the dead raised up? and with what body do they come?

36. *Thou* fool! that which thou sowest is not quickened except it die:

37. And that which thou sowest, thou sowest not that body that shall be, but bare grain; it may chance of wheat or of some other *grain*:

38. But God giveth it a body as it hath pleased him, and to every seed his own body.

To make complete the redemption of humanity, it was needful that *man* should triumph on the very field where man had fallen, and over every foe to which man had been subjected. By his holy life, Christ triumphed over sin in human flesh, and over the condemnation which the law had pronounced upon our sinful race. In his atoning sacrifice, Christ triumphed over Satan through suffering, as he had before triumphed over him in the temptation; and, by his resurrection, Christ triumphed over death. But this triumph, to be made complete and final, must be renewed in every one of his followers. Christ set up a kingdom of spiritual life and power. For this, he, as Mediator, now has dominion; and unto this every enemy must be subdued: then the dominion of the Son as Redeemer shall be merged in that of God as Father. But

this shall not take place until death is conquered in the final resurrection. Of this the resurrection of Christ was the earnest and the pledge. The question of bodily identity, which perplexes some, Paul disposes of by a beautiful analogy. The sower does not expect to reap the self-same seed which he casts into the ground, but the same *kind* of grain, — wheat from wheat, barley from barley, maize from maize; but what he reaps grows out of the germ of the seed that he sows, which is quickened into life by the death of its own body. So physiology itself may teach us that there is within us a life-principle, or germ, of spirit-potency, which is capable of being hereafter quickened and clothed with a body by Him who gives to every grain and plant its own body, answering to the seed from which it springs.

APPROPRIATE HYMNS,]

Prayer.

[Nos. 8, 42, 45.

O God, who hast taught us in thy Word that there is still laid up a rest for thy people, and who hast given us a promise of entering into it! grant to us, we beseech thee, that we fail not of that promise through unbelief and disobedience. Teach us to look for a house that hath foundations, of which thou art the maker and builder. Lift our hearts thither in earnest desire.

O sabbath of eternal peace! O haven where the wicked cease from troubling, and the weary are at rest! When shall we see thee, O Lord! and behold the King in his beauty? When shall we meet the apostles and prophets, and the great multitude whom no man can number? When shall we see again our dear friends who sleep in Jesus?

O God the Father, who hast the times and sea-

sons in thine own power! let not that day come upon us unawares. O God the Son, who art gone to prepare a place for us! in thine own time take us to thyself, that where thou art, there we may be also. O God the Holy Ghost, the pledge of future glory in our hearts! seal us until the redemption of the purchased possession. We bless thee for the help this day received through thy holy Word and the prayers and praises of thy Church. We supplicate thy favor upon all who have heard thy Word, and upon those who have it not. We bless thee for thy mercy to this household, and commit ourselves to thy fatherly protection for the night. Keep us under the shadow of thy wings; and, O Father! bring us, we pray thee, finally to rest in thee, through Jesus Christ our Lord. Amen.

MONDAY.

I Corinthians xv. — 39. All flesh *is* not the same flesh; but *there is one kind of* flesh of men, another flesh of beasts, another of fishes, *and* another of birds.

40. *There are* also celestial bodies, and bodies terrestrial; but the glory of the celestial *is* one, and the *glory* of the terrestrial *is* another.

41. *There is* one glory of the sun, and another glory of the moon, and another glory of the stars; for *one* star differeth from *another* star in glory.

42. So also *is* the resurrection of the dead. It is sown in corruption; it is raised in incorruption:

43. It is sown in dishonor; it is raised in glory: it is sown in weakness; it is raised in power:

44. It is sown a natural body; it is raised a spiritual body. There is a natural body, and there is a spiritual body.

45. And so it is written: The first man, Adam, was made a living soul; the last Adam *was made* a quickening spirit.

46. Howbeit, that *was* not first which is spiritual, but that which is natural; and afterward that which is spiritual.

47. The first man *is* of the earth, earthy: the second man *is* the Lord from heaven.

48. As *is* the earthy, such *are* they also that are earthy; and as *is* the heavenly, such *are* they also that are heavenly.

The "natural" or *psychical* body is a body in which the animal nature—which Paul terms the *psyche*, or "soul"—has ruled in place of the spiritual, which Paul terms the *pneuma*, or "spirit." By reason of this, the life has been "earthly,"—more nearly related to sense, appetite, and the outer, visible world, than to the world of spiritual realities. But, in the resurrection, the spiritual life, restored by Christ, and fed with his power, shall mould the outer form to its own laws, and use it at its own will. The body itself shall be spiritualized. Sown in dishonor, with death as the mark of its degradation by sin, buried out of sight to return to its dust, it shall be raised resplendent with beauty and majesty like unto Christ's glorious body. Sown in weakness, too weak to cope with disease, helpless in the presence of death, it shall be raised with a dynamic force within itself capable

49. And as we have borne the image of the earthy, we shall also bear the image of the heavenly.

50. Now this I say, brethren, that flesh and blood cannot inherit the kingdom of God; neither doth corruption inherit incorruption.

51. Behold, I show you a mystery: We shall not all sleep, but we shall all be changed,

52. In a moment, in the twinkling of an eye, at the last trump; for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed.

53. For this corruptible must put on incorruption, and this mortal *must* put on immortality.

54. So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, Death is swallowed up in victory.

55. O Death! where *is* thy sting? O Grave! where *is* thy victory?

56. The sting of death *is* sin, and the strength of sin *is* the law.

57. But thanks *be* to God, which giveth us the victory through our Lord Jesus Christ.

58. Therefore, my beloved brethren, be ye steadfast, unmovable, always abounding in the work of the Lord, forasmuch as ye know that your labor is not in vain in the Lord.

of resisting all evil, and of performing all the behests of the spirit. The renovated spirit shall lift the body to its own plane as a spiritual organism for the expression of only high and sacred thoughts, of pure and blessed feelings and desires. To the Christian, death is the liberation of the life-principle for an untold career of power and glory. The utmost grandeur of existence is opened to him whose "life is hid with Christ in God." Where science speaks of improvement, Christianity speaks of renovation; where science speaks of development, Christianity speaks of sanctification; where science speaks of progress, Christianity speaks of perfection. And where, in the whole vocabulary of science, are terms to match these three,—incorruption, glory, power? Gladly do we join in this hymn of thanks to God; willingly do we devote ourselves to the work of our Lord and Saviour Jesus Christ.

APPROPRIATE HYMNS,]

Prayer.

[Nos. 20, 34, 105.

Thou blessed and glorious Redeemer, who didst give thy life a ransom for us, grant us grace, we beseech thee, to follow in thy steps, and be baptized with the same baptism of devotion and sacrifice for the glory of the Father and the good of men. Keep us from the absorbing power of earthly things. May we live under the powers of the world to come, loving thee now with a sweet and blessed foretaste of that love with which we shall love thee forever!

We commend to thy gracious providence all thy people. Sanctify them by the indwelling of thy Holy Spirit. Give unto them both outward and inward peace. Bless our own immediate circle:

may God be their Father, and Jesus their Elder Brother, and heaven their everlasting home! [May the children of this family make thee their portion and their hope! May they early learn to do thy will; to wish for and to do only that which will please their Father in heaven!]

May thy kingdom come! May thy servants abound in the work of the Lord! Sanctify affliction to all in sorrow; and satisfy the poor with bread. Grateful for the mercies of the night, we pray thee help us to consecrate body, soul, and spirit to the glory of thy holy name. And all that we ask or hope for is for the Redeemer's sake. Amen.

TUESDAY.

Genesis xvii. — 3. And Abram fell on his face; and God talked with him, saying,

4. As for me, behold my covenant *is* with thee, and thou shalt be a father of many nations.

5. Neither shall thy name any more be called Abram; but thy name shall be Abraham: for a father of many nations have I made thee.

6. And I will make thee exceeding fruitful, and I will make nations of thee; and kings shall come out of thee.

7. And I will establish my covenant between me and thee, and thy seed after thee, in their generations, for an everlasting covenant; to be a God unto thee, and to thy seed after thee.

10. This *is* my covenant, which ye shall keep, between me and you, and thy seed after thee: Every man-child among you shall be circumcised.

Galatians iii. — 16. Now to Abraham and his seed were the promises made. He saith not, And to seeds, as of many; but as of one, And to thy seed, which is Christ.

17. And this I say, *That* the covenant that was confirmed before of God in Christ, the law, which was four hundred and thirty years after, cannot disannul, that it should make the promise of none effect.

18. For, if the inheritance *be* of the law, *it is* no more of promise; but God gave *it* to Abraham by promise.

19. Wherefore, then, *serveth* the law? It was added because of transgressions, till the seed should come to whom the promise was made; *and it was* ordained by angels in the hand of a mediator.

20. Now, a mediator is not *a mediator* of one; but God is one.

21. *Is* the law, then, against the promises of God? God forbid! for if there had been a law given which could have given life, verily righteousness should have been by the law.

22. But the scripture hath concluded all under sin, that the promise by faith of Jesus Christ might be given to them that believe.

23. But, before faith came, we were kept under the law, shut up unto the faith which should afterwards be revealed.

24. Wherefore the law was our schoolmaster *to bring us* unto Christ, that we might be justified by faith.

25. But, after that faith is come, we are no longer under a schoolmaster.

26. For ye are all the children of God by faith in Christ Jesus.

27. For as many of you as have been baptized into Christ have put on Christ.

28. There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female; for ye are all one in Christ Jesus.

29. And if ye *be* Christ's, then are ye Abraham's seed, and heirs according to the promise.

This wonderful argument proves the identity of the system of grace in the Old Testament and the New. The gospel is, in reality, older than the law. When Jehovah entered into a covenant with Abraham to bless all nations in his seed, that promise looked forward to Christ. Between the giving of the promise and its fulfilment, the law came in as a means of training and discipline. It was our schoolmaster, or, more exactly, our *pedagogue*, — the name given to a guardian who every day led the child to the teacher, and kept him under proper restraint in going and coming. So the law led to Christ; and this in two ways: its commands caused men to realize the failure of self-made righteousness, of attempts at character; and its sacrifices fixed in the human mind and in human speech the idea of an atonement. With the coming of Christ, the Jewish system, with all that was local or national or typical

in it, passed away; but the original platform of the gospel remained, and Christ carried this out to the full meaning of the promise, abolishing in his kingdom the distinctions of race, of sex, and of condition. Baptism into this kingdom has taken the place of circumcision under the law, and carries with it all the blessings of the covenant to ourselves and to our children.

Circumcision was practised among the ancient Egyptians, perhaps for sanitary reasons; but to Abraham it was a sacred token, signifying the renewal of his nature through the consecration of himself and his household unto God. The use of any such symbol in religion is both to assist our faith, and to remind us of our obligation. The covenant brought to Abraham duties as well as privileges; and all God's promises to us are conditioned upon our fidelity to him. Let us, therefore, do our duty while we trust his grace.

APPROPRIATE HYMNS.]

Prayer.

[Nos. 10, 59, 84, 88.]

O thou faithful God, who keepest covenant and mercy forever! we awake this morning to the light of thy love, to the sense of thy gracious protection, and the joy of thy presence; and we bring to thee our sacrifice of praise and thanksgiving. Oh! keep us this day from sin; bless us in our home, in our labors, in our studies; bless all our friends with both temporal and spiritual good; and remember all men in mercy. May we be followers of them who through faith and patience inherit the promises! May we all be the children of thy grace!

O Lord, who hast taught us not only to pray, but

to give thanks for all men! we beseech thee to accept our unfeigned thanks and praises for the grace thou hast wrought in thy saints, and through them bestowed on thy holy Church from the beginning of the world. For all thy servants who have departed this life with the seal of faith, we praise and magnify thy glorious name; most humbly desiring of thy mercy and goodness that we may continue in their holy communion; and that, following with all diligence their holy examples, we may together with them attain to the resurrection of the just, through Jesus Christ our Lord. Amen.

WEDNESDAY.

Genesis xviii. — 1. And the Lord appeared unto Abraham in the plains of Mamre; and he sat in the tent-door in the heat of the day;

2. And he lifted up his eyes, and looked; and, lo, three men stood by him: and, when he saw *them*, he ran to meet them from the tent-door, and bowed himself toward the ground,

3. And said, My Lord, if now I have found favor in thy sight, pass not away, I pray thee, from thy servant:

4. Let a little water, I pray you, be fetched; and wash your feet, and rest yourselves under the tree:

5. And I will fetch a morsel of bread, and comfort ye your hearts; after that ye shall pass on: for therefore are ye come to your servant. And they said, So do as thou hast said.

6. And Abraham hastened into the tent unto Sarah, and said, Make ready quickly three measures of fine meal, knead *it*, and make cakes upon the hearth.

7. And Abraham ran unto the herd, and fetched a calf tender and good, and gave *it* unto a young man; and he hasted to dress it.

8. And he took butter and milk, and the calf which he had dressed, and set *it* before them; and he stood by them under the tree, and they did eat.

9. And they said unto him, Where *is* Sarah thy wife? And he said, Behold, in the tent.

10. And he said, I will certainly return unto thee according to the time of life; and, lo, Sarah thy wife shall have a son. And Sarah heard *it* in the tent-door, which *was* behind him.

13. And the Lord said unto Abraham, . . .

14. Is any thing too hard for the Lord? At the time appointed I will return unto thee, according to the time of life; and Sarah shall have a son.

Psalm cxxviii. — 1. Blessed *is* every one that feareth the Lord; that walketh in his ways.

2. For thou shalt eat the labor of thine hands: happy *shalt* thou *be*, and *it shall be* well with thee.

3. Thy wife *shall be* as a fruitful vine by the sides of thine house; thy children like olive-plants round about thy table.

4. Behold, that thus shall the man be blessed that feareth the Lord.

5. The Lord shall bless thee out of Zion; and thou shalt see the good of Jerusalem all the days of thy life.

6. Yea, thou shalt see thy children's children, and peace upon Israel.

The promise of Isaac to Abraham had special reference to the covenant of grace. Ishmael was the son of a bond-woman, and, as such, could not fitly become the type of that free spiritual community which was to be founded upon the faith of Abraham. The Bible always speaks of children as precious gifts of God; and in the Old Testament they were the more prized as giving hope of the Messiah in the line of God's special promise.

There is hardly a more lovely spot in Palestine than the valley along which lies the city of Hebron, — creeping up the hills upon either side, and imbosomed in vineyards, for which the locality is still famous, as the ancient "Eshcol." About a mile from the city, in the midst of the vineyards, stands a venerable tree, which tradition honors as the oak of Abraham, and which may mark the site of Mamre, where he so long

pitched his tent. The passage gives a beautiful picture of patriarchal hospitality. As Abraham was reposing at noon-tide in the shade, three travellers appeared before him; and he hastened to show them attentions, — perhaps with a vague suspicion that these might be heavenly visitants. As the sandals worn in the East exposed the feet to the dust of the way, the first thing was to provide water for the guests. Then, speaking modestly of his provision, he hastened to prepare for them the best that tent and herd afforded. According to custom, the calf was cooked and eaten as soon as killed; and Abraham, in token of respect for his guests, stood to serve them while they sat to eat. His delicate and generous hospitality was followed by the choicest promises of divine favor. So the grace of God may come as a daily guest to our hearts and homes, if we are ever ready to welcome it.

APPROPRIATE HYMNS,]

Prayer.

[Nos. 85, 124, 125.

O God, the Father of all the families of men! we thank thee for thy great love in the gift of children; for all the joy they bring with them; for all the good thou dost prepare for them and by them. [May the children of this family be thine in the covenant of thy love, and grow up in the household of faith!]

O Lord! we adore thee as God over all, blessed forevermore. Thou art the Former of our bodies, and the Father of our spirits. All we are and all we have is derived from thee. There is nothing which we have that we have not received. Oh! give us the blessing of grateful hearts. Let thy Spirit be our teacher; let thy Word be our guide; let thy will be our sovereign motive; let thy glory be our final end.

Heavenly Father, we bring thee thanks for the rest and refreshment of sleep, and for the comforts of the morning. Bless us at our table, in our domestic occupations, and in all the business of life. Oh! gladden this home with thy presence. Guide, keep, and prosper us this day. Bless all connected with us by whatever tie. May our ever-present God be with them, guiding them by his grace, defending them from temptation, and fitting them by his providence for the varied duties of the present life!

Bless the lambs of thy flock. We commend them to the Great Shepherd of the sheep, beseeching him to make them perfect, and to fold them in the arms of his mercy. And to thy name be ascribed all the praise. Amen.

THURSDAY.

Genesis xviii. — 16. And the men rose up from thence, and looked toward Sodom; and Abraham went with him to bring him on the way.

17. And the Lord said, Shall I hide from Abraham that thing which I do;

18. Seeing that Abraham shall surely become a great and mighty nation, and all the nations of the earth shall be blessed in him?

19. For I know him, that he will command his children and his household after him, and they shall keep the way of the Lord, to do justice and judgment; that the Lord may bring upon Abraham that which he hath spoken of him.

20. And the Lord said, Because the cry of Sodom and Gomorrah is great, and because their sin is very grievous,

21. I will go down now and see whether they have done altogether according to the cry of it which is come unto me; and, if not, I will know.

22. And the men turned their faces from thence, and went toward Sodom; but Abraham stood yet before the Lord.

23. And Abraham drew near, and said, Wilt thou also destroy the righteous with the wicked?

24. Peradventure there be fifty righteous within the city: wilt thou also destroy and not spare the place for the fifty righteous that *are* therein?

25. That be far from thee to do after this manner, to slay the righteous with the wicked; and that the righteous should be as the wicked, that be

far from thee: shall not the Judge of all the earth do right?

26. And the Lord said, If I find in Sodom fifty righteous within the city, then I will spare all the place for their sakes.

27. And Abraham answered and said, Behold, now, I have taken upon me to speak unto the Lord, which *am but* dust and ashes:

28. Peradventure there shall lack five of the fifty righteous: wilt thou destroy all the city for *lack of* five? And he said, If I find there forty and five, I will not destroy *it*.

29. And he spake unto him yet again, and said, Peradventure there shall be forty found there. And he said, I will not do *it* for forty's sake.

30. And he said *unto him*, Oh! let not the Lord be angry, and I will speak: Peradventure there shall thirty be found there. And he said, I will not do *it* if I find thirty there.

31. And he said, Behold, now, I have taken upon me to speak unto the Lord: Peradventure there shall be twenty found there. And he said, I will not destroy *it* for twenty's sake.

32. And he said, Oh! let not the Lord be angry, and I will speak yet but this once: Peradventure ten shall be found there. And he said, I will not destroy *it* for ten's sake.

33. And the Lord went his way as soon as he had left communing with Abraham; and Abraham returned unto his place.

The word of God, like his providence, often brings judgments and mercies into close connection. The heavenly messengers who had just given to Abraham the promise of a son left his tent of blessing upon an errand of warning to Lot, and of destruction to Sodom. Sometimes the self-same purpose that looks toward the exaltation of the righteous involves the overthrow of the incorrigibly wicked. But, in the ways of God, "mercy rejoiceth against judgment;" and, if the wicked would repent, he would rather pardon than punish.

How exquisite the commingling of divine tenderness and

human pathos in the scene here described! What a testimony did God render to the faithfulness of Abraham in admitting him to his confidence, and taking him, as it were, into his counsel! And how wonderful the privilege and the power of intercessory prayer, when a man can almost prescribe terms to God in pleading with him as friend with friend! But even human sympathy and entreaty must at length pause before an iniquity that is past all recovery; and the Judge of all the earth *will* do right. Ah! let us secure by timely repentance an interest in the great salvation.

APPROPRIATE HYMNS,]

Prayer.

[Nos. 57, 117, 166.

O God! we are sinners, and of a sinful race. We deserve thy righteous displeasure; yet do we draw nigh unto thee in the assurance of thy grace to help in every time of need: yea, the greater our sense of need and helplessness, the more plenteous is thy grace, the more ready is thy help. For Christ's sake, hear and save us.

Thou madest us to lie down and rest in safety; thou callest us to rise up and rejoice as in newness of life. Oh! bless and furnish us abundantly, we beseech thee, for all that is before us this day, — our minds with strength, our hands with diligence, our hearts with love and devotion. May we be perfect as our Father in heaven is perfect in doing good unto all! Keep us from the snares of the world.

We beseech thee to have compassion upon all who are yet living in sin. Oh! spare thy judgments, Lord, and show forth thy salvation; and imprint upon our hearts such a dread of thy judgments, and such a grateful sense of thy goodness to us, as may make us both afraid and ashamed to offend thee. Above all, inspire us with the joy of being with Christ in his glory; and, having this hope in him, may we purify ourselves as he is pure!

Oh! keep this household in thy love; bless abundantly our friends, near or far away; minister of thy comforts to the sick and needy, succor the perishing, and save the lost. Guide us ever with thy counsel, and finally bring us unto thy rest, for the Redeemer's sake. Amen.

FRIDAY.

Genesis xix. — 15. And when the morning arose, then the angels hastened Lot, saying, Arise, take thy wife and thy two daughters which are here, lest thou be consumed in the iniquity of the city.

16. And, while he lingered, the men laid hold upon his hand, and upon the hand of his wife, and upon the hand of his two daughters, the Lord being merciful unto him; and they brought him forth, and set him without the city.

17. And it came to pass, when they had brought them forth abroad, that he said, Escape for thy life: look not behind thee, neither stay thou in all the plain; escape to the mountain, lest thou be consumed.

18. And Lot said unto them, Oh! not so, my Lord.

19. Behold, now, thy servant hath found grace in thy sight, and thou hast magnified thy mercy, which thou hast showed unto me in saving my life; and I cannot escape to the mountain, lest some evil take me, and I die.

20. Behold, now, this city *is* near to flee unto, and it *is* a little one: oh! let me escape thither, (*is it not a little one?*) and my soul shall live.

21. And he said unto him, See, I have accepted thee concerning this thing also, that I will not overthrow this city for the which thou hast spoken.

22. Haste thee; escape thither: for I cannot do any thing till thou be come thither. Therefore the name of the city was called Zoar.

23. The sun was risen upon the earth when Lot entered into Zoar.

24. Then the Lord rained upon Sodom and upon Gomorrah brimstone and fire from the Lord out of heaven;

25. And he overthrew those cities, and all the plain, and all the inhabitants of the cities, and that which grew upon the ground.

26. But his wife looked back from behind him, and she became a pillar of salt.

Jude. — 6. And the angels which kept not their first estate, but left their own habitation, he hath reserved in everlasting chains under darkness unto the judgment of the great day.

7. Even as Sodom and Gomorrah, and the cities about them in like manner, giving themselves over to fornication, and going after strange flesh, are set forth for an example, suffering the vengeance of eternal fire.

17. But, beloved, remember ye the words which were spoken before of the apostles of our Lord Jesus Christ;

18. How that they told you there should be mockers in the last time, who should walk after their own ungodly lusts.

19. These be they who separate themselves, sensual, having not the Spirit.

20. But ye, beloved, building up yourselves on your most holy faith, praying in the Holy Ghost,

21. Keep yourselves in the love of God, looking for the mercy of our Lord Jesus Christ unto eternal life.

The night before had been one of horrible wickedness. Lot had taken home the strangers to his house, where they should have been safe under the sacred rights of hospitality. But a vile mob followed them, and strove in every way to insult, abuse, and injure them. The angels warned Lot to make ready his family for an early flight from the doomed city. Peter tells us that Lot had maintained his piety, and that his righteous soul was "vexed from day to day with the unlawful deeds" of his townsmen. Yet at the last moment he "lingered," in hope of rescuing some of the goods that he had accumulated at so great risk to the morals of his family. The angels almost forced him away: the one paramount concern

was to escape for his life from the city of destruction. When God bids us forsake the world, we may not stop to parley, nor hope to carry something of the world with us. The lightnings from heaven, combining with the volcanic elements of the district, consumed Sodom and Gomorrah as speedily as Herculaneum and Pompeii were overwhelmed by the lava and cinders of Vesuvius. Lot's wife — regretting her home, or questioning the catastrophe, or curious to observe it — disobeyed the express injunction of the angel, was overtaken by the tempest of destruction, and perished. Our Saviour has warned us never to trifle with divine judgments: "Remember Lot's wife."

APPROPRIATE HYMNS,]

Prayer.

[Nos. 9, 82, 200.

Thou holy and blessed Son of God, who for our sakes didst endure such contradiction of sinners against thyself, grant us, we pray thee, the spirit of meekness and patience under injury, and of forgiveness toward all who do us wrong. How often have we grieved and offended thee! Have mercy upon us, we beseech thee, and teach us to be merciful unto all men. May we be followers of thee, doing good as we find opportunity! Heavenly Father, we bless thee for thy loving-kindness toward us, so free, so constant, so abounding. We would show forth thy loving-kindness in the morn-

ing, and thy faithfulness every night. Oh! grant, that, walking in love, we may be the children of our Father in heaven.

O God, whose blessed Son was manifested that he might destroy the works of the Devil! grant us, we beseech thee, that, having this hope, we may purify ourselves even as he is pure; that, when he shall appear again with power and great glory, we may be made like unto him in his eternal and glorious kingdom, where, with thee, O Father! and thee, O Holy Ghost! he liveth and reigneth, ever one God, world without end. Amen.

SATURDAY.

Luke xvii.—20. And, when he was demanded of the Pharisees when the kingdom of God should come, he answered them, and said, The kingdom of God cometh not with observation.

21. Neither shall they say, Lo here! or, Lo there! for, behold, the kingdom of God is within you.

22. And he said unto the disciples, The days will come when ye shall desire to see one of the days of the Son of man, and ye shall not see it.

23. And they shall say to you, See here! or, See there! Go not after *them*, nor follow *them*.

24. For as the lightning, that lighteneth out of the one *part* under heaven, shineth unto the other *part* under heaven; so shall also the Son of man be in his day.

25. But first must he suffer many things, and be rejected of this generation.

26. And as it was in the days of Noe, so shall it be also in the days of the Son of man.

27. They did eat, they drank, they married wives, they were given in marriage, until the day that Noe entered into the ark, and the flood came and destroyed them all.

28. Likewise also as it was in the days of Lot:

they did eat, they drank, they bought, they sold, they planted, they builded;

29. But, the same day that Lot went out of Sodom, it rained fire and brimstone from heaven, and destroyed *them* all:

30. Even thus shall it be in the day when the Son of man is revealed.

31. In that day, he which shall be upon the house-top, and his stuff in the house, let him not come down to take it away; and he that is in the field, let him likewise not return back.

32. Remember Lot's wife.

33. Whosoever shall seek to save his life shall lose it, and whosoever shall lose his life shall preserve it.

34. I tell you, in that night there shall be two *men* in one bed: the one shall be taken, and the other shall be left.

35. Two *women* shall be grinding together: the one shall be taken, and the other left.

36. Two *men* shall be in the field: the one shall be taken, and the other left.

37. And they answered and said unto him, Where, Lord? And he said unto them, Wheresoever the body *is*, thither will the eagles be gathered together.

At the time of Christ's appearing, the computation of the prophetic periods, the political circumstances of the Jews, and a general state of fermentation in the public mind, had awakened the expectation of the Messiah as a revolutionary leader, a conquering prince and deliverer. The kingdom of God was looked for with some sudden and mighty demonstration of power. More than once, Jesus had refused to pander to this feeling by taking advantage of the excitement caused by his miracles; and now the Pharisees, with a tantalizing air, demanded some positive information of the time and manner of that kingdom. But already that kingdom was among them,—in his presence, in his doctrine, in the hearts of his disciples: it would spread by moral means gentle and silent as the light;

but at last its presence should be manifested through the universal kindling of that light, as when in an instant the lightning illumines the whole heaven. While the kingdom itself should spread through the action of truth and grace within the hearts of men, the providences of God in the outer world would often concert for its manifestation. In this view its coming would be sudden, startling men in the common occupations of life, working in the field or reposing upon the flat roof of the house, or the women pounding the corn with the mill-stones at the street-door,—according to the customs of Eastern society. May we learn so to consecrate our daily life, that, whenever the Master shall come, we shall be found ready!

APPROPRIATE HYMNS,

Prayer.

[Nos. 21, 28, 39.]

Blessed be God for the hope and the consolation of the gospel; for that faith which even now is our victory over the world, and which shall make us more than conquerors over death, O Lord! may thy grace enable us to live as faithful and wise stewards who watch for the coming of their lord! We bring to thee this morning the powers which thou hast given us, the lives which thou hast spared, and, with thanksgiving for thy mercies, consecrate all that we are and all that we possess unto thy service and glory.

Heavenly Father, who hast commanded us that we should not be slothful in business, but fervent in spirit, serving thee, help us ever to remember that our work is thy appointment, and to do it heartily as unto thee. Make us to live with loins girded and lamps burning, looking for our Lord.

Teach us to carry thy Word and thy Spirit with

us into the daily occupations of life. May our household-affairs, our studies, our dealings with the world, our social intercourse, all be in harmony with the gospel of Christ! [Teach these children thus to make life happy in thy service.]

O Lord! to thy merciful providence we commend the wants of all mankind. Cause the light of thy glorious gospel to shine throughout the world. Bless thy whole Church, heal its divisions, and restore unto it the blessings of truth, unity, and peace. Bless our country: defend and preserve all in authority. Bless our schools of learning: fill them with thy light. Hear the cry of the poor and needy; be gracious to all our relations and friends; and grant, O Lord! that we may all at length find rest and peace with thy saints in thine eternal kingdom, through Jesus Christ our Mediator and Redeemer. Amen.

SUNDAY MORNING.

Psalm xlv.—1. My heart is inditing a good matter: I speak of the things which I have made touching the King: my tongue *is* the pen of a ready writer.

2. Thou art fairer than the children of men: grace is poured into thy lips: therefore God hath blessed thee for ever.

3. Gird thy sword upon *thy* thigh, O *Most* Mighty! with thy glory and thy majesty;

4. And in thy majesty ride prosperously because of truth and meekness *and* righteousness; and thy right hand shall teach thee terrible things.

5. Thine arrows *are* sharp in the heart of the King's enemies; *whereby* the people fall under thee.

6. Thy throne, O God! *is* for ever and ever: the sceptre of thy kingdom *is* a right sceptre.

7. Thou lovest righteousness, and hatest wickedness: therefore God, thy God, hath anointed thee with the oil of gladness above thy fellows.

8. All thy garments *smell* of myrrh and aloes and cassia, out of the ivory palaces, whereby they have made thee glad.

9. Kings' daughters *were* among thy honorable women: upon thy right hand did stand the queen in gold of Ophir.

10. Harken, O daughter! and consider, and incline thine ear; forget also thine own people, and thy father's house;

11. So shall the King greatly desire thy beauty: for *he is* thy lord; and worship thou him.

12. And the daughter of Tyre *shall be there* with a gift; *even* the rich among the people shall entreat thy favor.

13. The King's daughter *is* all glorious within: her clothing *is* of wrought gold.

14. She shall be brought unto the King in raiment of needlework; the virgins her companions that follow her shall be brought unto thee.

15. With gladness and rejoicing shall they be brought: they shall enter into the King's palace.

16. Instead of thy fathers shall be thy children, whom thou mayest make princes in all the earth.

17. I will make thy name to be remembered in all generations: therefor shall the people praise thee for ever and ever.

Under the figure of a marriage festival, the union of Christ with his Church is set forth in this exceedingly rich and beautiful psalm. That Christ is the subject of the song is clear from the quotation of the 6th and 7th verses, in Heb. i. 8, 9, to prove the divine kingship of Jesus. It could not have referred to David; for he did not wed a foreign princess: nor to Solomon; for, though he married a daughter of Pharaoh, he was not a warrior, such as is here described. Nor would divine honors and an eternal kingdom have been ascribed to any mortal sovereign.

The heart of the Psalmist bursts with his theme,—the

beauty, the righteousness, the grace, the majesty, the glory of the just and victorious King whom he celebrates. The Church, led forth as it were from a strange land, is brought to him to be enriched and beautified as his bride. Under this delicate symbol is pictured the love of Christ for his Church. He admits her to the most near, loving, confidential communion; he elevates her to his own dignity and honor; and he will hereafter bestow upon her the full blessedness of his presence, the full glory of his kingdom. Shall not our hearts, too, swell with his love, our tongues sound forth his praise?

APPROPRIATE HYMNS,]

Prayer.

[Nos. 49, 62, 121.

Almighty God, the fountain of truth and grace, who hast revealed unto us what eye had not seen, nor ear heard, and what had never entered into the heart of man to conceive, we bless thee for the revelation of thyself in Jesus Christ our Lord. Oh! for his sake hear us, and take away our sins. Thankful for the night and the week now closed, which have brought us so many tokens of thy goodness, we joyfully commit ourselves to thee for this holy day.

Lord of the sabbath, hear our prayers, that it may please thee to bless us with thy Spirit, so that, through the power of his grace, we may enter into the holiest rest, and partake of the purest joy. Mercifully prepare us for all holy service. Go with us to thy house. Help us to worship in the beauty of holiness. Give efficacy to thine own truth; and may we receive it as able to make us wise unto salvation through faith in thy Son!

We commend to thee, O God, the whole catholic Church. Pour down upon her ministry, and all congregations committed to their care, the

healthful spirit of thy grace; and may it please thee to accompany their message with the demonstrations of thy Spirit and with power. Bless thy people, and lift them up forever. Let thy kingdom come, and thy will be done on earth as it is in heaven. Praised be thy name for the mercies of this life,—for our home-comforts, our means of education, our manifold enjoyments and privileges.

Holy Father, we pray for all who are in trouble and sorrow, that it may please thee to comfort them in their distress, and give them a happy issue out of their affliction. Have compassion on the poor; succor the tried and the tempted; loose the chain of the captive; hear the sigh of the prisoner; and be with those who are doomed to die. Finally, we commend ourselves as a family, with all our kindred and friends, unto thy heavenly care and blessing. Accept our thanks, pardon our sins, sanctify our souls, and prepare us for glory everlasting, through Jesus Christ, our only Mediator. Amen.

SUNDAY EVENING.

Isaiah ix. — 15. Whereas thou hast been forsaken and hated, so that no man went through thee, I will make thee an eternal excellency, a joy of many generations.

16. Thou shalt also suck the milk of the Gentiles, and shalt suck the breast of kings; and thou shalt know that I the Lord *am* thy Saviour and thy Redeemer, the Mighty One of Jacob.

17. For brass I will bring gold, and for iron I will bring silver, and for wood brass, and for stones iron: I will also make thine officers peace, and thine exactors righteousness.

18. Violence shall no more be heard in thy land, wasting nor destruction within thy borders; but thou shalt call thy walls Salvation, and thy gates Praise.

19. The sun shall be no more thy light by day; neither for brightness shall the moon give light unto thee: but the Lord shall be unto thee an everlasting light, and thy God thy glory.

20. Thy sun shall no more go down; neither

shall thy moon withdraw itself: for the Lord shall be thine everlasting light, and the days of thy mourning shall be ended.

21. Thy people also *shall be* all righteous: they shall inherit the land forever, the branch of my planting, the work of my hands, that I may be glorified.

22. A little one shall become a thousand, and a small one a strong nation: I the Lord will hasten it in his time.

Zechariah xiv. — 6. And it shall come to pass in that day *that* the light shall not be clear *nor* dark;

7. But it shall be one day which shall be known to the Lord, not day, nor night: but it shall come to pass, *that* at evening-time it shall be light.

20. In that day shall there be upon the bells of the horses, HOLINESS UNTO THE LORD: and the pots in the Lord's house shall be like the bowls before the altar;

21. Yea, every pot in Jerusalem and in Judah shall be holiness unto the Lord of hosts.

Not as a political power, nor through alliance with the State, is the Church to realize this condition of prosperity and splendor. Only the mastery of the spiritual over the material, through the consecration of all earthly power, possessions, and affairs, to Jehovah, could bring about the state of society described in these verses, — a state of universal peace, justice, order, safety, — and the prosperity which this would secure; peoples and governments alike honoring the principles of the gospel, and illustrating its spirit in all the concerns of life. As the kingdom of Christ is the proclamation of free grace, its gates shall be open continually, that all may enter in. As it acknowledges no distinction of race or caste, the Gentiles of every land shall come to it, kings and shepherds alike, the wandering tribes of Midian and the rovers of the sea. Since Christianity shall sanctify trade, merchandise, art, — gold, silver, brass, iron, the wealth of nations, shall be

devoted to its service and refined by its touch, and the choicest woods of Lebanon shall beautify its sacred places.

And such ascendancy shall its spirit and principles gain in the affairs of the world, in laws and institutions of government, and in the customs of society, that they who once despised it shall bow down and confess its power, and the sons of its early persecutors shall build its walls. Indeed, such shall be the predominance of this new spiritual power in the civilization of the world, that the nation which will not receive it shall perish. In the universal Christianizing of society, government, commerce, art, customs, laws, the alternative presented to each nation is, to be itself Christianized, to receive a pure Christianity as the inspiring and moulding power of its life, or to fall behind the march of civilization, and waste away, till it shall cease to be recognized among the powers of the earth.

APPROPRIATE HYMNS.]

Prayer.

[Nos. 133, 186, 197.]

O Lord! how great is thy mercy toward us, in the circumstances of our lives, in the comforts of our home, in the means of grace, and the hope of the gospel! We bless thee for the sacred rest of the sabbath, for the peace and quietness in which we dwell, for the plenty that spreads our table and fills our cup. Oh! feed us with the bread of life.

Bring home to our hearts thy truth which has this day been preached. May it prove to be the power of God unto the salvation of our souls! Grant that the words which we have heard with our outward ears may, through thy grace, be so grafted inwardly in our hearts, that they may bring forth in us the fruit of good living, to the honor and praise of thy name.

May it please thee to bring into the way of truth all such as have erred and are deceived; to strengthen such as do stand; to comfort and help the weak-hearted; to raise up those who fall; and finally to beat down Satan under our feet!

We beseech thee to bless our country. Turn the hearts of our rulers unto thyself. Sanctify all trade, industry, knowledge, all wealth and influence, unto thy service. May we be truly a Christian people! Oh! bring in the latter-day glory among the nations, and fill the earth with thy praise.

We commend unto thee, O God! all who are dear to us, and also those who are at this time afflicted or distressed in mind, body, or estate. May it please thee to relieve them according to their several necessities, giving them patience under their sufferings, and a happy issue out of all their afflictions!

And now, O Father! we desire to put ourselves under thy protection and care for the coming night. Defend us from all harm. Let thine angels encamp round about us, and keep us in all our ways; and so do thou bring us at length unto our Father's house, through Christ our Lord. Amen.

MONDAY.

Acts v.—17. Then the high priest rose up, and all they that were with him (which is the sect of the Sadducees), and were filled with indignation,

18. And laid their hands on the apostles, and put them in the common prison.

19. But the angel of the Lord by night opened the prison-doors, and brought them forth, and said,

20. Go, stand and speak in the temple to the people all the words of this life.

21. And, when they heard *that*, they entered into the temple early in the morning, and taught. But the high priest came, and they that were with him, and called the council together, and all the senate of the children of Israel, and sent to the prison to have them brought.

22. But when the officers came, and found them not in the prison, they returned, and told,

23. Saying, The prison truly found we shut with all safety, and the keepers standing without before the doors; but, when we had opened, we found no man within.

24. Now, when the high priest, and the captain of the temple, and the chief priests, heard these

things, they doubted of them whereunto this would grow.

25. Then came one and told them, saying, Behold, the men whom ye put in prison are standing in the temple, and teaching the people.

26. Then went the captain with the officers, and brought them without violence; for they feared the people, lest they should have been stoned.

27. And, when they had brought them, they set *them* before the council: and the high priest asked them,

28. Saying, Did not we straitly command you that ye should not teach in this name? and, behold, ye have filled Jerusalem with your doctrine, and intend to bring this man's blood upon us.

29. Then Peter and the *other* apostles answered and said, We ought to obey God rather than men.

30. The God of our fathers raised up Jesus, whom ye slew and hanged on a tree:

31. Him hath God exalted with his right hand to be a Prince and a Saviour, for to give repentance to Israel, and forgiveness of sins.

32. And we are his witnesses of these things; and *so* is also the Holy Ghost, whom God hath given to them that obey him.

It is always a hard fight when the civil power arrays itself against conscience. To a superficial observer, the issue may seem to be all upon one side. The civil power can arrest, imprison, scourge, maim, hang, burn; and, all the while, there is no physical resistance. Yet conscience lives, protests, maintains its position, and gains ground before the people. Conscience cannot be reached by violence, cannot be intimidated by penalties, cannot be bound with chains, cannot be hurt of death. The Jewish council had already imprisoned Peter and John, and threatened them with severer penalties should they persist in preaching Christ. But the apostles insisted that they must obey the voice of God. Again they were ar-

rested, and thrust into the prison of common felons. Released by miracle, instead of seeking safety in flight, they began at once to preach the same name and doctrine. Their courage and enthusiasm stirred the people; their doctrine grew; faith and conscience were getting the better of persecution; and, when the rulers attempted to silence the preachers by a show of authority, they were met by the assertion of a higher law, "We ought to obey God rather than men." Long ago that persecuting power went down; but the truth for which the apostles testified lives and rules. Let this be our encouragement, in times of public irreligion and corruption, to stand by the truth of God.

APPROPRIATE HYMNS,]

Prayer.

[Nos. 122, 137, 191.

O God! we pray thee, make thy strength perfect in our weakness. In the trials and conflicts of life, in its perils and temptations, be thou ever nigh to counsel, uphold, direct, and comfort us. May we set our hearts supremely upon our duties to thee, and never fear what man can do unto us!

We beseech thee to regard us as a family, and sweetly constrain us all to walk in the narrow way. May we all have faith in the doctrines of thy Word! Help us to rely on thy promises and obey thy commands. May we take thy yoke upon us, and learn of Christ, who was meek and lowly in heart, that we may find rest unto our souls!

May all who are weary and heavy-laden come to him, and find rest! May thy heralds be multiplied until the world shall hear and obey thy truth! Let the seed of the kingdom of heaven be broadcast everywhere; and, according to thy promise, pour out of thy Spirit upon all flesh, that all may call

upon thy name and be saved. Hasten the time when all the Lord's people shall be prophets, and thy Spirit shall be on them all.

May the dreams, the visions and prophecies, of thy Word, be so fulfilled, that the young and the aged, thy sons and thy daughters, thy servants and thine handmaids, shall all testify of Christ; that there may be no need of saying one to another, "Know the Lord," because all shall know thee, from the least to the greatest!

And now, Lord, we commend ourselves and all our concerns to thy gracious care. Keep us to-day from every snare of sin and of the Wicked One. Lead us not into temptation, but deliver us from evil; and whether we eat or drink, or whatever we do, may we do all to the glory of God! And we will ascribe the praise to the Father, the Son, and the Holy Spirit, for ever and ever. Amen.

TUESDAY.

Acts viii. — 5. Then Philip went down to the city of Samaria, and preached Christ unto them.

6. And the people with one accord gave heed unto those things which Philip spake, hearing and seeing the miracles which he did.

7. For unclean spirits, crying with loud voice, came out of many that were possessed *with them*; and many taken with palsies, and that were lame, were healed.

8. And there was great joy in that city.

9. But there was a certain man, called Simon, which beforetime in the same city used sorcery, and bewitched the people of Samaria, giving out that himself was some great one;

10. To whom they all gave heed, from the least to the greatest, saying, This man is the great power of God.

11. And to him they had regard, because that of long time he had bewitched them with sorceries.

12. But when they believed Philip, preaching the things concerning the kingdom of God, and the name of Jesus Christ, they were baptized, both men and women.

13. Then Simon himself believed also; and, when he was baptized, he continued with Philip, and wondered, beholding the miracles and signs which were done.

14. Now, when the apostles which were at Jerusalem heard that Samaria had received the word of God, they sent unto them Peter and John;

15. Who, when they were come down, prayed for them that they might receive the Holy Ghost:

16. (For as yet he was fallen upon none of them: only they were baptized in the name of the Lord Jesus.)

17. Then laid they *their* hands on them, and they received the Holy Ghost.

18. And, when Simon saw that through laying on of the apostles' hands the Holy Ghost was given, he offered them money,

19. Saying, Give me also this power, that, on whomsoever I lay hands, he may receive the Holy Ghost.

20. But Peter said unto him, Thy money perish with thee, because thou hast thought that the gift of God may be purchased with money.

21. Thou hast neither part nor lot in this matter; for thy heart is not right in the sight of God.

22. Repent, therefore, of this thy wickedness, and pray God, if perhaps the thought of thine heart may be forgiven thee;

23. For I perceive that thou art in the gall of bitterness, and *in* the bond of iniquity.

24. Then answered Simon, and said, Pray ye to the Lord for me, that none of these things which ye have spoken come upon me.

25. And they, when they had testified and preached the word of the Lord, returned to Jerusalem, and preached the gospel in many villages of the Samaritans.

The preaching of Philip in Samaria was the beginning of evangelization outside the pale of Judaism. Missions were born of persecution. The violent measures of the adversary for the suppression of the gospel scattered it everywhere abroad. Magic arts were in great repute in the East; and as, in times of religious excitement, all forms of enthusiasm come to the surface, Simon took advantage of the prevalent expectation of the Messiah to set himself up as one possessed of supernatural power. But "when he saw his followers dropping off, and was himself astounded at the miracles wrought by Philip, he thought it best himself also to acknowledge this

superior power. He was convinced, from the works which Philip did, that he was in league with some powerful spirit. He viewed baptism as the initiation into communion with that spirit, and expected that he should be able to make use of the higher power thus gained for his own purposes, and unite this new magical power to his own." The offer to buy the Holy Ghost has given rise to the term *simony*, applied to buying and selling ecclesiastical benefices. Alas! how many, who would revolt at the grossness of Simon's offer, nevertheless endeavor to get some worldly gain out of the profession of godliness!

APPROPRIATE HYMNS,]

Prayer.

[Nos. 73, 82, 90.

We acknowledge thy loving-kindness this morning, O God! and bless thee for the consolations and the promises of thy holy Word. Thou hast spoken by thy prophets blessed things concerning the future; and we pray thee hasten the day when the kingdoms of this world shall become the kingdom of our Lord and of his Christ. Let the people praise thee, O God! let all the people praise thee. Then shall the earth yield her increase; and God, even our own God, shall bless us. God shall bless us; and all the ends of the earth shall fear him.

We praise thee that we have heard of this great salvation, and have known the power of redeeming grace. May we never pervert thy gospel to selfish ends, nor corrupt it with the spirit of Mam-

mon! O Lord! purify thy Church, and save thy people.

Father in heaven, thou hast graciously spared us to see the light of another day. Thou hast spread a table for us in the wilderness; our cup runneth over. Bless the Lord, O our souls! and forget not all his benefits. Keep us this day, we beseech thee, from all evil; keep us mindful of thy will and our duty in all our occupations. May thy revealed will be the man of our counsel, and the rule of our lives! Whatsoever things are just and true and honest and lovely and of good report, if there be any virtue, and if there be any praise, may we think upon these things! We ask all for the Redeemer's sake. Amen.

WEDNESDAY.

Matthew ix.—27. And, when Jesus departed thence, two blind men followed him, crying, and saying, *Thou* son of David, have mercy on us.

28. And, when he was come into the house, the blind men came to him; and Jesus saith unto them, Believe ye that I am able to do this? They said unto him, Yea, Lord.

29. Then touched he their eyes, saying, According to your faith be it unto you.

30. And their eyes were opened; and Jesus straitly charged them, saying, See *that* no man know *it*.

31. But they, when they were departed, spread abroad his fame in all that country.

32. As they went out, behold, they brought to him a dumb man possessed with a devil.

33. And, when the devil was cast out, the dumb spake; and the multitudes marvelled, saying, It was never so seen in Israel.

34. But the Pharisees said, He casteth out devils through the prince of the devils.

35. And Jesus went about all the cities and villages, teaching in their synagogues, and preaching the gospel of the kingdom, and healing every sickness and every disease among the people.

There is no sight more common in Syria than that of blind men sitting by the wayside, or begging at the village-gates and other public places. Indeed, throughout the East, blindness is much more common than with us,—a fact which Archbishop Trench attributes to these causes: "The dust and flying sand, pulverized and reduced to minutest particles, enter the eyes, causing inflammations, which, being neglected, end frequently in total loss of sight. The sleeping in the open air, on the roofs of the houses, and the consequent exposure of the eyes to the noxious nightly dews, is another source of this malady." Add to these the incessant glare of light, and want of personal cleanliness.

In healing the blind, our Lord commonly brought the act

36. But, when he saw the multitudes, he was moved with compassion on them, because they fainted, and were scattered abroad as sheep having no shepherd.

37. Then saith he unto his disciples, The harvest truly *is* plenteous; but the laborers *are* few.

38. Pray ye, therefore, the Lord of the harvest, that he will send forth laborers into his harvest.

Ezekiel xxxiv.—11. For thus saith the Lord God: Behold, I, *even* I, will both search my sheep, and seek them out.

12. As a shepherd seeketh out his flock in the day that he is among his sheep *that are* scattered, so will I seek out my sheep, and will deliver them out of all places where they have been scattered in the cloudy and dark day.

14. I will feed them in a good pasture, and upon the high mountains of Israel shall their fold be: there shall they lie in a good fold, and *in* a fat pasture shall they feed upon the mountains of Israel.

15. I will feed my flock, and I will cause them to lie down saith the Lord God.

to their consciousness through the sense of touch; and, in this instance, he directly measured the blessing by their faith. In the case of the dumb man, the physical infirmity was traced to a malignant spirit; and to cast out the greater evil was to cure the less. Indeed, much as our Lord was affected by the infirmities and sorrows of men, he was more deeply "moved with compassion" because of their spiritual condition: they were like sheep wandering every whither without guardians or guides. Now that we have heard his call, let us return unto the Shepherd and Bishop of our souls; let us open our eyes to his gracious presence; let us open our ears to his voice of mercy: let us loose our tongues for his praise.

APPROPRIATE HYMNS,]

Prayer.

[Nos. 24, 43, 91.

O Thou that leadest Joseph like a flock! we bless thee, that, when we were wandering and lost, thou didst send forth thy beloved Son the Good Shepherd, who laid down his life for the sheep; who leads his flock, and feeds them; who gathers the lambs, and carries them in his bosom; who watches over his own continually, and never slumbers nor sleeps. May we be of the number of his sheep! and, oh, may the time soon come when all mankind shall be brought into his fold! And for this we pray, O thou Great Shepherd of the sheep! that thou wilt give faithful pastors to thy churches and to the whole world. Millions are wandering, scattered, torn, and fainting, because they have no shepherds. May thy Spirit be poured out from on high, that thousands may go forth in thy name into the wilderness, and bring these lost sheep back to the fold!

O thou compassionate Redeemer! send forth laborers into thy harvest; incline the young to consecrate themselves to the blessed work of spreading thy gospel. May "Holiness to the Lord" be inscribed on all our domestic pursuits, on our trade, our commerce, our politics, and our pleasures!

We thank thee that we see this morning. Thy watchful care has preserved us during our sleep, and thou hast again spread our table with thy bounties. Help us to treasure the memorials of thy goodness in our hearts; and may we shun every thing that might offend thee, our merciful and gracious Benefactor! Keep us this day from all evil. Remember us as a family, and number us all with thy children. May all before thee be born of the Spirit, and be thine in an everlasting covenant! And to thy name be glory forever. Amen.

THURSDAY.

Psalm lxiv. — 1. Hear my voice, O God! in my prayer; preserve my life from fear of the enemy.

2. Hide me from the secret counsel of the wicked; from the insurrection of the workers of iniquity:

3. Who whet their tongue like a sword, and bend *their bows to shoot* their arrows, *even bitter words*;

4. That they may shoot in secret at the perfect: suddenly do they shoot at him, and fear not.

10. The righteous shall be glad in the Lord, and shall trust in him; and all the upright in heart shall glory.

Matthew x. — 16. Behold, I send you forth as sheep in the midst of wolves: be ye therefore wise as serpents, and harmless as doves.

17. But beware of men; for they will deliver you up to the councils, and they will scourge you in their synagogues.

18. And ye shall be brought before governors and kings for my sake, for a testimony against them and the Gentiles.

19. But, when they deliver you up, take no thought how or what ye shall speak; for it shall be given you in that same hour what ye shall speak.

20. For it is not ye that speak, but the Spirit of your Father which speaketh in you.

21. And the brother shall deliver up the brother to death, and the father the child; and the children shall rise up against *their* parents, and cause them to be put to death.

22. And ye shall be hated of all *men* for my name's sake; but he that endureth to the end shall be saved.

37. He that loveth father or mother more than me is not worthy of me; and he that loveth son or daughter more than me is not worthy of me.

38. And he that taketh not his cross, and followeth after me, is not worthy of me.

39. He that findeth his life shall lose it; and he that loseth his life for my sake shall find it.

40. He that receiveth you, receiveth me; and he that receiveth me, receiveth him that sent me.

41. He that receiveth a prophet in the name of a prophet shall receive a prophet's reward; and he that receiveth a righteous man in the name of a righteous man shall receive a righteous man's reward.

42. And whosoever shall give to drink unto one of these little ones a cup of cold *water* only, in the name of a disciple, verily, I say unto you, He shall in no wise lose his reward.

Christ held out no worldly inducements to his disciples. He warned them of the opposition and persecution they would encounter in spreading his gospel; the hatred of religious zealots, of despotic rulers, of traffickers in idols and in the vices of society, and of the mob of evil-doers whose passions are enlisted against reformers. Personal interests or fears, religious bigotry or selfish passion, would, in some cases, prove stronger than family ties, and lead one member of a household to betray another. This was often literally true in the first ages of the Church; and there have not been wanting modern examples of such hatred and treachery toward converts, in Heathen, Mohammedan, and even in Roman-Catholic countries.

In such circumstances, Christians should be careful not to provoke opposition by an imprudent and offensive zeal. Yet they must not be timid nor time-serving. He who makes his own comfort and safety, or even his life, his first care, shall forfeit the higher life in the hereafter; but he who does not shrink from confessing Christ and doing his duty, even in the face of death, shall be kept in peace under all trials, and shall receive the blessed reward of the life everlasting. No earthly love, no earthly fear, should keep us back from Christ. By meditating upon his cross, we shall gain strength and endurance for bearing our own. His love, his meekness, his patience, will enter and possess our souls; and his life shall give us the victory over death.

APPROPRIATE HYMNS,]

Prayer.

[Nos. 5, 10, 30.

O Thou who never slumberest nor sleepest! we have lain down and slept, and have risen again, because thou, Lord, hast sustained us. To thy watchful providence we owe it that no disturbance hath come nigh us or our dwelling, but that we are brought in safety to the beginning of this day. Thankful for the mercies of the night, we commit ourselves unto thee with all our wakeful powers, humbly beseeching thee to guide us in ways of truth and righteousness for thy name's sake.

Send unto us, we pray thee, such prosperity as thou seest to be best for us; and, above all, grant that our souls, being freed from sin, may prosper and be in peace, through the grace of Jesus Christ our Lord. Oh, may his mind be in us! and may we be made like unto him!—holy, harmless, undefiled, and separate from sinners. May every one of us, from the oldest to the youngest, be a

child of God, partaking of the mercies of thy covenant! Oh! help us to give up all things for Christ; to know the joy of losing ourselves in Him, the sweetness of bearing the cross for Him, who hath borne our sorrows. May we fear nothing that this world can do to hinder our salvation! for, if God be for us, who can be against us? May we have the charity of the gospel, and do good in little things, by the word, the look, the act of kindness, in the Saviour's name!

We thank thee, O Lord! for the friends thou hast given us, and pray that these may all be joined with us in fellowship of thy redeemed. We ask thy favor for the poor and needy, the sick, the afflicted, the dying; for all sorts and conditions of men; that thou wouldst be pleased to make thy ways known unto them, thy saving health unto all nations, through Jesus Christ our Lord. Amen.

FRIDAY.

Psalm lxxi. — 1. In thee, O Lord! do I put my trust: let me never be put to confusion.

2. Deliver me in thy righteousness, and cause me to escape; incline thine ear unto me, and save me.

3. Be thou my strong habitation, whereunto I may continually resort: thou hast given commandment to save me; for thou *art* my rock and my fortress.

4. Deliver me, O my God! out of the hand of the wicked; out of the hand of the unrighteous and cruel man.

5. For thou *art* my hope, O Lord God! *thou art* my trust from my youth.

9. Cast me not off in the time of old age; forsake me not when my strength faileth.

10. For mine enemies speak against me; and they that lay wait for my soul take counsel together,

11. Saying, God hath forsaken him: persecute and take him; for *there is* none to deliver *him*.

12. O God! be not far from me. O my God! make haste for my help.

16. I will go in the strength of the Lord God: I will make mention of thy righteousness, *even* of thine only.

Matthew x. — 24. The disciple is not above *his* master, nor the servant above his lord.

25. It is enough for the disciple that he be as his master, and the servant as his lord: if they have called the master of the house Beelzebub, how much more *shall they call* them of his household!

26. Fear them not, therefore: for there is nothing covered that shall not be revealed, and hid that shall not be known.

27. What I tell you in darkness, *that* speak ye in light; and what ye hear in the ear, *that* preach ye upon the house-tops.

28. And fear not them which kill the body, but are not able to kill the soul; but rather fear him which is able to destroy both soul and body in hell.

29. Are not two sparrows sold for a farthing? and one of them shall not fall on the ground without your Father.

30. But the very hairs of your head are all numbered.

31. Fear ye not, therefore: ye are of more value than many sparrows.

32. Whosoever, therefore, shall confess me before men, him will I confess also before my Father which is in heaven;

33. But whosoever shall deny me before men, him will I also deny before my Father which is in heaven.

Some ancient priests and philosophers had two sets of doctrines, — one for the ear of the common people; another, perhaps at variance with this, for the ear of select disciples: and the mystery thrown around this inner doctrine was one source of their power over the imaginations of the ignorant and the credulous. But Christ had one doctrine, one message, one faith, one salvation, for all men. Though he sometimes explained his parables and discourses more fully to his disciples in private, this was for the convenience of indoctrinating them in order that they might be prepared to preach the gospel to others. This he bids them do with the utmost boldness, speaking in the light, preaching from the house-

tops; and, to encourage them to fidelity, he points them to his own example of suffering in their behalf. Next he assures them that the plots of their enemies shall be exposed and frustrated; and, at the worst, they can but kill the body. Again he warns them of Him who in the next world shall have power to visit upon them any lack of fidelity in this; at the same time he encourages them to trust in the constant, personal, loving care of their Father in heaven, and to hope for the recognition and reward which he himself will give to his faithful servants at his coming. Thus the highest motives possible to the human mind attract and urge us to the faithful service of Christ.

APPROPRIATE HYMNS,]

Prayer.

[Nos. 159, 183, 202.

O thou Preserver of men! in the multitude of thy mercies hast thou preserved us during the hours of sleep, and raised us up to the duties of another day in the possession of health and reason, and surrounded by the manifold tokens of thy favor. Accept our humble praise, and graciously keep us this day from sin and every evil. Bless us in all the labor of our hands, and in all things teach us to glorify thy holy name. Show thy pity upon us as a family; ever keep us in thy love; and may we all be numbered with thy saints in glory everlasting!

Thou who watchest over the fall of the sparrow, how gently and graciously thou has cared for us, in the least things as well as in the greatest!

We thank thee for this thy daily care, and commit ourselves to thy loving providence. [May these

children learn to see thee in the birds and the flowers, in all the beautiful things which thou hast made, and to love and trust thee, their gracious Father and Saviour!]

Hear us, O God! when we pray that it may please thee to bless and keep all thy people; that it may please thee to give to all nations unity, peace, and concord; that it may please thee to defend and provide for the fatherless children and widows, and for all that are desolate and oppressed; that it may please thee to bring into the way of truth all such as have erred and are deceived; that it may please thee to give us true repentance, to forgive us all our sins, to endure us with the grace of thy Holy Spirit; and, after this present life, to take us to live and reign with thee and thy Son in glory everlasting. Amen.

SATURDAY.

Job i.—6. Now, there was a day when the sons of God came to present themselves before the Lord; and Satan came also among them.

7. And the Lord said unto Satan, Whence comest thou? Then Satan answered the Lord, and said, From going to and fro in the earth, and from walking up and down in it.

8. And the Lord said unto Satan, Hast thou considered my servant Job, that *there is* none like him in the earth, a perfect and an upright man, one that feareth God, and escheweth evil?

9. Then Satan answered the Lord, and said, Doth Job fear God for nought?

10. Hast not thou made a hedge about him, and about his house, and about all that he hath on every side? Thou hast blessed the work of his hands, and his substance is increased in the land.

11. But put forth thine hand now, and touch all that he hath, and he will curse thee to thy face.

12. And the Lord said unto Satan, Behold, all that he hath *is* in thy power: only upon himself put not forth thine hand. So Satan went forth from the presence of the Lord.

Luke x.—17. And the seventy returned again with joy, saying, Lord, even the devils are subject unto us through thy name.

18. And he said unto them, I beheld Satan as lightning fall from heaven.

19. Behold, I give unto you power to tread on serpents and scorpions, and over all the power of the enemy; and nothing shall by any means hurt you.

20. Notwithstanding, in this rejoice not, that the spirits are subject unto you; but rather rejoice because your names are written in heaven.

21. In that hour Jesus rejoiced in spirit, and said, I thank thee, O Father, Lord of heaven and earth! that thou hast hid these things from the wise and prudent, and hast revealed them unto babes: even so, Father; for so it seemed good in thy sight.

22. All things are delivered to me of my Father: and no man knoweth who the Son is, but the Father; and who the Father is, but the Son, and *he* to whom the Son will reveal *him*.

23. And he turned him unto *his* disciples, and said privately, Blessed *are* the eyes which see the things that ye see.

24. For I tell you, that many prophets and kings have desired to see those things which ye see, and have not seen *them*; and to hear those things which ye hear, and have not heard *them*.

The Bible teaches that there is an evil spirit, called Satan, or the Devil, the enemy of God and man. He tempted our first parents; he tempted David to sin; he brought calamity upon Job. The account of Satan in the Book of Job is highly poetic and dramatic in form; but the New Testament gives the same doctrine in literal words. Our Lord taught in many ways the personality of Satan; and he here confirms the doctrine that Satan was originally a spirit in heaven, who was cast out because of sin. In saying that he witnessed the fall of Satan, he announced his own pre-existence.

Scorpions abound in some parts of Syria, especially among ruins; and are much dreaded on account of their venomous

sting. Serpents and scorpions are a common biblical symbol of evil spirits. But miraculous power over the forces of evil is not once to be compared with the power of faith over the spirit of evil in the heart. It is a greater honor to be enrolled and acknowledged as a disciple of Christ, and an heir of his glory, than to be clothed upon earth with miraculous gifts. The least in the kingdom of grace is greater than the mightiest in the kingdom of nature; and the revelation of God in Christ renders the humblest believer richer and wiser than the kings and prophets of the Jewish state: indeed, if we but use aright the prerogative of faith, we ourselves are made kings and priests unto God.

APPROPRIATE HYMNS,]

Prayer.

[Nos. 159, 166.

O Thou who wast tempted in all points like as we are, yet without sin, and who for our sakes didst endure such contradiction of sinners against thyself! keep us, we pray thee, both outwardly in our bodies, and inwardly in our souls, that we may be defended from all adversities which may happen to the body, and from all evil thoughts which may assault and hurt the soul. Help us, O Lord! in our inward conflicts with doubts and fears and sins; help us in our conflicts with the temptations and evils of the world; and, oh! help us in our wrestlings with unseen powers of evil, with the great Adversary of our souls. O Lord! increase our faith. Our hope is in thee; our strength is from thee alone. Dwell in us by thy grace; fill us with thy Spirit. This very day, may we gain new victories over evil! May we resist temptations in business to swerve from the truth, to take advan-

tage of others, to act dishonorably, to be covetous and unjust! May we resist temptations in society to envy and evil-speaking, to worldliness and frivolity! May we in all things do that which is right in the sight of God! [May these children grow up, dear Saviour, in thy strength and love, safe from the power of evil!] We thank thee for another night of rest, another day of mercy and of hope. Bless all dear to us; our friends and neighbors: bless thy people. Succor, O Lord! the poor and needy, the sick, the tempted, the dying. Unveil to them the glories of thy presence, the promise of thy coming, that, by faith in thee, they may rise above all trouble and all fear. O Lord Jesus, the author and finisher of our faith! be with us in our last conflict, and make us more than conquerors over death; and to thy name be glory forever. Amen.

SUNDAY MORNING.

I Corinthians xiii. — 1. Though I speak with the tongues of men and of angels, and have not charity, I am become *as* sounding brass, or a tinkling cymbal.

2. And though I have *the gift of* prophecy, and understand all mysteries and all knowledge, and though I have all faith, so that I could remove mountains, and have not charity, I am nothing.

3. And though I bestow all my goods to feed *the poor*, and though I give my body to be burned, and have not charity, it profiteth me nothing.

4. Charity suffereth long, and is kind; charity envieth not; charity vaunteth not itself, is not puffed up,

5. Doth not behave itself unseemly, seeketh not her own, is not easily provoked, thinketh no evil;

6. Rejoiceth not in iniquity, but rejoiceth in the truth.

7. Beareth all things, believeth all things, hopeth all things, endureth all things.

8. Charity never faileth: but whether *there be* prophecies, they shall fail; whether *there be* tongues, they shall cease; whether *there be* knowledge, it shall vanish away.

9. For we know in part, and we prophesy in part.

10. But when that which is perfect is come, then that which is in part shall be done away.

11. When I was a child, I spake as a child, I understood as a child, I thought as a child; but, when I became a man, I put away childish things.

12. For now we see through a glass, darkly; but then face to face: now I know in part; but then shall I know even as also I am known.

13. And now abideth faith, hope, charity, these three; but the greatest of these *is* charity.

LOVE, which has ever been the choicest theme of poets, is here celebrated in strains so exalted, that no verse could fitly reproduce them. "No single word in any language will express the fulness of the Christian grace here spoken of." The common meaning of charity, though one should give *all* his goods to feed the poor, is far too narrow; the human passion of love, too personal and too earthly: even philanthropy may be an instinct, or a sentiment merely, wanting in that Christian view of man which creates a true "enthusiasm for humanity." This love makes no display of its sacrifices, and rests no pretensions upon its good deeds; it knows nothing of envy or jealousy; it is kind and persistent, without regard to the treatment that itself receives; it is so deeply rooted in the heart, so well balanced in its principle, so unselfish in its aim, so impartial in its objects, that it cannot be ruffled by abuse or neglect, nor misled by impulse into any unbecoming or untimely demonstration. It takes no satisfaction in the faults of

others; dislikes to think evil of any, but prefers to believe good of all; and rejoices whenever truth triumphs over slander and falsehood. It never tattles, and never retaliates; it bears reproaches against itself, endures meekly the indignities that are put upon it, and hopes on, "even against hope," that men will love the good and do the right. Such a love is greater than all knowledge, stronger than all faith. It is the one thing that shall never wear out nor exhaust itself. When the light of heaven shall open upon us, and it shall be seen how imperfectly truth was here reflected in the mirror of our sciences, then shall the boast of our wisdom vanish away. "Hope will remain, as anticipation certain to be fulfilled; Faith will remain, as trust, entire and undoubting. But we believe only one whom we love; we hope only that which we love. And thus the forms of Faith and Hope, which will there forever subsist, will be sustained in and overshadowed by the all-pervading superior element of eternal love."

APPROPRIATE HYMNS,]

Prayer.

[Nos. 53, 63, 89.

Almighty and everlasting God, we bless thee for the return of another day of the Son of man. We thank thee that of thy great mercy we have been spared during another week. Let us hear thy gracious benediction, "Peace be unto you." May thine own day be begun, carried on, and ended with thee! May all worldly thoughts, cares, and disquietudes be laid aside, that we may enjoy a foretaste of the everlasting blessedness and joy which are at thy right hand!

We would remember before thee in our petitions all in whom we are interested. Bless all thy people this day throughout the Christian world: may multitudes be added to the Church of such as shall be saved! Strengthen thy ministering servants: may they have singleness of eye, and singleness of aim! May many careless souls be arrested; may weak ones be strengthened; may sorrowing ones be comforted; may the weary and heavy laden find rest!

We commend our dear friends especially to thy protection. May they, too, be in the Spirit on the

Lord's day! may they call and find the sabbath a delight! Keep them, good Lord, by thy mighty power. May they live soberly and righteously and godly in the present evil world, looking for that blessed hope, even the glorious appearing of the great God our Saviour! Bless the members of this family-circle; keep us ever near to thee. [May these children be the peculiar care of the great and good Shepherd! May they know early the safety and happiness of his fold! Make them to lie down in his green pastures; lead them by the still waters.]

Sanctify trial to the many sons and daughters of affliction. Grant them grace to submit to thy sovereign appointments, saying ever, "Even so, Father; for so it seemeth good in thy sight."

O Thou who art love! fill us, we pray thee, with thine own Spirit, that, dwelling in love, we may dwell in God, and God in us. May we love our neighbor as ourselves; be kind toward all; bear malice toward none! May we avoid evil-speaking, uncharitable judgments, unkind thoughts, envious desires! We ask all this for Christ's sake. Amen.

SUNDAY EVENING.

Philippians ii. — 1. If *there be*, therefore, any consolation in Christ, if any comfort of love, if any fellowship of the Spirit, if any bowels and mercies,

2. Fulfil ye my joy, that ye be like-minded, having the same love, *being* of one accord, of one mind.

3. *Let nothing be done* through strife or vain-glory; but in lowliness of mind let each esteem other better than themselves.

4. Look not every man on his own things, but every man also on the things of others.

5. Let this mind be in you which was also in Christ Jesus:

6. Who, being in the form of God, thought it not robbery to be equal with God;

7. But made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men:

8. And, being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross.

9. Wherefore God also hath highly exalted him, and given him a name which is above every name;

10. That, at the name of Jesus, every knee should bow, of *things* in heaven, and *things* in earth, and *things* under the earth;

11. And *that* every tongue should confess that

Jesus Christ is Lord, to the glory of God the Father.

Revelation v. — 9. And they sang a new song, saying, Thou art worthy to take the book, and to open the seals thereof: for thou wast slain, and hast redeemed us to God by thy blood out of every kindred and tongue and people and nation;

10. And hast made us unto our God kings and priests; and we shall reign on the earth.

11. And I beheld, and I heard the voice of many angels round about the throne, and the beasts, and the elders; and the number of them was ten thousand times ten thousand, and thousands of thousands;

12. Saying with a loud voice, Worthy is the Lamb that was slain to receive power, and riches, and wisdom, and strength, and honor, and glory, and blessing.

13. And every creature which is in heaven, and on the earth, and under the earth, and such as are in the sea, and all that are in them, heard I saying, Blessing, and honor, and glory, and power *be* unto him that sitteth upon the throne, and unto the Lamb, for ever and ever.

14. And the four beasts said, Amen. And the four *and* twenty elders fell down and worshipped him that liveth for ever and ever.

The gospel requires of us no virtue or grace which Christ has not exhibited in that nature which he took upon him in common with our own; but the most amazing example of humility and of self-sacrifice for the good of others was given when he was made in the likeness of men. The full force of this example is brought out by a slight change in the reading of the sixth verse, according to the best scholars. The apostle here uses a bold figure, from the robber who is intent upon seizing and holding the prey or booty that he covets. Now, Christ was already in possession of the highest riches and glory, "being in the form of God:" yet, when he looked upon the possibility of saving men, he did not cling to and covet to retain the dignity and blessedness that were then his own; he did not deem his equality with God a possession to

be held fast against the call to save a dying world. He did not insist upon retaining his glory, but freely emptied himself of the honors and joys of his divine majesty, and took upon him the form of a servant; and, having descended to this low condition, he accepted the further humiliation of death under the most painful and disgraceful form. He who was without sin submitted to death, which is the perpetual stigma of sin upon our humanity, and to death upon the cross between malefactors; and all this through the love he had for us sinners. How should this love inspire our hearts to confess and glorify the name of Christ! and how should this sacrifice incite us to renounce ourselves, that we may carry salvation to others!

APPROPRIATE HYMNS,]

Prayer.

[Nos. 8, 99, 157.

Almighty and everlasting God, by whose providence both the day and night are governed, vouchsafe, we beseech thee, as thou hast this day preserved us by thy goodness, so still this night to shelter us beneath the shadow of thy wings, that the powers of darkness may not hurt us; that we may be preserved from all adversities which may happen to the body, and from all evil thoughts which may assault and hurt the soul, through Jesus Christ our Lord.

O God, the God of the spirits of all flesh! we humbly beseech thee to accept our intercessions in behalf of all men. We pray for thy universal Church, that it may be guided by thy Holy Spirit in the way of truth and peace; and that thy people everywhere may shine like lights in the world,

and adorn the doctrine of God our Saviour in all things.

We commend, O Lord! to thy fatherly goodness, our relations, friends, and neighbors, and all who desire or ought to be especially remembered in our prayers. Succor the poor and needy; bind up the broken-hearted; have mercy on the sick and dying; and help us by thy grace to prepare ourselves daily for the hour of death. Look down, O Lord! we beseech thee, on this dwelling, and drive far from it all manner of evil. Let thy holy presence dwell within us to preserve us in peace, and let thy blessing be upon us forever, through Christ our Lord. The blessing of God Almighty, the Father, the Son, and the Holy Ghost, be with us this night and evermore. Amen.

MONDAY.

2 Kings vii. — 1. Then Elisha said, Hear ye the word of the Lord: Thus saith the Lord, Tomorrow about this time *shall* a measure of fine flour *be sold* for a shekel, and two measures of barley for a shekel, in the gate of Samaria.

2. Then a lord on whose hand the king leaned answered the man of God, and said, Behold, *if* the Lord would make windows in heaven, might this thing be? And he said, Behold, thou shalt see *it* with thine eyes, but shalt not eat thereof.

John vi. — 1. After these things, Jesus went over the Sea of Galilee, which is *the Sea* of Tiberias.

2. And a great multitude followed him, because they saw his miracles which he did on them that were diseased.

3. And Jesus went up into a mountain, and there he sat with his disciples.

4. And the passover, a feast of the Jews, was nigh.

5. When Jesus then lifted up *his* eyes, and saw a great company come unto him, he saith unto Philip, Whence shall we buy bread that these may eat?

6. (And this he said to prove him; for he himself knew what he would do.)

7. Philip answered him, Two hundred penny-worth of bread is not sufficient for them, that every one of them may take a little.

8. One of his disciples, Andrew, Simon Peter's brother, saith unto him,

9. There is a lad here which hath five barley-loaves and two small fishes; but what are they among so many?

10. And Jesus said, Make the men sit down. (Now, there was much grass in the place.) So the men sat down in number about five thousand.

11. And Jesus took the loaves; and, when he had given thanks, he distributed to the disciples, and the disciples to them that were set down; and likewise of the fishes, as much as they would.

12. When they were filled, he said unto his disciples, Gather up the fragments that remain, that nothing be lost.

13. Therefore they gathered *them* together, and filled twelve baskets with the fragments of the five barley-loaves which remained over and above unto them that had eaten.

14. Then those men, when they had seen the miracle that Jesus did, said, This is of a truth that Prophet that should come into the world.

Observe how Jesus, in putting forth his divine power, maintained also his human condition of relative dependence. He first gave thanks; thus teaching his disciples, under all circumstances, to honor their Father in heaven. The fame of his miracles brought to him the sick, and their friends and attendants, from a wide region; so that it was in vain that he sought rest by crossing the lake into the comparatively unsettled district upon the eastern side. Thousands here thronged about him, having come many miles without provision, in their eagerness to witness some wonder, or to receive some benefit at his hand. Touched with compassion for this famished multitude, Jesus used his power over the elements of Nature

for their immediate relief. The miracle was the more signal because wrought upon substances with which the people were familiar, and which were then before their eyes. Five thin cakes of the coarse barley-bread in common use among the people, and two tiny fishes, were so multiplied in the act of breaking by his hand, that all the thousands were fed. There was no mistaking the evidence of such a miracle, and no resisting the conviction that this was the Messiah. Christ here set before us the twofold example of ministering to the physical necessities of others, and of carefulness against waste in using the bountiful favors of God.

APPROPRIATE HYMNS,]

Prayer.

[Nos. 115, 132.

Holy Father, we, thy children, commit ourselves to thee in the confidence of faith. At thy command we lay down the burden of our cares and sorrows, and look up to thee as our helper and our comforter. Grant unto us, we beseech thee, the plenitude of thy grace and strength. Endue us with divine power and heavenly wisdom. Lift us out of ourselves, and out of all dependence on our own resources. Take from us the spirit of pride, and clothe us with humility. Teach us to lean upon thy hand, to confide in thy wisdom, to rest on thy power, to repose in thy love, to live on thy fulness. Ever bend our wills to thine; and do thou, in thy great mercy, overrule all things in our lot for thy glory and our good. In the knowledge of thyself and of thy Son Jesus Christ may we seek eternal life; and do thou so nourish this life in our souls by the daily communications of

thy grace and the ever-active power of thy Spirit, that we may at last attain to the everlasting joy of thy presence.

Thou givest us our daily bread: oh! feed us with the bread of heaven; and give unto all dear to us a like interest in the things of Christ.

We would begin the labors of this week by asking thy blessing on every one before thee. Let peace rule in our hearts, and reign in this household. May mutual kindness, and harmony and love, here have their abode! On our pursuits in life let thy blessing descend. Give us bread to eat, and raiment to put on; give us thankful and cheerful hearts; give us every spiritual gift necessary to prepare us for heaven; and, in thy good time, give us an abundant entrance in that happy world, for the sake of our blessed Lord and Redeemer. Amen.

TUESDAY.

John vi. — 22. The day following, when the people which stood on the other side of the sea saw that there was none other boat there save that one whereinto his disciples were entered, and that Jesus went not with his disciples into the boat, but *that* his disciples were gone away alone;

23. (Howbeit there came other boats from Tiberias nigh unto the place where they did eat bread, after that the Lord had given thanks;)

24. When the people therefore saw that Jesus was not there, neither his disciples, they also took shipping, and came to Capernaum, seeking for Jesus.

25. And, when they had found him on the other side of the sea, they said unto him, Rabbi, when camest thou hither?

26. Jesus answered them, and said, Verily, verily, I say unto you, Ye seek me, not because ye saw the miracles, but because ye did eat of the loaves and were filled.

27. Labor not for the meat which perisheth, but for that meat which endureth unto everlasting life, which the Son of man shall give unto you; for him hath God the Father sealed.

28. Then said they unto him, What shall we do that we might work the works of God?

29. Jesus answered and said unto them, This is the work of God, that ye believe on him whom he hath sent.

30. They said therefore unto him, What sign showest thou, then, that we may see, and believe thee? what dost thou work?

31. Our fathers did eat manna in the desert; as it is written, He gave them bread from heaven to eat.

32. Then Jesus said unto them, Verily, verily, I say unto you, Moses gave you not that bread from heaven; but my Father giveth you the true bread from heaven.

33. For the bread of God is he which cometh down from heaven, and giveth life unto the world.

34. Then said they unto him, Lord, evermore give us this bread.

35. And Jesus said unto them, I am the bread of life: he that cometh to me shall never hunger, and he that believeth on me shall never thirst.

36. But I said unto you, That ye also have seen me, and believe not.

There are natures in which the love of the marvellous could never be satisfied. Each miracle would create a demand for another; and, if miracles were continually repeated to meet this craving of credulous minds, they would soon become like the every-day facts of Nature. The very people who had witnessed the power of Jesus in healing all manner of diseases, and had been fed by the miracle of the loaves and fishes, now demanded "a sign" that his works were of God; for instance, a shower of manna from heaven. Jesus, who read their hearts, knew that their running after him, and their professed eagerness for something to assure their faith, were not prompted by a desire to be brought nearer to God, but by curiosity; by love of excitement and adventure; by the hope of profiting in some way by his wonderful works.

But faith is a higher evidence of "the work of God" than miracle. This lifts the soul into that spiritual sphere of life from which the power of miracle descends; and men who to-day imagine that signs from heaven would cause them to believe, if only they *would* believe upon what Christ has done and said, would find in their experience a proof of God's work as strong as the raising of the dead. A tithe, a thousandth part, of the labor they put into inquiries and endeavors about religion, if concentrated upon the simple act of faith, would secure to them the "true bread from heaven," the source and the pledge of everlasting life. So simple, so sure, so satisfying, is the substance of all true religion,—faith in the Lord Jesus Christ.

APPROPRIATE HYMNS,]

Prayer.

[Nos. 118, 177, 188.

Thy hands, O Lord! have made us and fashioned us: give us understanding, that we may learn thy commandments. By thy wisdom we have been fearfully and wonderfully made; by thine ever-watchful providence we have been preserved. Oh! give us thy grace, that the lives which thou hast bestowed and prolonged may be dedicated to thy service. Take not thy Holy Spirit from us. Perfect thy strength in our weakness. Put into our minds good desires; and, by thy continual help, enable us to bring them to good effect.

We ask thy grace and guidance, O Lord! for the duties of another day. Thou hast appointed unto us our different stations; thou hast placed us where we are. Give us cheerful and contented minds, and keep us from every faithless murmuring thought. Deliver us from a spirit of sloth and self-indulgence. Make us ready for every

good word and work. May we all be filled with one great and earnest desire to serve and love and honor thee! and, loving thee above all others, may we love one another with a pure heart fervently!

Lord, bless our country, and let it be established in righteousness. Grant unto all in authority over us true wisdom: direct all their plans and counsels for the promotion of thy glory, and the good of thy Church and people.

Be gracious to our neighbors. Oh, may thy Word and thy truth be spread and honored in the midst of us! Hasten the glorious day when the kingdoms of this world shall become the kingdom of our Lord and of his Christ; in whose name we offer up these our prayers, and to whom be glory and honor and dominion, world without end. Amen.

WEDNESDAY.

Proverbs viii. — 22. The Lord possessed me in the beginning of his way, before his works of old.

23. I was set up from everlasting, from the beginning, or ever the earth was.

30. Then I was by him, *as one brought up with him*: and I was daily *his* delight, rejoicing always before him;

31. Rejoicing in the habitable part of his earth; and my delights *were* with the sons of men.

32. Now therefore hearken unto me, O ye children! for blessed *are they that keep my ways*.

33. Hear instruction, and be wise, and refuse it not.

34. Blessed is the man that heareth me, watching daily at my gates, waiting at the posts of my doors.

35. For whoso findeth me findeth life, and shall obtain favor of the Lord.

36. But he that sinneth against me wrongeth his own soul: all they that hate me love death.

John vi. — 37. All that the Father giveth me shall come to me; and him that cometh to me I will in no wise cast out.

38. For I came down from heaven, not to do mine own will, but the will of him that sent me.

39. And this is the Father's will which hath

sent me, that of all which he hath given me I should lose nothing, but should raise it up again at the last day.

40. And this is the will of him that sent me, that every one which seeth the Son, and believeth on him, may have everlasting life; and I will raise him up at the last day.

41. The Jews then murmured at him because he said, I am the bread which came down from heaven.

42. And they said, Is not this Jesus the son of Joseph, whose father and mother we know? How is it, then, that he saith, I came down from heaven?

43. Jesus therefore answered and said unto them, Murmur not among yourselves.

44. No man can come to me, except the Father, which hath sent me, draw him; and I will raise him up at the last day.

45. It is written in the prophets, And they shall be all taught of God. Every man, therefore, that hath heard and hath learned of the Father, cometh unto me.

46. Not that any man hath seen the Father, save he which is of God; he hath seen the Father.

47. Verily, verily, I say unto you, He that believeth on me hath everlasting life.

Luther, in his homely but emphatic way, paraphrases the last four verses as follows: "You wish to subject me to measure and square, and judge my word by your reason; but I say to you, That is not the right way. You will not come to me till the Father opens to you his great mercy, and himself teaches you that from his fatherly love he sent Christ into the world. For the drawing is not as a hangman draws a thief to the gallows; but it is a friendly alluring and drawing to himself." An old Greek father puts it still better thus: "As the magnet does not attract every thing, but only iron; so also, to be attracted by Christ, there must exist a certain frame of mind, — the feeling of what we should be, and are not." This drawing is neither arbitrary nor miraculous, but by all the varied influ-

ences of truth and motive in the word, the providence, and the grace of God.

How many, alas! are drawn who will not come! — by the voice of God in mercies, afflictions, invitations, and warnings, to which they give no heed. But never did a sinner heed that voice, and come to Christ in vain; never was a trembling penitent cast out. Whosoever will may come: and, to every one who trusts in him, Jesus gives everlasting life; not merely the promise of life in the hereafter, but the possession now of that principle of life which can never die. Even his body shall not be hurt of death, but shall be raised up at the last day in the likeness of Christ's glorious body. Redemption shall thus forever destroy both the power and the effects of sin.

APPROPRIATE HYMNS,]

Prayer.

[Nos. 59, 108, 154.

O almighty and most merciful God, who hast delivered us from all the dangers of the past night! of thy bountiful goodness keep us this day, we beseech thee, from all things that may hurt us; that we, being ready both in body and soul, may cheerfully accomplish those things which thou commandest, through Jesus Christ our Lord. We lift up our hearts in thanksgiving for the mercies that daily crown our lives, — for home and its comforts; for education, freedom, peace, and general prosperity; for the gratification of our tastes in the beauty and glory of thy works, and of our affections in the joys of human friendship, and in communion with thyself as our Father, and with Jesus our loving Saviour.

We give thee thanks for thy promises to thy Church, and for the hope of salvation for our ruined

world; and we pray thee, bless the efforts of thy people to extend the knowledge of thy gospel, and speedily bring all nations under its power. Help us, O Lord! to live in all things according to the spirit and the precepts of Christ, and by the gentleness and purity of the gospel, illustrated in our daily walk, to commend it to all around us.

We call to mind, O God! before thy throne of grace, all who are near and dear to us, and all for whom we are bound to pray; beseeching thee to remember them for good, and to supply, as may be most expedient for them, all their desires and wants. And we commend to thy mercy all who have wronged us, whether by word or deed; beseeching thee to forgive them all their sins, and to bring them, together with us, to thy heavenly kingdom, though Jesus Christ our Lord. Amen.

THURSDAY.

Psalm lxxviii. — 22. They believed not in God, and trusted not in his salvation;

23. Though he had commanded the clouds from above, and opened the doors of heaven,

24. And had rained down manna upon them to eat, and had given them of the corn of heaven.

25. Man did eat angels' food: he sent them meat to the full.

26. He caused an east wind to blow in the heaven; and by his power he brought in the south wind.

27. He rained flesh also upon them as dust, and feathered fowls like as the sand of the sea;

28. And he let it fall in the midst of their camp, round about their habitations.

29. So they did eat, and were well filled: for he gave them their own desire;

30. They were not estranged from their lust. But, while their meat *was* yet in their mouths,

31. The wrath of God came upon them, and slew the fattest of them, and smote down the chosen *men* of Israel.

32. For all this they sinned still, and believed not for his wondrous works.

33. Therefore their days did he consume in vanity, and their years in trouble.

34. When he slew them, then they sought him; and they returned and inquired early after God.

35. And they remembered that God *was* their Rock, and the high God their Redeemer.

John vi. — 48. I am that bread of life.

49. Your fathers did eat manna in the wilderness, and are dead.

50. This is the bread which cometh down from heaven, that a man may eat thereof, and not die.

51. I am the living bread which came down from heaven: if any man eat of this bread, he shall live forever: and the bread that I will give is my flesh, which I will give for the life of the world.

52. The Jews therefore strove among themselves, saying, How can this man give us *his* flesh to eat?

53. Then Jesus said unto them, Verily, verily, I say unto you, Except ye eat the flesh of the Son of man, and drink his blood, ye have no life in you.

54. Whoso eateth my flesh and drinketh my blood hath eternal life; and I will raise him up at the last day.

55. For my flesh is meat indeed, and my blood is drink indeed.

56. He that eateth my flesh and drinketh my blood dwelleth in me, and I in him.

57. As the living Father hath sent me, and I live by the Father; so he that eateth me, even he shall live by me.

58. This is that bread which came down from heaven; not as your fathers did eat manna, and are dead: he that eateth of this bread shall live forever.

In his best gifts to men, Christ was himself that which he gave. He did not content himself with promising to give the bread of life, to provide that divine knowledge which is the food of the soul. He said, "I am the bread of life;" and invited his disciples to a participation of himself so intimate and entire, that it would be like eating his flesh and drinking his blood, and thus, as it were, incorporating his life into ours. His language is sacrificial and symbolic: it teaches the offering of himself a sacrifice "for us men and for our salvation;" and, under the symbol of bread, it represents the faith that appropriates Christ as the true ambrosial food that confers immortal youth. He is not here speaking literally of the sacrament of the Supper, which had not then been instituted,

though this is one very obvious application of his words; but whatever tends to incorporate into our souls as a living principle the sacrificial death of Christ is that "eating his flesh" which causes us to live by him. As we feed upon the words, the looks, the tokens, of an absent friend, and, when next we greet him, devour him with love; so do we seize upon all that pertains to Christ, and especially upon the fact that he died for us, as the very nourishment and life of our souls. His words most clearly teach, that "not the appearing of Christ in human life in itself, but the offering-up of this life for the world, possesses the nourishing power." His atonement becomes life to the soul that believes upon him as the Saviour of the world.

APPROPRIATE HYMNS,]

Prayer.

[Nos. 100, 134, 177.

Almighty God, the living Father of all, in whom we live and move and have our being, we worship thee in thy majesty, and give thanks unto thee for thy great glory. As we behold thee in the works of thy hands, and commune with thee in the pages of thy Word, may our hearts ever be filled with thy praise!

Thou art the God of the evening and the morning; and every day renews the testimony of thy tender mercies, which are over all thy works. We bless thee for thy mercy unto us in the night-season; for the refreshment of sleep; for the health and comfort with which we enter upon another day. Remembering that life is thy gift, may we

spend it in thy service and to thy glory! Give us, this day, our daily bread; and, oh! give unto us that bread from heaven which shall nourish our souls for the eternal life. We pray thee to preserve us from evil, and keep us from sin. May thy blessing rest upon this household, and all that pertain to it; upon the families of all who are allied to any of us; upon the community in which we dwell; upon our country; upon all kindreds and peoples of the earth, the creatures of thy power, the children of thy love! Make perfect, we beseech thee, the new creation which thou hast begun in Christ Jesus our Lord; and blessed be thy glorious name forever. Amen.

FRIDAY.

John vi. — 59. These things said he in the synagogue, as he taught in Capernaum.

60. Many therefore of his disciples, when they had heard *this*, said, This is a hard saying: who can hear it?

61. When Jesus knew in himself that his disciples murmured at it, he said unto them, Doth this offend you?

62. *What* and if ye shall see the Son of man ascend up where he was before?

63. It is the Spirit that quickeneth; the flesh profiteth nothing: the words that I speak unto you, *they* are spirit, and *they* are life.

64. But there are some of you that believe not. For Jesus knew from the beginning who they were that believed not, and who should betray him.

65. And he said, Therefore said I unto you, that no man can come unto me except it were given unto him of my Father.

66. From that *time* many of his disciples went back, and walked no more with him.

67. Then said Jesus unto the twelve, Will ye also go away?

68. Then Simon Peter answered him, Lord, to whom shall we go? thou hast the words of eternal life.

69. And we believe and are sure that thou art that Christ, the Son of the living God.

70. Jesus answered them, Have not I chosen you twelve, and one of you is a devil?

71. He spake of Judas Iscariot, *the son* of Simon; for he it was that should betray him, being one of the twelve.

I John i. — 1. That which was from the beginning, which we have heard, which we have seen with our eyes, which we have looked upon, and our hands have handled, of the Word of life;

2. (For the life was manifested, and we have seen *it*, and bear witness, and show unto you that eternal life which was with the Father, and was manifested unto us;)

3. That which we have seen and heard declare we unto you, that ye also may have fellowship with us: and truly our fellowship *is* with the Father, and with his Son Jesus Christ.

6. If we say that we have fellowship with him, and walk in darkness, we lie, and do not the truth;

7. But if we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin.

8. If we say that we have no sin, we deceive ourselves, and the truth is not in us.

9. If we confess our sins, he is faithful and just to forgive us *our* sins, and to cleanse us from all unrighteousness.

10. If we say that we have not sinned, we make him a liar, and his word is not in us.

The true sacrament is in the doctrine of Christ. The visible sacraments are forms whose inner substance and life is the truth which they set forth to the eye. When Christ spake of eating his flesh and drinking his blood, he did not refer to the form of partaking of the Lord's Supper; much less did he give countenance to the notion of transubstantiation, — that he is literally present, in body and blood, in the bread and wine. His words were spirit and life. Whoever shall penetrate to the deep meaning of that saying, "He that eateth me shall live by me," shall find in these words a quickening spiritual power, which is the earnest of eternal life. It was his death that he was speaking of, which should be followed

by his ascending up where he was before. It was his death as an offering for the life of the world; and when the poor, famishing, condemned soul seizes upon Christ as its Saviour, it wins from his cross that spiritual power which is life from the dead.

Yet, now as then, this very doctrine of the cross sifts and tests mankind, and even the followers of Christ. How many will not believe upon Christ *crucified*? But, if we turn away from Jesus, whither shall we go? Where is the philosophy, the learning, the science, that can speak to us such words of eternal life, or that possesses this quickening, renovating power to transform the soul, and lift it up to God?

APPROPRIATE HYMNS,

Prayer

[Nos. 76, 134, 135.]

O God, the Author of our being, and the Preserver of our lives! we raise our hearts and voices unto thee this morning in thankfulness for preservation during the night, and for the circumstances of mercy in which we are permitted to begin the day. Oh! quicken our souls by thy Word: may it be to us spirit and life! Let that mind be in us which was in Christ Jesus; who was holy, harmless, undefiled, and separate from sinners; who came down from heaven, not to do his own will, but the will of Him who sent him; and who, though he were a Son, yet learned obedience by the things that he suffered. When sinners entice us, may we not consent. Suffer no temptation to bring us in peril of our souls; but, with

every temptation, make a way for our escape. Being born of God, may we, while in the world, be kept from its evil, and prove that this is the victory which overcometh the world, even our faith!

May it please thee, O Lord! to prosper us in our daily occupations; to preside over this household with thy good Spirit; to preserve us from harm; to bless the children, and lead them in the right way; to bless our friends, and number them all with thy chosen; to bless our land with plenty, with peace, and with the power of thy gospel; to bless and save a world that lieth in wickedness. These mercies we ask, humbly confessing our sins, through Jesus Christ our Lord. Amen.

SATURDAY.

Psalm I.—16. Unto the wicked God saith, What hast thou to do to declare my statutes, or *that* thou shouldst take my covenant in thy mouth?

17. Seeing thou hatest instruction, and castest my words behind thee.

18. When thou sawest a thief, then thou consentedst with him, and hast been partaker with adulterers.

19. Thou givest thy mouth to evil, and thy tongue frameth deceit.

20. Thou sittest *and* speakest against thy brother; thou slanderest thine own mother's son.

21. These *things* hast thou done, and I kept silence: thou thoughtest that I was altogether *such a one* as thyself: *but* I will reprove thee, and set *them* in order before thine eyes.

22. Now, consider this, ye that forget God, lest I tear *you* in pieces, and *there be* none to deliver.

Acts i.—15. And in those days Peter stood up in the midst of the disciples, and said (the number of the names together were about a hundred and twenty),

16. Men *and* brethren, this scripture must needs have been fulfilled which the Holy Ghost by the mouth of David spake before concerning Judas, which was guide to them that took Jesus.

17. For he was numbered with us, and had obtained part of this ministry.

18. Now, this man purchased a field with the reward of iniquity; and, falling headlong, he burst asunder in the midst, and all his bowels gushed out.

19. And it was known unto all the dwellers at Jerusalem; insomuch as that field is called, in their proper tongue, *Aceldama*; that is to say, the field of blood.

20. For it is written in the book of Psalms, Let his habitation be desolate, and let no man dwell therein; and, His bishopric let another take.

21. Wherefore of these men which have accompanied with us all the time that the Lord Jesus went in and out among us,

22. Beginning from the baptism of John, unto that same day that he was taken up from us, must one be ordained to be a witness with us of his resurrection.

23. And they appointed two, Joseph called Barsabas, who was surnamed Justus, and Matthias.

24. And they prayed, and said, Thou, Lord, which knowest the hearts of all *men*, show whether of these two thou hast chosen,

25. That he may take part of this ministry and apostleship, from which Judas by transgression fell, that he might go to his own place.

26. And they gave forth their lots, and the lot fell upon Matthias; and he was numbered with the eleven apostles.

The fate of Judas is a terrible example of the power of conscience. Possibly he had deluded himself with the thought that Jesus would escape arrest by some miracle, and so he should get his compensation without crime; but, when he saw that he had brought his Lord to the cross, he was so wrung with remorse that he refused to take his pay, saying, "I have sinned in that I have betrayed innocent blood." And, when his hire was forced upon him, "he cast down the pieces of silver in the temple, and went and hanged himself." The priests took the money, and bought a potter's field, in which, probably, the traitor was the first to be buried; and

hence he is said to have purchased the field with the reward of iniquity. "He thought to enrich himself by his treachery; but all that he gained was, that he got for himself a field where blood was paid for blood."

A necessary qualification for the apostleship was a personal knowledge of the life and death of Christ: hence the choice of a substitute for Judas was limited; and, after the first generation, the apostles strictly could have no successors. Paul was qualified by the immediate call of Christ, and by such visions and revelations as were the equivalent of this personal knowledge.

APPROPRIATE HYMNS,]

Prayer.

[Nos. 40, 78, 89.

O Lord! we beseech thee, grant us grace to withstand the temptations of the world, the flesh, and the Devil, and with pure hearts and minds to follow thee. Suffer us never to fall away from Christ; never, never to betray him. Oh! keep us from all covetous and worldly desires.

O Lord Jesus, who art exalted to be a Prince and a Saviour to give repentance and forgiveness of sins! we do repent of our sins before thee, and humbly beseech thee to receive us, according to thy promise that him that cometh unto thee thou wilt in no wise cast out. Give unto us, O Lord! that sense of thy presence which shall preserve us from sin; that strength of faith which shall overcome evil; that peace which the world cannot give nor take away.

We bring thee thanks for the mercies of the

night, and supplicate thy grace for our friends and neighbors, for the absent dear to us, for thy Church, for this family, yea, Lord, for the whole family of mankind,—the world which thou hast died to save. Oh! raise up a faithful ministry, and keep thy servants pure.

We beseech thee, O Lord! to instruct us in our duty, and help us to perform it; to give us a tender conscience and an earnest spirit; to uphold us in the slippery ways of the world, and give us sterling integrity of heart; to save us from the enmity of men, from the malice of Satan, and from our own faults and follies; to support us in the hour of death; and finally to receive us to thy presence in the world of endless life. And to the Father, the Son, and the Holy Ghost, be glory forever. Amen.

SUNDAY MORNING.

Psalms cx. — 1. The Lord said unto my Lord, Sit thou at my right hand until I make thine enemies thy footstool.

2. The Lord shall send the rod of thy strength out of Zion: rule thou in the midst of thine enemies.

3. Thy people *shall be* willing in the day of thy power, in the beauties of holiness from the womb of the morning: thou hast the dew of thy youth.

4. The Lord hath sworn, and will not repent, Thou art a priest forever after the order of Melchizedek.

5. The Lord at thy right hand shall strike through kings in the day of his wrath.

6. He shall judge among the heathen; he shall fill the *places* with the dead bodies; he shall wound the heads over many countries.

7. He shall drink of the brook in the way: therefore shall he lift up the head.

Revelation i. — 4. John to the seven churches which are in Asia: Grace *be* unto you, and peace, from him which is, and which was, and which is to come; and from the seven spirits which are before his throne;

5. And from Jesus Christ, *who is* the faithful Witness, *and* the first-begotten of the dead, and the Prince of the kings of the earth. Unto him that loved us, and washed us from our sins in his own blood,

6. And hath made us kings and priests unto God and his Father; to him *be* glory and dominion for ever and ever. Amen.

7. Behold, he cometh with clouds; and every eye shall see him, and they *also* which pierced him: and all kindreds of the earth shall wail because of him. Even so, Amen.

8. I am Alpha and Omega, the beginning and the ending, saith the Lord, which is, and which was, and which is to come, the Almighty.

This psalm has the rhythm and tone of a triumphal march. In words of majestic beauty and of sustained fervor, it celebrates the kingdom, the priesthood, the conquests, and the exaltation of Christ. It is the magnificent panorama of the Revelation by John given in miniature, with every principal scene suggested by some leading feature. David, in spirit foreseeing the glory of Christ, calls him his *Lord*, and hears the voice of Jehovah inviting the Messiah to share his throne. As an Oriental conqueror used the necks of captives for his footstool, the absolute triumph of Christ is represented by his putting all enemies under his feet. He shall tread upon death, and rise victorious from the grave.

But the Church shall be the seat of his gracious power. Gladly owning this redeeming King, his people shall follow his standard with willing hearts: their ranks shall be recruited

from rising generations, till his hosts, brilliant as the dew in the beauty of holiness, shall also be innumerable as the drops that burst into splendor with the coming of the dawn. More copious even than these liquid jewels from the womb of the morning shall be the myriads of new-born souls *bright with the dew of their consecration. This King shall unite in himself also the priestly functions, of no human order or pedigree, but as the spiritual antetype of that royal priest, the king of peace, who blessed Abraham, and received his homage. All kings shall bow or bend to his authority; all nations shall be gathered before him in judgment. If at times his triumph seems to be checked, he but pauses, as it were, to refresh himself by the way, and again lifts up his head. How blessed and glorious it is to follow such a King! How sad and ruinous to be found among his enemies!

APPROPRIATE HYMNS,]

Prayer.

[Nos. 86, 137, 159.

O Almighty Father, Lord of heaven and earth, who on the first day didst create the light, and hast raised us up to praise and adore thee! make us to walk as children of light, that we may have no fellowship with the unfruitful works of darkness, through Jesus Christ our Lord.

O Lord, most gracious Saviour, who on this day didst rise again from the dead! raise up our souls unto newness of life, granting us repentance from dead works, and planting us in the likeness of thy resurrection.

O thou blessed Spirit, Lord and Giver of life, who on this day didst come down to sanctify and to teach, to guide and to comfort, thine elect! lead us, we beseech thee, into all truth, and fill our hearts with thy manifold gifts of grace.

O Lord! we beseech thee so to purify our hearts this day, that we may worship thee acceptably, with reverence and godly fear. Incline us to receive thy Word into honest and good hearts, and to bring forth fruit with patience; that we may at last inherit everlasting life, through the mediation

of our great High Priest, who has passed into the heavens, and who liveth evermore.

Thou Lord of the evening and morning, we bless thee for thy love which shines upon us in the morning light. As thy goodness hath preserved us in the night, may thy grace attend and keep us this day! As we shall study thee in thy works and Word, fill our minds with thy truth, and our hearts with thy love. Grant us thy peace. Teach the children thy grace in the gospel of thy Son, that they may consecrate to thee the dew of their youth.

Let thy special blessing, O Lord! rest on all our relations, friends, and neighbors: and so quicken us by thy grace, that with willing hearts we may serve and please thee; that having washed our robes, and made them white in the blood of the Lamb, we may dwell with thee forevermore. Oh! hasten the final coming and glory of Christ our Saviour; to whom, with the Father and the Holy Ghost, be all praise and thanksgiving forever. Amen.

SUNDAY EVENING.

Hebrews vii.—17. For he testifieth, Thou *art* a priest forever after the order of Melchizedek.

18. For there is verily a disannulling of the commandment going before, for the weakness and unprofitableness thereof.

19. For the law made nothing perfect; but the bringing-in of a better hope *did*; by the which we draw nigh unto God.

20. And inasmuch as not without an oath *he was made priest*;

21. (For those priests were made without an oath; but this with an oath, by him that said unto him; The Lord sware, and will not repent, Thou *art* a priest forever after the order of Melchizedek;)

22. By so much was Jesus made a surety of a better testament.

23. And they truly were many priests, because

they were not suffered to continue by reason of death;

24. But this *man*, because he continueth ever, hath an unchangeable priesthood.

25. Wherefore he is able also to save them to the uttermost that come unto God by him, seeing he ever liveth to make intercession for them.

26. For such an high priest became us, *who is* holy, harmless, undefiled, separate from sinners, and made higher than the heavens;

27. Who needeth not daily, as those high priests, to offer up sacrifice, first for his own sins, and then for the people's; for this he did once, when he offered up himself.

28. For the law maketh men high priests which have infirmity; but the word of the oath, which was since the law, *maketh* the Son, who is consecrated forevermore.

As Abraham was returning from the rescue of Lot, a venerable man, who was at once the king of Salem and the priest of the most high God, met him, and blessed him in the name of the Lord. Touched with the dignity of his character and office, Abraham bowed before him, and paid him tithes of all the spoils of victory. Thus, for one instant of that far-off history, Melchizedek flits before us, and disappears. But that momentary vision was a prophecy of the priesthood of Christ in its royal pre-eminence and its unchanging virtue. No record is left of the family of Melchizedek, his birth, his kindred, his death: he stands before us in the grandeur of his character and office, and in his immediate relations with the Most High, — king of righteousness, king of peace, without father, without mother, without descent, having neither beginning of days, nor end of life, but made like unto the Son of God. After

almost two thousand years, this typical character re-appears in perfection in the person of Christ, made a priest, not according to a changeable human law, but by the power of an endless life; consecrated by the word of Jehovah forevermore.

All the meaning of the sacrifices was summed up in his death: no more offering for sin is needed; no other could be made. The perfection of his own nature attaches also to his work of redemption. But, though the atonement was finished upon the cross, the other function of the priesthood, that of intercession, is in constant exercise by Jesus, seeing he ever liveth. What encouragement to prayer, what assurance of sympathy and help, what confidence of salvation, are given in the fact, that He who so loved us that he came to die for us, lives, with all his human tenderness unchanged, to intercede for us, to succor and to save us!

APPROPRIATE HYMNS,]

Prayer.

[Nos. 28, 86, 179.

Merciful Father, we draw nigh to thy throne of grace through Jesus, our great High Priest. For his sake may we obtain mercy, and find grace to help according to our need!

O Thou who art the Way! we beseech thee to lead us; O Thou who art the Truth! we beseech thee to teach us; O Thou who art the Life! we beseech thee to preserve us unto the life everlasting. We thank thee, O God! that in Christ we may know thee as our Father, reconciling us unto thyself.

Transform us from day to day, and from week to week, more into the image of thy Son, that we may at last be presented faultless before the presence of thy glory with exceeding joy.

We praise thee for this sabbath and all its blessings, at home and in thy house. We pray for all who have worshipped with us this day. May grace, mercy, and peace be upon them, and upon the whole Israel of God! Extend thy cause and kingdom everywhere. May the glorious gospel of the grace of God speedily triumph over all the pride and wisdom and will-worship and delusion of man! Arise, O God! and plead thine own cause.

Bless this family. O Thou who didst bring from the dead the Lord Jesus, that great Shepherd of the sheep, through the blood of the everlasting covenant! do thou make us all perfect to do thy will, working in us that which is well-pleasing in thy sight.

May our friends who are at a distance from us be protected and guarded by thy gracious providence! The Lord watch between them and us when we are absent one from another! May their names also be written in the Lamb's book of life! Teach us how to walk as pilgrims and strangers on the earth, — sojourners, as all our fathers were, — looking for that blessed hope, even the glorious appearing of the great God our Saviour. Oh! bring us at last to our Father's house in everlasting peace.

As the curtains of the night are now drawing around us, be pleased to grant us thy guardian care. Lying down in thy fear, may we awake in thy favor, fitted for all the calls and duties of a new day! And all this we ask for the sake of Jesus Christ, our only Saviour. Amen.

MONDAY.

Psalm cxix.—57. *Thou art my portion, O Lord! I have said that I would keep thy words.*

58. *I entreated thy favor with my whole heart: be merciful unto me according to thy word.*

59. *I thought on my ways, and turned my feet unto thy testimonies.*

60. *I made haste, and delayed not to keep thy commandments.*

63. *I am a companion of all them that fear thee, and of them that keep thy precepts.*

65. *Thou hast dealt well with thy servant, O Lord! according unto thy word.*

67. *Before I was afflicted, I went astray; but now have I kept thy word.*

71. *It is good for me that I have been afflicted, that I might learn thy statutes.*

72. *The law of thy mouth is better unto me than thousands of gold and silver.*

73. *Thy hands have made me and fashioned me: give me understanding, that I may learn thy commandments.*

74. *They that fear thee will be glad when they see me; because I have hoped in thy word.*

75. *I know, O Lord! that thy judgments are right, and that thou in faithfulness hast afflicted me.*

76. *Let, I pray thee, thy merciful kindness be for my comfort, according to thy word unto thy servant.*

77. *Let thy tender mercies come unto me, that I may live; for thy law is my delight.*

Luke vii.—1. Now, when he had ended all his sayings in the audience of the people, he entered into Capernaum.

2. And a certain centurion's servant, who was dear unto him, was sick, and ready to die.

3. And, when he heard of Jesus, he sent unto him the elders of the Jews, beseeching him that he would come and heal his servant.

4. And, when they came to Jesus, they besought him instantly, saying, That he was worthy for whom he should do this;

5. For he loveth our nation, and he hath built us a synagogue.

6. Then Jesus went with them. And, when he was now not far from the house, the centurion sent friends to him, saying unto him, Lord, trouble not thyself: for I am not worthy that thou shouldst enter under my roof;

7. Wherefore neither thought I myself worthy to come unto thee; but say in a word, and my servant shall be healed.

8. For I also am a man set under authority, having under me soldiers: and I say unto one, Go, and he goeth; and to another, Come, and he cometh; and to my servant, Do this, and he doeth it.

9. When Jesus heard these things, he marvelled at him, and turned him about, and said unto the people that followed him, I say unto you, I have not found so great faith, no, not in Israel.

10. And they that were sent, returning to the house, found the servant whole that had been sick.

This centurion was a Roman officer in command of the garrison at Capernaum; but, though a foreigner and a Gentile, he had rendered himself acceptable to the Jews by his conciliatory manners and by his respectful treatment of their religion. Perhaps he was already a proselyte to the Jewish faith: he certainly had the spirit of a true believer. Not presuming to approach Jesus in person, he employed as his messengers some of the more prominent Jews, who willingly used their influence in his behalf; but, as Jesus approached the house, this Gentile, whose humility would not suffer him to accept the privileges of an Israelite, manifested a faith greater

than that of Israel. "I know how to obey, being myself under authority; and, in turn, know how others obey, having soldiers under me: if then I, in my subordinate station of command, am obeyed, how much more thou, who art over all, and whom diseases serve as their master!" And Jesus confirmed the centurion's faith: his word healed the sick man whom he did not even see. So is Jesus ever quick to heal our sorrows, when, with a humble, unquestioning faith, we cast them wholly upon him, put ourselves under his authority, and accept his will. Our faith often fails us because it lacks the quality of obedience. We are more ready to urge our wishes than to do Christ's will.

APPROPRIATE HYMNS,]

Prayer.

[Nos. 121, 160, 184.

O Lord, our heavenly Father! we have nothing to bring to thee but our wants, and such poor return of love and gratitude and praise as these hearts can render for thy goodness. As thou dost cause our lives to overflow with thy mercies, so do thou fill our hearts to overflowing with thy Spirit, that we may thank thee and praise thee as we ought. The morning calls us again to praise thee for thy loving-kindness in the night-season; and every day renews the tokens of thy bounty. Every good gift cometh down from thee, the Father of lights; and though we are so changeable in our love, so inconstant in our service, with thee there is no variableness, neither shadow of turning. Bind us

to thyself, O our Father! by the mighty attraction of thy love. May the love of Christ, who died for us that we might live, constrain us to live ever unto thee.

We pray, O Lord! that multitudes may be saved; that thy Church may increase; that missions may prosper; that thy Word may be given to all people, and the knowledge of the Lord may fill the earth as the waters fill the sea. We thank thee for our home, and pray thee to bless us with all things that we need as a family. Bless the absent who are dear to us; and bring them together with us, we beseech thee, unto thy heavenly kingdom; through Jesus Christ our Lord. Amen.

TUESDAY.

2 Kings iv.—18. And, when the child was grown, it fell, on a day, that he went out to his father to the reapers.

19. And he said unto his father, My head, my head! And he said to a lad, Carry him to his mother.

20. And when he had taken him, and brought him to his mother, he sat on her knees till noon, and then died.

21. And she went up, and laid him on the bed of the man of God, and shut *the door* upon him, and went out.

32. And, when Elisha was come into the house, behold, the child was dead, and laid upon his bed.

33. He went in therefore, and shut the door upon them twain, and prayed unto the Lord.

34. And he went up, and lay upon the child, and put his mouth upon his mouth, and his eyes upon his eyes, and his hands upon his hands: and he stretched himself upon the child; and the flesh of the child waxed warm.

35. Then he returned, and walked in the house to and fro, and went up, and stretched himself upon him; and the child sneezed seven times, and the child opened his eyes.

36. And he called Gehazi, and said, Call this

Shunamite. So he called her. And, when she was come in unto him, he said, Take up thy son.

37. Then she went in, and fell at his feet, and bowed herself to the ground, and took up her son, and went out.

Luke vii.—11. And it came to pass the day after, that he went into a city called Nain; and many of his disciples went with him, and much people.

12. Now, when he came nigh to the gate of the city, behold there was a dead man carried out, the only son of his mother, and she was a widow; and much people of the city was with her.

13. And, when the Lord saw her, he had compassion on her, and said unto her, Weep not.

14. And he came and touched the bier; and they that bare *him* stood still. And he said, Young man, I say unto thee, Arise.

15. And he that was dead sat up, and began to speak; and he delivered him to his mother.

16. And there came a fear on all: and they glorified God, saying, That a great prophet is risen up among us; and, That God hath visited his people.

17. And this rumor of him went forth throughout all Judæa, and throughout all the region round about.

Nain was a few hours distant from Capernaum, near Mount Tabor. The tombs of the Jews were commonly outside their cities; and this funeral procession had just reached the place of burial as Jesus drew nigh. The scene was one of most tender sorrow,—a widow following to the grave her only son, her companion, her support, her hope, her all. Jesus, who bore our griefs and carried our sorrows, and who loved to make our human sympathies the channel of his divine power and grace, touched with compassion for this broken-hearted stranger, approached her with words of comfort. He identified himself with her grief, and then brought her deliverance. In the eloquent words of Massillon, "Elisha raised the dead, it is true; but he was obliged to stretch himself many times upon the body of the child: he prayed, walked to and fro, was intensely agitated. It was evident that he invoked a power outside of himself; that he would recall from the

dominion of death a soul that was not subject to his voice; that he was not in himself the master of death and of life. Jesus Christ raised the dead as he performed the most common actions: he spoke as a master to those who were sleeping the eternal sleep. One feels that he was Lord of the dead as of the living; never more tranquil than when he wrought the mightiest works." This miracle of the resurrection he does not now repeat; but he still meets us at the grave, the sympathizing Saviour, the Resurrection and the Life. To the heart that yearns to receive its dead to life again he gives a consolation greater than the miracle. Though the cry of nature be not heard, faith wins the answer of peace.

It may not be: one deed of power
Sufficed to give the ages faith.
Hear what My living gospel saith,
And trust Me in the darksome hour.

APPROPRIATE HYMNS,]

Prayer.

[Nos. 106, 158, 167.

Thou art the King of glory, O Christ! Thou art the everlasting Son of the Father. When thou hadst overcome the sharpness of death, thou didst open the kingdom of heaven to all believers. Thou sittest at the right hand of God, in the glory of the Father. We believe that thou shalt come to be our Judge. We therefore pray thee help thy servants, whom thou hast redeemed with thy precious blood: make them to be numbered with thy saints in glory everlasting. Oh, may thy wonders among the dead cause us to fear thy name, and to hope in thy mercy! We believe in thee, O Lord Jesus, the Resurrection and the Life!

O Thou who hast brought us again from sleep

to behold the light of a new day! help us so to confide in thee, to keep thee ever so near and so precious to our thought, that we shall live above the fear of death, and look forward with joy to our final rest with thee. Grant us grace to bear all trials, resist all temptations, fulfil all duties, in the hope of thine appearing. As children of the light, may we shun all evil, and show forth thy praise! Comfort all in sorrow. Be the God of the widow and the fatherless. May this household, and all dear to us, be joined to the family of the saints on earth, and finally to the company of the redeemed in heaven, through Him who died for us!—to whom be glory forever. Amen.

WEDNESDAY.

Luke vii.—36. And one of the Pharisees desired him that he would eat with him. And he went into the Pharisee's house, and sat down to meat.

37. And behold, a woman in the city, which was a sinner, when she knew that *Jesus* sat at meat in the Pharisee's house, brought an alabaster-box of ointment,

38. And stood at his feet behind *him*, weeping; and began to wash his feet with tears, and did wipe *them* with the hairs of her head; and kissed his feet, and anointed *them* with the ointment.

39. Now, when the Pharisee which had bidden him saw *it*, he spake within himself, saying, This man, if he were a prophet, would have known who and what manner of woman *this is* that toucheth him; for she is a sinner.

40. And *Jesus*, answering, said unto him, Simon, I have somewhat to say unto thee. And he saith, Master, say on.

41. There was a certain creditor, which had two debtors: the one owed five hundred pence, and the other fifty.

42. And, when they had nothing to pay, he

frankly forgave them both. Tell me, therefore, which of them will love him most?

43. Simon answered and said, I suppose that *he* to whom he forgave most. And he said unto him, Thou hast rightly judged.

44. And he turned to the woman, and said unto Simon, Seest thou this woman? I entered into thine house; thou gavest me no water for my feet: but she hath washed my feet with tears, and wiped *them* with the hairs of her head.

45. Thou gavest me no kiss; but this woman, since the time I came in, hath not ceased to kiss my feet.

46. Mine head with oil thou didst not anoint; but this woman hath anointed my feet with ointment.

47. Wherefore I say unto thee, Her sins, which are many, are forgiven; for she loved much: but to whom little is forgiven, *the same* loveth little.

48. And he said unto her, Thy sins are forgiven.

49. And they that sat at meat with him began to say within themselves, Who is this that forgiveth sins also?

50. And he said to the woman, Thy faith hath saved thee: go in peace.

"A sinner;" i.e., a notorious sinner; one who had led a life of open immorality. Her heart had been touched by the preaching of *Jesus*; and, as his disciples and others followed him into the house, she probably slipped in with the company unnoticed. According to custom, *Jesus* would recline at the table on a couch, with his feet behind him. Hence the woman could have anointed his feet without interrupting the meal, or in any way interfering with *Jesus* or with other guests; though her weeping must have attracted their attention. In the view of the Pharisee, the touch of such a person was a ceremonial defilement; but, as he was mentally judging his guest to be lacking in the spiritual insight of a prophet, *Jesus* poured upon his heart the searching light of omniscience,

and revealed his inmost thoughts. This outcast woman had come as a penitent; and, as such, *Christ* had pardon, grace, and encouragement for her. She showed the sincerity of her repentance by the humble, earnest, self-sacrificing spirit of her trust and devotion. She bought an offering costly and fragrant; she kissed his feet in token of reverence; and her tears flowed so fast, that she must needs wipe them with her hair. Absorbed in what she was doing, she took no thought of those around her, and did not heed their cavils.

The incident is for our example and our encouragement. The chief of sinners may come to *Christ*, and welcome. For penitence his pardon is ever ready; for the love of a grateful devotion he has a love that takes away sin, and gives his own peace.

APPROPRIATE HYMNS,

Prayer.

[Nos. 59, 117.]

May thy good Spirit, O Lord! we pray thee, write in our hearts the things that we have heard out of thy Holy Scriptures, that we may this day walk according to thy word, doing thy will, and showing forth thy praise! We confess our sin and folly, our carnal desires, our worldly spirit; and we entreat thee for *Christ's* sake to forgive the errors and iniquities of our past lives, and henceforth to lead us in the way everlasting. Thou hast not dealt with us according to our sins, but hast been patient and long-suffering, and abundant in goodness and mercy. Oh, may thy great love toward us in *Christ* our Saviour bind us to thee in grateful and loving devotion! May we ever be ready to testify for *Christ*, and to consecrate to him the best that we have! May we love supremely the things that thou lovest; love and practise whatsoever is true, honest, just, pure, lovely, and of good report; love the Church of our Lord *Jesus*

Christ, which he hath redeemed with his own precious blood; love our fellow-men, and do them good as thou givest us opportunity; have compassion upon the sinful and the erring; in all things living, not to ourselves, but to Him who loved us, and died for us, and rose again! And do thou, O Lord! hasten the blessed day when thy kingdom shall come, and thy will be done in earth as it is in heaven.

With thanksgivings for the mercies of the past night and of the opening day, for shelter and repose, for food and raiment, for health and home; with supplications for thy favor and guidance in all that is before us, and for the blessings of thy providence and grace upon all dear to us,—we ask and offer all in the name of our Lord and Saviour *Jesus Christ*; for whom we ever bless thee; to whom, with thee, O Father! and the Holy Ghost, be praise and glory evermore. Amen.

THURSDAY.

Matthew xi.—1. And it came to pass, when Jesus had made an end of commanding his twelve disciples, he departed thence to teach and to preach in their cities.

2. Now, when John had heard in the prison the works of Christ, he sent two of his disciples,

3. And said unto him, Art thou he that should come? or do we look for another?

4. Jesus answered and said unto them, Go and show John again those things which ye do hear and see:

5. The blind receive their sight, and the lame walk, the lepers are cleansed, and the deaf hear, the dead are raised up, and the poor have the gospel preached to them.

6. And blessed is *he* whosoever shall not be offended in me.

7. And, as they departed, Jesus began to say unto the multitudes concerning John, What went ye out into the wilderness to see? A reed shaken with the wind?

8. But what went ye out for to see? A man clothed in soft raiment? Behold, they that wear soft *clothing* are in kings' houses.

9. But what went ye out for to see? A prophet? yea, I say unto you, and more than a prophet.

10. For this is *he* of whom it is written, Behold,

I send my messenger before thy face, which shall prepare thy way before thee.

11. Verily, I say unto you, Among them that are born of women, there hath not risen a greater than John the Baptist: notwithstanding, he that is least in the kingdom of heaven is greater than he.

12. And, from the days of John the Baptist until now, the kingdom of heaven suffereth violence, and the violent take it by force.

13. For all the prophets and the law prophesied until John.

14. And, if ye will receive *it*, this is Elias which was for to come.

15. He that hath ears to hear, let him hear.

16. But whereunto shall I liken this generation? It is like unto children sitting in the markets, and calling unto their fellows,

17. And saying, We have piped unto you, and ye have not danced; we have mourned unto you, and ye have not lamented.

18. For John came neither eating nor drinking; and they say, He hath a devil.

19. The Son of man came eating and drinking; and they say, Behold, a man gluttonous, and a wine-bibber, a friend of publicans and sinners. But Wisdom is justified of her children.

John, who had been so bold in proclaiming Jesus as the Messiah, appears to have fallen under a cloud. Shut up in prison, exposed to a cruel death, he fell to wondering why Jesus did not proclaim himself in his royal power, and sent his disciples to beg some positive assurance of his Messiahship. Jesus pointed to his deeds of power and mercy; but above these physical wonders he placed the simple fact that he preached his gospel to the poor. Then, taking John as a text, he reproved his hearers for false standards of character. He refused to conform to popular notions, or to minister to popular prejudices, either in his own manner of life or in the constitution of his kingdom. His gospel was not to be a system of asceticism, nor of any kind of external uniformity. It

would take men as it found them, and enter into the daily life. The kingdom of heaven was more than meat and drink, more than names or rules: men must take hold of it from within, with true earnestness of spirit, with energy of faith,—must break away from the world, not by going into the desert, but by breaking off from sin. The outer life must be governed by the inner spirit of wisdom, truth, and love. In outward affairs, questions of conformity or nonconformity, of toleration or dissent, change from generation to generation. The Christian should not bind himself by tradition or custom in things not essential. The true Christian spirit will not compromise with sin, nor court the world; yet it is full of mercy and of good fruits.

APPROPRIATE HYMNS,]

Prayer.

[Nos. 9, 121, 183.

Father of lights, thou hast dispersed the darkness of another night, and permitted the sun once more to arise upon us. O thou Sun of righteousness! do thou disperse the darkness of sin; cause the scales to fall from our eyes, that we may receive sight; shine on us with the brightness of thy rising; let us enjoy this day the blessedness of peace with God.

Lord Jesus, we commit ourselves anew to thy keeping. In all the concerns of life, teach us what thou wilt have us to do. May it be our sovereign motive so to walk as to please thee! May we be governed by thy will, and not by our own will nor by the will of our fellow-men! May we diffuse around us the silent influence of a heavenly life! May we deal tenderly with others, remembering the tenderness of Him who would not

break the bruised reed nor quench the smoking flax, and whose dying words were words of forgiveness.

We pray for all the sick, the infirm, the afflicted, the sorrowing. O thou God of all consolation! be a father to the fatherless, a husband to the widow, the stranger's shield, and the orphan's stay. Enable thy suffering people to rest in thy love. Bless our beloved friends: if there be any among them who are still strangers to thee, make them to know thee in Christ. Preserve us as a household from all danger and sin; hide us in the hollow of thy hand; and may death, when it shall come, find us still doing that which thou hast given us to do, and watching for our Lord! And unto the Father, the Son, and the Holy Ghost, be praise forever. Amen.

FRIDAY.

Jonah iii.—3. So Jonah arose, and went unto Nineveh according to the word of the Lord. Now, Nineveh was an exceeding great city of three days' journey.

4. And Jonah began to enter into the city a day's journey; and he cried, and said, Yet forty days, and Nineveh shall be overthrown.

5. So the people of Nineveh believed God, and proclaimed a fast, and put on sackcloth, from the greatest of them even to the least of them.

6. For word came unto the king of Nineveh, and he arose from his throne, and he laid his robe from him, and covered *him* with sackcloth, and sat in ashes.

7. And he caused *it* to be proclaimed and published through Nineveh by the decree of the king and his nobles, saying, Let neither man nor beast, herd nor flock, taste any thing; let them not feed, nor drink water:

8. But let man and beast be covered with sackcloth, and cry mightily unto God; yea, let them turn every one from his evil way, and from the violence that *is* in their hands.

9. Who can tell *if* God will turn and repent, and turn away from his fierce anger, that we perish not?

10. And God saw their works, that they turned from their evil way: and God repented of the evil that he had said that he would do unto them; and he did *it* not.

Matthew xi.—20. Then began he to upbraid the cities wherein most of his mighty works were done, because they repented not.

Men sometimes say, "If we had lived in the time of Christ, we should have believed;" or, "If we could witness a miracle, we should now believe." Yet multitudes who saw the miracles of Christ were so blinded by prejudice, by passion, or by sin, that they did not receive him; and, if miracles were repeated to meet such demands, their frequency would so impair the impression of the supernatural, that they would come to be regarded as common events. The nature of the truths contained in the gospel and their moral effects are the abiding evidence of their divine origin; and this evidence addresses itself to a humble, sincere mind, to a childlike state of feeling. The mysteries of Providence, which lie beyond the analysis of reason, may lie open to the higher vision of faith.

21. Woe unto thee, Chorazin! woe unto thee, Bethsaida! for, if the mighty works which were done in you had been done in Tyre and Sidon, they would have repented long ago in sackcloth and ashes.

22. But I say unto you, It shall be more tolerable for Tyre and Sidon at the day of judgment than for you.

23. And thou, Capernaum, which art exalted unto heaven, shalt be brought down to hell; for, if the mighty works which have been done in thee had been done in Sodom, it would have remained until this day.

24. But I say unto you, That it shall be more tolerable for the land of Sodom, in the day of judgment, than for thee.

25. At that time Jesus answered and said, I thank thee, O Father, Lord of heaven and earth! because thou hast hid these things from the wise and prudent, and hast revealed them unto babes:

26. Even so, Father; for so it seemed good in thy sight.

27. All things are delivered unto me of my Father: and no man knoweth the Son but the Father; neither knoweth any man the Father save the Son, and *he* to whomsoever the Son will reveal *him*.

28. Come unto me, all *ye* that labor and are heavy-laden, and I will give you rest.

29. Take my yoke upon you, and learn of me: for I am meek, and lowly in heart; and ye shall find rest unto your souls.

30. For my yoke *is* easy, and my burden *is* light.

A meek and lowly mind will rest in the word of Christ, in the wisdom and love of the Father, and cannot be disquieted by that which for the present baffles the understanding. The true rest comes, not from outward circumstances, nor from the decision of vexed problems, but is within the soul,—in its moral convictions, in its spiritual affections, in its trust and hope; and, when these are fixed upon God, no disturbance of affairs, no perplexities of providence, no mysteries of faith, can really disquiet the mind. In such a frame, Christ becomes manifested to the consciousness as the embodiment of divine truth, love, and grace; and so the Father is revealed in the Son. With the cumulative evidence of the gospel in its effects, how great must be our condemnation if we reject it!

APPROPRIATE HYMNS.]

Prayer.

[Nos. 44, 59, 103, 134.]

Thou, Lord, art the God of the evening and the morning, and every day renews the testimony of thy tender mercies which are over all thy works. We bless thee for thy mercy unto us in the night-season; for the refreshment of sleep; for the health and comfort with which we enter upon another day. Remembering that life is thy gift, may we spend it in thy service and to thy glory! We pray thee to preserve us from evil, and keep us from sin. Oh! save us from unbelief, and hardness of heart. May we obey the word of the Lord Jesus, and trust in his grace!

May thy blessing rest upon this household, and all that pertain to it; upon the families of all who are allied to any of us; upon the community in which we dwell; upon our country; upon all kindreds and peoples of the earth, the creatures of thy power, the children of thy love! Bring all men to repentance, and to the acknowledgment of the truth. Make perfect, we beseech thee, the new creation which thou hast begun in Christ Jesus our Lord: and blessed be thy glorious name forever; and let the whole earth be filled with thy glory. Amen.

SATURDAY.

Hebrews iii. — 1. Wherefore, holy brethren, partakers of the heavenly calling, consider the Apostle and High Priest of our profession, Christ Jesus;

2. Who was faithful to him that appointed him, as also Moses *was faithful* in all his house.

3. For this *man* was counted worthy of more glory than Moses, inasmuch as he who hath builded the house hath more honor than the house.

4. For every house is builded by some *man*; but he that built all things *is* God.

5. And Moses verily *was faithful* in all his house, as a servant, for a testimony of those things which were to be spoken after;

6. But Christ as a Son over his own house: whose house are we, if we hold fast the confidence, and the rejoicing of the hope firm unto the end.

7. Wherefore, as the Holy Ghost saith, To-day if ye will hear his voice,

8. Harden not your hearts as in the provocation, in the day of temptation in the wilderness;

9. When your fathers tempted me, proved me, and saw my works forty years.

10. Wherefore I was grieved with that genera-

tion, and said, They do always err in *their* heart; and they have not known my ways.

11. So I swear in my wrath, They shall not enter into my rest.

12. Take heed, brethren, lest there be in any of you an evil heart of unbelief in departing from the living God.

13. But exhort one another daily, while it is called To-day; lest any of you be hardened through the deceitfulness of sin.

14. For we are made partakers of Christ if we hold the beginning of our confidence steadfast unto the end;

15. While it is said, To-day if ye will hear his voice, harden not your hearts as in the provocation.

16. For some, when they had heard, did provoke: howbeit, not all that came out of Egypt by Moses.

17. But with whom was he grieved forty years? *was it* not with them that had sinned, whose carcases fell in the wilderness?

18. And to whom swear he that they should not enter into his rest, but to them that believed not?

19. So we see that they could not enter in because of unbelief.

This is but an echo of our Lord's repeated warnings against unbelief. Faith is the link of union between our souls and God. It makes him real; it gives us access to him through Christ as our High Priest; it makes us "partakers of Christ" in the confidence and rejoicing of hope; it gives reality to heaven as the home which Christ's love has prepared for us. Hence, to falter in faith is to lose the conception of these realities, the power of these motives, the comfort of these promises and hopes. The deceitful allurements

of sin, which would betray us through that which is near, visible, sensual, can be resisted only by a faith that gives reality to higher things, and keeps God and the Saviour always near. Unbelief is the point of departure from God, the beginning of apostasy, the hardening of the heart. It is not enough to have believed, to have confessed Christ: by prayer and the word of God we must "hold the beginning of our confidence steadfast unto the end."

APPROPRIATE HYMNS.]

Prayer.

[Nos. 50, 59, 109.]

O God, who hast spared our lives, and brought us to the beginning of another day! we lift up our hearts to thee. We thank thee for rest during the past night; for life preserved, and strength renewed; and for the many tokens of thy loving-kindness which surround us. May we ever have true gratitude for thy mercies, and never grieve thee by a hard and unthankful heart!

And now, O Lord! prepare us for the duties and trials which this day may bring. Whatever we have to do, may we do it willingly and heartily, as unto thee, and not as unto men! Whatever may be our besetting sins, grant that we may know them, and watch and fight against them. Give us grace to take up, each one of us, our peculiar cross, whatever it may be; to exercise constant self-denial; and in all things to follow our Master, so that each of us may say, "For me to live is Christ." Make us more like him in lowliness and meekness; tender-hearted, forgiving one another; ready to

bear each other's burdens, and so fulfil the law of Christ. Oh! give to us a living faith, an earnest faith, a constant faith.

Let not the world with its cares and vanities fill our hearts, and so make us forget the worth of our souls, the love of our Saviour, and the nearness of eternity. Whilst we are busy in the world, may our hearts rise above it!

Lord, watch over us, and all who are dear to us, this day. Defend our souls from the assaults of the Wicked One, and preserve our bodies in health and safety. May all thy wise and merciful inspirations bind us to thee, and fit us better for thy service! May we walk in the light of thy countenance, and know the happiness of those who have the Lord for their God! Finally, prepare us to depart and be with Christ. Hear us, heavenly Father, and when thou hearest forgive, for the sake of Jesus our Saviour, who with thee and the Holy Ghost reigneth evermore. Amen.

SUNDAY MORNING.

Psalm lxxii. — 1. Give the king thy judgments, O God! and thy righteousness unto the king's son.

2. He shall judge thy people with righteousness, and thy poor with judgment.

3. The mountains shall bring peace to the people, and the little hills, by righteousness.

4. He shall judge the poor of the people, he shall save the children of the needy, and shall break in pieces the oppressor.

5. They shall fear thee as long as the sun and moon endure, throughout all generations.

6. He shall come down like rain upon the mown grass; as showers *that* water the earth.

7. In his days shall the righteous flourish; and abundance of peace so long as the moon endureth.

8. He shall have dominion also from sea to sea, and from the river unto the ends of the earth.

9. They that dwell in the wilderness shall bow before him; and his enemies shall lick the dust.

10. The kings of Tarshish and of the isles shall bring presents: the kings of Sheba and Seba shall offer gifts.

11. Yea, all kings shall fall down before him; all nations shall serve him.

12. For he shall deliver the needy when he crieth; the poor also, and *him* that hath no helper.

13. He shall spare the poor and needy, and shall save the souls of the needy.

14. He shall redeem their soul from deceit and violence; and precious shall their blood be in his sight.

15. And he shall live, and to him shall be given of the gold of Sheba: prayer also shall be made for him continually; *and* daily shall he be praised.

16. There shall be a handful of corn in the earth upon the top of the mountains; the fruit thereof shall shake like Lebanon: and *they* of the city shall flourish like grass of the earth.

17. His name shall endure forever; his name shall be continued as long as the sun: and *men* shall be blessed in him; all nations shall call him blessed.

18. Blessed *be* the Lord God, the God of Israel, who only doeth wondrous things.

19. And blessed *be* his glorious name forever; and let the whole earth be filled *with* his glory. Amen, and amen.

What king is this whose reign is described in such glowing measures, and for whose prosperity and glory all good things in earth and heaven are invoked? The common heading to the psalm in our English Bibles makes it a prayer of David for Solomon; but the heading in the Hebrew is, "A Prayer of Solomon." Since Solomon was the author of the psalm, of course it could not have referred to David; and we can hardly believe him to have used such lofty language concerning himself. Besides, much of the psalm is of the tenor of prophecy; and, like Psalms ii., xvi., xxii., xlv., and others, this must be applied to Christ. And how beautifully, and at the same time how faithfully, does it picture the characteristics of the Redeemer's kingdom, — peace, righteousness, justice, compassion,

the relief of suffering, the redress of wrongs, the overthrow of evil! Where the principles of Christ prevail in society and government, there is peace, plenty, prosperity; oppression is broken; violence and deceit are banished; the poor are cared for, the needy succored; industry and commerce flourish; the hills are clothed with corn, the cities thrive as with the verdure of spring. Blessed be God that this kingdom of Christ is yet to prevail in all the earth! "The most uncivilized, the most distant, and the most *opulent* nations shall pay their homage to him; the barbarous inhabitants of the desert, the remote isles of the West, and the kings of rich Arabia (Sheba) and Ethiopia (Seba), shall lie prostrate in homage at his feet."

APPROPRIATE HYMNS,

Prayer.

[Nos. 6, 49, 75.]

Thine, O Lord! is the greatness, and the power, and the glory, and the victory, and the majesty; for all that is in the heaven and in the earth is thine: thine is the kingdom, O Lord! and thou art exalted as Head over all. We bless thee that thou hast given unto thy Son the kingdom in this world, and hast promised that the gates of hell shall not prevail against his Church; and we beseech thee, upon this thy holy day, so to bless thy truth and all the appointed means of grace that a great multitude of souls shall be born into the kingdom of Christ through the power of the Holy Ghost. Make thy Word a comfort and a joy unto all believers, and the power of God unto salvation to the world that lieth in wickedness.

O Lord Jesus! rule thou in our hearts; by thy redeeming grace take away our sins; by thy sanctifying presence fill our souls with thy peace. May we do all things to thy glory, and show forth thy praise in our lives! We humbly thank thee, O Lord! for the blessings of the past week; for thy daily benefits to us, and to all dear to us. Bless this household, this day and always, with thy grace. May every one of us before thee, and all who are united with us in family ties, be found within the kingdom of thy dear Son! May we know the joy of a full consecration unto Him who hath redeemed us to God with his precious blood! and, having served him in his kingdom here, may we come to be partakers of his glory in the kingdom of his Father, for Christ's sake! Amen.

SUNDAY EVENING.

Hebrews viii.—1. Now, of the things which we have spoken, *this is* the sum: We have such an high priest, who is set on the right hand of the throne of the Majesty in the heavens;

2. A minister of the sanctuary, and of the true tabernacle, which the Lord pitched, and not man.

3. For every high priest is ordained to offer gifts and sacrifices: wherefore *it is* of necessity that this man have somewhat also to offer.

4. For, if he were on earth, he should not be a priest, seeing that there are priests that offer gifts according to the law;

5. Who serve unto the example and shadow of heavenly things, as Moses was admonished of God when he was about to make the tabernacle: for, See (saith he) *that* thou make all things according to the pattern showed to thee in the mount.

6. But now hath he obtained a more excellent ministry, by how much also he is the mediator of a better covenant, which was established upon better promises.

7. For if that first *covenant* had been faultless, then should no place have been sought for the second.

8. For, finding fault with them, he saith, Behold the days come, saith the Lord, when I will make a new covenant with the house of Israel and with the house of Judah:

9. Not according to the covenant that I made with their fathers, in the day when I took them by the hand to lead them out of the land of Egypt; because they continued not in my covenant, and I regarded them not, saith the Lord.

10. For this *is* the covenant that I will make with the house of Israel, after those days, saith the Lord: I will put my laws into their mind, and write them in their hearts; and I will be to them a God, and they shall be to me a people:

11. And they shall not teach every man his neighbor, and every man his brother, saying, Know the Lord; for all shall know me, from the least to the greatest.

12. For I will be merciful to their unrighteousness, and their sins and their iniquities will I remember no more.

13. In that he saith, A new *covenant*, he hath made the first old. Now, that which decayeth and waxeth old *is* ready to vanish away.

The elaborate system of worship established by Moses was never meant to be an end in itself. Its offerings and sacrifices, its prayers and songs, its priestly mediations and absolutions, assumed an inner spirit of penitence, faith, thanksgiving, love, devotion. The ritual was an appropriate expression in outward signs of the emotions of the heart in view of its sins and sorrows, and of the goodness and mercy of the Lord. It was also a help to the understanding of promises to come, and to faith in their fulfilment. In believing hearts it nursed the expectation of the Messiah, and set forth the great doctrine of atonement through the daily sacrifice, — a type of the Lamb slain from the foundation of the world. This was the real import of the covenant that God made with Israel at Sinai. When, however, from being an exponent of feeling

and an educator of faith, the Jews perverted their worship to an end in itself, and a meritorious act, both the prophets of the Lord and his providence taught them that the ritual could neither save them nor preserve itself. Yet the mercy of God prevailed, even over the abuse of mercy. There always was a spiritual Israel; and it was promised, that, by the coming of Christ, the covenant of an inner spiritual life — of knowledge, obedience, grace, righteousness, salvation — should be renewed, enlarged, and made perpetual. Christ was not only a greater and more perfect priest than any other; he superseded all others as priest in his own right, and priest forever: and therefore, to put a priesthood or ritual in his place is to usurp his sole prerogative, and to forfeit his atoning and saving grace.

APPROPRIATE HYMNS.]

Prayer.

[Nos. 83, 119, 196.]

Our heavenly Father, who seekest those who worship thee in spirit and in truth, grant us grace to serve thee with all the heart. May the worship in which we have engaged this-day minister to our sanctification, and our instruction in righteousness!

We pray thee, O heavenly Father! to plant thy fear and thy love in all our hearts. Teach us to remember that thou art ever near us; and draw us closer to thyself. Make us consistent followers of our blessed Lord and Master. Give us a spirit of watchfulness and prayer. Forgive our vain and foolish thoughts, our idle and unprofitable words, our unkind and hasty tempers, our wasted time and misused talents.

May we lie down this night at peace with thee! and casting all care upon the Lord, who careth for us, may we rest under the shadow of thy wings! We bless thee that by faith we may rise above all earthly forms and helps, and come directly to thee.

We humbly beseech thee to own this family in the covenant of thy grace. May each member of it be a member of the true family of Christ!

We would entreat thy blessing on behalf of all whom we love. If any of them are still far from thee, do thou in thy great mercy change their hearts, and bring them home to thy fold.

Look favorably upon our land. Prosper us as a nation. Let true religion flourish amongst us. Let thy Word have free course and be glorified in the midst of us; and from us may thy gospel go forth into other lands, and may all the ends of the earth acknowledge the Lord!

Accept, O God! these our imperfect supplications, and do for us far above our desires and our deservings. Guide us evermore with thy counsel, and afterward receive us to thy glory, for the sake of Jesus Christ our Redeemer. Amen.

MONDAY.

Hebrews ix. — 1. Then verily the first *covenant* had also ordinances of divine service, and a worldly sanctuary.

2. For there was a tabernacle made; the first wherein was the candlestick, and the table, and the show-bread; which is called the Sanctuary.

3. And, after the second veil, the tabernacle which is called the Holiest of all;

4. Which had the golden censer, and the ark of the covenant overlaid round about with gold, wherein was the golden pot that had manna, and Aaron's rod that budded, and the tables of the covenant;

5. And over it the cherubims of glory shadowing the mercy-seat; of which we cannot now speak particularly.

6. Now, when these things were thus ordained, the priests went always into the first tabernacle, accomplishing the service of God:

7. But into the second *went* the high priest alone once every year, not without blood, which he offered for himself, and for the errors of the people;

8. The Holy Ghost this signifying, that the way into the holiest of all was not yet made mani-

fest while as the first tabernacle was yet standing:

9. Which *was* a figure for the time then present, in which were offered both gifts and sacrifices, that could not make him that did the service perfect, as pertaining to the conscience;

10. Which stood only in meats and drinks, and divers washings, and carnal ordinances, imposed on them until the time of reformation.

11. But Christ being come an high priest of good things to come, by a greater and more perfect tabernacle, not made with hands, that is to say, not of this building;

12. Neither by the blood of goats and calves, but by his own blood, he entered in once into the holy place, having obtained eternal redemption for us.

13. For if the blood of bulls and of goats, and the ashes of an heifer sprinkling the unclean, sanctifieth to the purifying of the flesh;

14. How much more shall the blood of Christ, who through the eternal Spirit offered himself without spot to God, purge your conscience from dead works to serve the living God!

Nothing more beautiful could be devised than the material instruments and appliances of the Jewish worship; nothing more expressive than the symbolism of that worship; nothing more imposing and effective than the ritual through which the Israelite made his offerings and uttered his devotions. And yet all this was empty, vain, worthless, without the consecration of the heart to God and the living exercise of faith. Indeed, used as a mere form, it became repugnant to God as a worship. At length it was utterly done away in Christ;

and hence to revive, under other names and forms, the ritualistic and the sacrificial as of the essence of worship, is to dishonor the perfect sacrifice and the completed work of Christ. The substance of all religion and of all worship is to have the inmost consciousness purified from all self-righteousness and all dependence upon forms, and to be in direct relations of faith and love with God as the living Saviour, the reconciled Father. So shall we worship him in spirit and in truth.

APPROPRIATE HYMNS,]

Prayer.

[Nos. 2, 12, 95.]

Our Father in heaven, we come to thee with wants which thou knowest far better than we, and for blessings which thou art more ready to give than we to ask. But thou hast bidden to pray; and we love to come, saying, "Our Father." Oh, may we have the spirit of little children,—humble, teachable, trustful, obedient,—and show our love and gratitude in lives of devotion! Thou hast kept us in the watches of the night from every trouble, sorrow, and alarm; thou hast given us refreshing sleep. And now we bless thee for the day, for life and health, for food and raiment, for home and friends, for means of education and of enjoyment, for means of occupation and of support, for means of improvement in the knowledge of thyself from thy works and thy Word, and for opportunities of doing good to others. Oh! grant us grace that we may use to thy glory the lives which thou didst give, and which thy mercy doth continually spare.

We acknowledge, O Lord! our unworthiness and our sinfulness, and beseech thee to pardon our

transgressions and heal our infirmities. Help us this day to live aright. In the business of life may we be diligent, faithful, true! and do thou, Lord, prosper the labor of our hands. In our intercourse with others, may we manifest the gentleness, the sincerity, the charity, of the gospel of Christ! May we be patient under trials, meek under injuries, firm against temptation, bold for the truth, zealous for thy cause! May we be kind to the poor, helpful to the suffering, gentle toward all men! [Give unto these children, O Lord! grace to serve thee in the morning of life, and in their thoughts and words, their studies and their play, always to please their Father in heaven.] Remember with thy mercy all our friends; visit with thy grace the homes of all who are dear to us. Build up, O Lord! thy Church; prosper thy kingdom in our land, and throughout the world. Ever guide, keep, and bless us. Bring us to the close of the day in peace, and to the close of life in a hope full of immortality, through Jesus Christ, our Lord and Saviour. Amen.

TUESDAY.

Hebrews ix.—15. And for this cause he [Christ] is the mediator of the new testament, that by means of death, for the redemption of the transgressions *that were* under the first testament, they which are called might receive the promise of eternal inheritance.

16. For where a testament *is*, there must also of necessity be the death of the testator.

17. For a testament *is* of force after men are dead; otherwise it is of no strength at all while the testator liveth.

18. Whereupon neither the first *testament* was dedicated without blood.

19. For, when Moses had spoken every precept to all the people according to the law, he took the blood of calves and of goats, with water, and scarlet wool, and hyssop, and sprinkled both the book and all the people,

20. Saying, This *is* the blood of the testament which God hath enjoined unto you.

21. Moreover, he sprinkled likewise with blood both the tabernacle and all the vessels of the ministry.

22. And almost all things are by the law purged with blood; and without shedding of blood is no remission.

23. *It was* therefore necessary that the patterns of things in the heavens should be purified with these, but the heavenly things themselves with better sacrifices than these.

24. For Christ is not entered into the holy places made with hands, *which are* the figures of the true; but into heaven itself, now to appear in the presence of God for us:

25. Nor yet that he should offer himself often, as the high priest entereth into the holy place every year with blood of others;

26. For then must he often have suffered since the foundation of the world: but now once in the end of the world hath he appeared to put away sin by the sacrifice of himself.

27. And as it is appointed unto men once to die, but after this the judgment:

28. So Christ was once offered to bear the sins of many; and unto them that look for him shall he appear the second time without sin unto salvation.

There is but one atonement, but one probation, but one Saviour, but one judgment; and our personal relations to the redemption and salvation wrought by Christ must be decided by our action in this present life. The sin-offerings under the old covenant were symbols and prophecies of the atonement of Christ, which was more emphatically personated by the high priest, when once a year, with great solemnity, he entered into the holy place. That first covenant was ratified with blood; and, since the grace promised was to be the inheritance of believers, the covenant is likened to a testament which is made availing by the death of the testator. When our Lord was about to offer himself for our redemption, he

took the cup as a symbol of his blood, and said, "This is my blood of the new testament, which is shed for many for the remission of sins." His death gave force to that new covenant: that death avails for the salvation of every sinner who will believe upon the Lord Jesus Christ. But, in the nature of things, there can be no other atonement; and, if men reject this, they must remain in condemnation: then shall death come as the beginning of penalty; after death, the judgment. In vain shall they who reject Christ here look for another probation hereafter; for, when Christ shall appear the second time, this will not be to bear sin, but to save all who have believed, and to usher in the judgment.

APPROPRIATE HYMNS,]

Prayer.

[Nos. 4, 20, 126.

O God, who hast redeemed us by the precious blood of thy Son! help us, we beseech thee, to live only and in every thing unto Him that loved us and died for us. We confess and renounce all our sins. Oh, may we hate that which crucified the Son of God! and, keeping ever in view the day of his appearing, may we live soberly, righteously, and godly in this present evil world! We bless thee for the glory which is promised to his saints at that appearing. Oh, may we then be found in him!

O God, who hast prepared for those who love thee such good things as pass man's understanding! pour into our hearts such love toward thee, that we, loving thee above all things, may obtain thy promises, which exceed all that we can desire, through Jesus Christ our Lord. May we believe all that thou hast spoken, and set our affections upon things above!

We thank thee, O Lord! for the precious comfort that remains to us concerning dear friends who have departed in the faith; that to them

heaven is even now a reality; that they have no more want, nor sorrow, nor care, nor sin. Oh, may heaven be a reality to our faith! and may the hope of it, yea, the assurance of it, as our home, lift us above all the temptations and trials of this present world! Give to us strength for labors, courage for conflicts, patience under afflictions, fidelity to duty, and faith that shall endure to the end, and shall make us more than conquerors over death.

We praise thee, O Lord! for the blessings of the present time; for another night of rest; for another morning of mercy and hope. Oh, may we this day love thee more, know thee more, serve thee better, than ever before! In all that is given us to do, may we glorify thy name! in all that we are called to bear, may we accept thy holy will! So may we daily live to thee; and, when the things of earth shall pass away, make us to be numbered with thy saints in glory everlasting, through Jesus Christ our Saviour. Amen.

WEDNESDAY.

Hebrews x.—1. For the law, having a shadow of good things to come, *and* not the very image of the things, can never, with those sacrifices which they offered year by year continually, make the comers thereunto perfect.

2. For then would they not have ceased to be offered? because that the worshippers once purged should have had no more conscience of sins.

3. But in those *sacrifices* there is a remembrance again *made* of sins every year.

4. For *it is* not possible that the blood of bulls and of goats should take away sins.

5. Wherefore, when he cometh into the world, he saith, Sacrifice and offering thou wouldest not, but a body hast thou prepared me:

6. In burnt-offerings and *sacrifices* for sin thou hast had no pleasure.

7. Then said I, Lo, I come (in the volume of the book it is written of me) to do thy will, O God!

8. Above, when he said, Sacrifice and offering and burnt-offerings and *offering* for sin thou wouldest not, neither hadst pleasure *therein*, which are offered by the law;

9. Then said he, Lo, I come to do thy will, O

God! He taketh away the first, that he may establish the second.

10. By the which will we are sanctified through the offering of the body of Jesus Christ once *for all*.

11. And every priest standeth daily ministering and offering oftentimes the same sacrifices, which can never take away sins:

12. But this man, after he had offered one sacrifice for sins forever, sat down on the right hand of God;

13. From henceforth expecting till his enemies be made his footstool.

14. For by one offering he hath perfected forever them that are sanctified.

15. *Whereof* the Holy Ghost also is a witness to us; for after that he had said before,

16. This *is* the covenant that I will make with them after those days, saith the Lord: I will put my laws into their hearts, and in their minds will I write them;

17. And their sins and iniquities will I remember no more.

18. Now, where remission of these *is*, *there is* no more offering for sin.

Had God no pleasure in sacrifices and offerings which he had prescribed, and the neglect of which was regarded as a disrespect to himself? Was the blood of bulls and of goats absolutely without effect as to the sins for the remission of which it was appointed? The words of the apostle should not be pressed to this extreme of contradiction. According to Lev. xxii. 11, the blood of the altar was "an atonement for the soul." The Mosaic law was at once a civil, a ceremonial, and a moral code; and infractions of the civil or the ceremonial law, which did not involve serious moral transgression, were compensated by the prescribed sacrifice or offering. But, in respect to transgressions of the moral law, the blood of the victim could not be the instrument of a true propitia-

tion: it could only express the humiliation, penitence, and self-condemnation of the offerer, and set forth the divine provision of an atonement as indispensable to salvation. The very repetition of the sacrifices proved that they could not operate to wipe out sin and its penalty. But the blood of Jesus Christ cleanseth from all sin, — from sin in heart as well as in life; and this offering, therefore, was made once for all, and avails always. The atonement of Christ was complete and final. Nothing can be added to its worth, and nothing shall hinder its final triumph over sin and death. The remission of sins is followed by the sanctification of the believer; and his redemption here shall issue in his perfection hereafter.

APPROPRIATE HYMNS.]

Prayer.

[Nos. 16, 42.]

Gracious God and Father in Christ Jesus, we lift up our hearts to thee this morning in the love and confidence of children. We acknowledge thy mercy, which hath surrounded our persons and our habitation through the night; and hath made the incoming of the morning to rejoice over us. As a family, we bring to thee our morning sacrifice of prayer and praise. Oh! fill our home with thy peace; fill our hearts with thy love.

Especially do we bless thee for the revelation of thy redeeming love through our Lord Jesus Christ. We praise thee that he loved the Church, and gave himself for it, that he might sanctify and cleanse it with the washing of water by the Word; that he might present it to himself a glorious Church, not having spot or wrinkle, or any such thing; but that it should be holy and without blemish. May his atoning sacrifice take away our sin, and his perfect righteousness be our shield! And, oh,

may his Spirit write thy laws in our hearts, and incline us to keep thy commandments always!

We pray that He who has so freely loved us, and who has done so much for us, would make us still his care, keeping us from all evil in this present world, and finally taking us to himself.

We adore thee, O our blessed Redeemer! for thy teaching and example, for thy sacrifice and meditation. Hasten the day when those who have not heard thy name, nor seen thy glory, shall know the truth, and be delivered from the bondage of sin. Soon may all nations hear of Him in whom are hid all the treasures of wisdom and knowledge! Soon may Jesus our Lord see of the travail of his soul, and be satisfied! Then shall the earth yield her increase; and God, even our own God, shall bless us: God shall bless us, and all the ends of the earth shall fear him. Hear these our petitions, gracious Father, in the name of our Redeemer. Amen.

THURSDAY.

Hebrews x. — 19. Having therefore, brethren, boldness to enter into the holiest by the blood of Jesus,

20. By a new and living way, which he hath consecrated for us, through the veil, that is to say, his flesh;

21. And *having* a high priest over the house of God;

22. Let us draw near with a true heart, in full assurance of faith, having our hearts sprinkled from an evil conscience, and our bodies washed with pure water.

23. Let us hold fast the profession of *our* faith without wavering; for he *is* faithful that promised:

24. And let us consider one another, to provoke unto love and to good works:

25. Not forsaking the assembling of ourselves together, as the manner of some *is*, but exhorting *one another*; and so much the more, as ye see the day approaching.

26. For, if we sin wilfully after that we have received the knowledge of the truth, there remaineth no more sacrifice for sins,

27. But a certain fearful looking-for of judgment and fiery indignation, which shall devour the adversaries.

28. He that despised Moses' law died without mercy under two or three witnesses:

29. Of how much sorer punishment, suppose ye, shall he be thought worthy who hath trodden under foot the Son of God, and hath counted the blood of the covenant, wherewith he was sanctified, an unholy thing, and hath done despite unto the Spirit of grace?

30. For we know him that hath said, Vengeance *belongeth* unto me, I will recompense, saith the Lord. And again: The Lord shall judge his people.

31. *It is* a fearful thing to fall into the hands of the living God.

35. Cast not away, therefore, your confidence, which hath great recompense of reward.

36. For ye have need of patience, that, after ye have done the will of God, ye might receive the promise.

37. For yet a little while, and he that shall come will come, and will not tarry.

38. Now, the just shall live by faith; but, if *any man* draw back, my soul shall have no pleasure in him.

39. But we are not of them who draw back unto perdition, but of them that believe to the saving of the soul.

To enter into the holy place of the temple was death to any but the high priest; was death even to him, except in the time and the manner appointed by the law. Only once a year — on the great day of atonement — was the high priest permitted to pass within the veil, and stand before the mercy-seat, which was upon the ark. And for this most sacred service he must first wash himself in pure water, then clothe himself in holy linen; and then kill a bullock for a sin-offering, and sprinkle its blood upon the mercy-seat. Awe, distance, mystery, pertained to that portion of the temple which represented the more immediate presence of God. Freedom,

nearness, confidence in access to God as our Father, represent the privilege of the believer in Christ; but this only on condition that we come putting away sin from heart and life, and trusting in the blood of the Son of God.

The boldness is not presumption, but trust; the assurance is not of merit, but of faith. This sense of nearness to God should cause us the more deeply to abhor sin, the more earnestly to purge our conscience of evil, the more devoutly to revere the holiness which we are permitted to behold, unveiled, in the face of Jesus Christ his Son. Above all should it hold us steadfast in devotion to duty and in faith under trial.

APPROPRIATE HYMNS,]

Prayer.

[Nos. 12, 40, 73.

O God! thou dost invite us to draw near to thee as our Father: and we come to thee in our need; for thou alone art able to succor us: we come to thee in our weakness; for thou alone canst give us strength: we come to thee in our sins; for thou alone canst pardon, heal, and save us. Have mercy upon us, O Lord! for the sake of thy Son, our Saviour Jesus Christ; and suffer us never to fall away from thee.

Thou didst create us to be blessed in each other and in thyself, to dwell in love, and so to dwell in God: oh! create us anew in Christ Jesus our Lord, and make us holy as thou art holy, that we may be filled with thy love. We bless thee for thy watchful providence over us in our persons, in our family, in our home, in all that pertains to our well-being; and we beseech thee grant unto us, this day, health and prosperity, and preserve us from all harm and danger. Keep us from all

impatience and anger, from envy and jealousy, from every evil lust. Keep our hearts from the thought of evil, and our lips from speaking guile; keep our feet from falling, our eyes from tears, our souls from death. Grant us grace to be faithful in all the offices and relations of life. May we study to be helpful to each other, be patient of each other's infirmities, and rejoice in each other's prosperity! Let no selfishness disturb our peace. [May parents and children, brothers and sisters, all be joined together in the household of faith!] And may the love that blesses our earthly home interpret to us the love of our Father in heaven, and draw us toward the better home! We make supplication for all men; beseeching thee, the Father of all, to dispense unto all thy mercies according to their several conditions and necessities, and to show forth thy salvation in all the earth, through Christ our Lord. Amen.

FRIDAY.

James v. — 1. Go to now, *ye* rich men; weep and howl for your miseries that shall come upon *you*.

2. Your riches are corrupted, and your garments are moth-eaten.

3. Your gold and silver is cankered; and the rust of them shall be a witness against you, and shall eat your flesh as it were fire. Ye have heaped treasure together for the last days.

4. Behold, the hire of the laborers who have reaped down your fields, which is of you kept back by fraud, crieth; and the cries of them which have reaped are entered into the ears of the Lord of sabaoth.

5. Ye have lived in pleasure on the earth, and been wanton; ye have nourished your hearts, as in a day of slaughter.

6. Ye have condemned *and* killed the just; *and* he doth not resist you.

7. Be patient therefore, brethren, unto the coming of the Lord. Behold, the husbandman waiteth for the precious fruit of the earth, and hath long patience for it, until he receive the early and latter rain.

8. Be ye also patient; stablish your hearts: for the coming of the Lord draweth nigh.

9. Grudge not one against another, brethren, lest ye be condemned: behold, the Judge standeth before the door.

10. Take, my brethren, the prophets, who have spoken in the name of the Lord, for an example of suffering affliction and of patience.

11. Behold, we count them happy which endure.

13. Is any among you afflicted? let him pray. Is any merry? let him sing psalms.

14. Is any sick among you? let him call for the elders of the church; and let them pray over him, anointing him with oil in the name of the Lord:

15. And the prayer of faith shall save the sick, and the Lord shall raise him up; and, if he have committed sins, they shall be forgiven him.

16. Confess *your* faults one to another, and pray one for another, that ye may be healed. The effectual fervent prayer of a righteous man availeth much.

17. Elias was a man subject to like passions as we are; and he prayed earnestly that it might not rain: and it rained not on the earth by the space of three years and six months.

18. And he prayed again; and the heaven gave rain, and the earth brought forth her fruit.

19. Brethren, if any of you do err from the truth, and one convert him;

20. Let him know that he which converteth the sinner from the error of his way shall save a soul from death, and shall hide a multitude of sins.

This is not the cry of the Communist for the abolition of property; not the declaration of a fanatical reformer against the existing order of society: it is the sentence of justice upon men who have abused their trust, and have consumed upon their pride and their lusts what God had given them as stewards for the good of society. Not upon rich men as such, but upon such as have gained their riches by fraud, or are using their riches for purposes of tyranny and of lux-

ury, is this terrible woe denounced. And this it is that makes it terrible. All the world shall see the justice of their sentence; and they themselves must own it to be right. Hence the people of God should not envy those who have such a trust with such a risk; much less should they fear them. In due time, faith in God — a faith sustained and evidenced by effectual prayer — shall bring to the righteous greater and more enduring riches than all that this world can bestow.

APPROPRIATE HYMNS.]

Prayer.

[Nos. 58, 82, 146.

O Lord! make clean our hearts before thee. Baptize us with thine own Spirit, that, being renewed in the spirit and temper of our minds, we may exhibit in our daily walk all the virtues and graces of the Christian life.

We render thanks to thee for thy loving care in the night-season. We thank thee that health and home and friends and country are preserved to us. We thank thee for all thy goodness to us as a family. We would trust in the Lord at all times; and we pray thee, O our Saviour! to abide with us ever.

O Lord! we beseech thee to visit us this day with thy loving-kindness. Give us grace to discharge faithfully our duties to thee and to each other. May we remember, that, as stewards, we must give account of our talents, our property, and the use of all thy gifts! May we be kind and

courteous unto all men, honest in our dealings, truthful in our words, guileless in our thoughts! Strengthen us to bear with patience whatever trials or sufferings may be in store for us, preserve us from the sins which do most easily beset us, and enable us to walk worthy of our Christian calling, through Jesus Christ our Lord.

O Lord Jesus! we long for thy coming in power and glory among the nations. May thy Church arise, and make straight the way of the Lord!

O almighty and most merciful Father! we commend to thee ourselves and all that belong to us, all who pray for us, and all who have at any time asked our prayers for them. Have pity upon the poor, the sick, the dying, and the sorrowing. Incline thine ear to us, and hear us, we beseech thee, and order all our ways, this and every day, according to thy will, through Jesus Christ our Lord. Amen.

SATURDAY.

I Timothy vi. — 6. Godliness with contentment is great gain.

7. For we brought nothing into *this* world, and it is certain we can carry nothing out.

8. And, having food and raiment, let us be there-with content.

9. But they that will be rich fall into temptation and a snare, and *into* many foolish and hurtful lusts, which drown men in destruction and perdition.

10. For the love of money is the root of all evil; which while some coveted after, they have erred from the faith, and pierced themselves through with many sorrows.

11. But thou, O man of God! flee these things; and follow after righteousness, godliness, faith, love, patience, meekness.

12. Fight the good fight of faith, lay hold on eternal life, whereunto thou art also called, and hast professed a good profession before many witnesses.

13. I give thee charge in the sight of God, who quickeneth all things, and *before* Christ Jesus, who *before* Pontius Pilate witnessed a good confession,

14. That thou keep *this* commandment without

spot, unrebukable, until the appearing of our Lord Jesus Christ;

15. Which in his times he shall show, *who* is the blessed and only Potentate, the King of kings, and Lord of lords;

16. Who only hath immortality, dwelling in the light which no man can approach unto; whom no man hath seen, nor can see; to whom *be* honor and power everlasting. Amen.

17. Charge them that are rich in this world that they be not high-minded, nor trust in uncertain riches, but in the living God, who giveth us richly all things to enjoy;

18. That they do good, that they be rich in good works, ready to distribute, willing to communicate;

19. Laying up in store for themselves a good foundation against the time to come, that they may lay hold on eternal life.

20. O Timothy! keep that which is committed to thy trust, avoiding profane and vain babblings, and oppositions of science falsely so called;

21. Which some professing, have erred concerning the faith. Grace *be* with thee. Amen.

To be rich is a grave responsibility; to desire to be rich is a great temptation; to resolve to be rich is a fearful peril. None are ever accused or denounced in the gospel simply for having riches; but such are warned against making riches their trust. The history of mercantile communities, of railway investments, of stock speculations, show that nothing is more uncertain or delusive than what men fancy to be prosperity; and the history of the Church shows that nothing is more likely to draw away the heart from God than the possession of great wealth. Hence the rich are admonished to cultivate the sense of dependence upon God, and to save themselves from corruption and apostasy by giving freely to all good causes. The *desire* of riches should never be suffered to take

possession of the heart, for this corroding passion is the root of all evil; while the *purpose* to be rich, as the one aim of life, is almost certain to lure one on to the destruction of his soul. No sin is more dangerous than covetousness; none more damning. The offset to this perilous temptation is faith. A faith that measures this life by the next; a faith that believes in God as the rewarder of them that seek him; a faith that puts righteousness above mammon; a faith that sees Christ upon his throne, and feels assured of immortality at his appearing,—can rest content with the bare means of living, and of serving him. When earthly possessions vanish, this contented piety realizes the greatness of its gain. The confession of Christ is the way to a crown of glory.

APPROPRIATE HYMNS,]

Prayer.

[Nos. 30, 153, 184.

We come to thee this morning, heavenly Father, with hearts full of thankfulness for the mercies of the night. We have rested in safety and in peace under the shadow of thy wing. Thou hast kept us quiet from the fear of evil: nor sickness, nor death, nor tempest, nor fire, nor any calamity, hath overtaken us or our dwelling. How sure are the mercies of thy covenant, O Lord! All thy promises in Christ Jesus are Yea and Amen. Fulfil unto us, we beseech thee, these thy mercies and promises, and cause that this day we may rejoice in thy salvation.

Bless to us thy Word which we have now read. Oh! sanctify us by thy truth; and, while we receive its instruction and comfort in our hearts, may we carry out its precepts in our lives, and adorn the doctrine of God our Saviour in all things! May we be just and true, loving and kind, gentle, forbearing, and forgiving, and so shine as lights in the world, holding forth the Word of life! May every day witness some new victory over evil

desires and passions within us, and over the evil that is in the world! By feeding upon thy Word, the bread of heaven, may we grow up into Him who is our Life and Head, even Christ! [Oh! may these children grow in grace as they grow in years and in knowledge! May they shun evil companions and evil ways, and walk in the way of thy commandments!] Keep all dear to us even as the apple of thine eye. Bless our neighbors, and send thy Spirit upon this whole community. Bless our rulers, and the schools and churches in our land. May all who rule, and all who teach, be led and taught by thee! Have pity upon the poor and the sorrowing; upon homes made desolate by famine, pestilence, or war. Stay thy judgments, O Lord! and send peace and salvation to all people. Mercifully forgive our sins, and bring us unto the perfection of knowledge, of holiness, and of blessedness, in Jesus Christ our Lord; to whom be glory forever. Amen.

SUNDAY MORNING.

John i.—1. In the beginning was the Word, and the Word was with God, and the Word was God.

2. The same was in the beginning with God.

3. All things were made by him; and without him was not any thing made that was made.

4. In him was life; and the life was the light of men.

5. And the light shineth in darkness; and the darkness comprehended it not.

6. There was a man sent from God, whose name was John.

7. The same came for a witness, to bear witness of the Light, that all men through him might believe.

8. He was not that Light, but was sent to bear witness of that Light.

9. That was the true Light, which lighteth every man that cometh into the world.

10. He was in the world, and the world was made by him, and the world knew him not.

11. He came unto his own, and his own received him not.

12. But as many as received him, to them gave he power to become the sons of God, *even* to them that believe on his name;

13. Which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God.

14. And the Word was made flesh, and dwelt among us (and we beheld his glory, the glory as of the only-begotten of the Father), full of grace and truth.

15. John bare witness of him, and cried, saying, This was he of whom I spake, He that cometh after me is preferred before me; for he was before me.

16. And of his fulness have all we received, and grace for grace.

17. For the law was given by Moses; but grace and truth came by Jesus Christ.

18. No man hath seen God at any time: the only-begotten Son, which is in the bosom of the Father, he hath declared *him*.

The grand central truth of the Bible is the incarnation of the Son of God for the salvation of the world. Jesus Christ came into the world through the union of the divine with the human. All the works and attributes of God are ascribed to him without qualification. He existed from eternity; he created all things; he was God. He revealed the Father, not only by the truth that he declared, but by the life that was in himself. This life, manifesting itself through his works and his spirit, was a new light, capable of imparting to every man the quickening power of a new and endless life. In his own person Christ exhibited the perfect holiness which the law of God requires, and he reiterated that law in all its length and

breadth: but, at the same time, he manifested the grace of God in the forgiveness of sins; and to all who now come to him in humble faith he gives the privilege of the sons of God. This grace, like life itself, is a principle of growth: the more we have, the more we shall receive,—“grace for grace,” grace upon grace, one measure drawing after it another, until we shall be filled with all the fulness of God. A divine dignity was stamped upon our humanity by the incarnation of Christ; but the blessing and the glory that he brought will come to us personally only as we receive his grace by believing on his name.

APPROPRIATE HYMNS,]

Prayer.

[Nos. 13, 103, 107.

Almighty God, who, after the creation of the world, didst rest from all thy works, and sanctify a day of rest for thy creatures, grant to us, we beseech thee, that, putting away from us all earthly cares and anxieties, we may worthily approach the services of thy sanctuary. But grant also, that, being under grace and under law to Christ, we may be enabled to hallow all our days by living in thy constant fear and love, and may, in thy peace, enjoy a perpetual sabbath of the soul, through Jesus Christ our Lord.

What can we render to thee, O Lord! for all that thou hast bestowed upon us? Accept, we beseech thee, our thanks for protection and preservation, and for all the mercies of this present life; but, above all, for salvation by thy Son, and sanctification by thy Spirit. We adore and glorify thee, and offer to thee the voice of thanksgiving; and we beseech thee that thou wilt keep us in the way of truth and holiness, pardoning our offences, blotting out all our sins, and leading us to eternal life, to the glory and honor of thy name, through Jesus Christ our Lord.

We beseech thee to bless thy Church universal with the presence of the Holy Ghost. May she worship thee in the beauty of holiness! Bless all family-teaching, all Sunday schools, all mission-laborers, this day; and advance far and wide the kingdom of thy Son. May the sabbath of millennial glory soon dawn upon the earth!

To thee, O Almighty God! we commend our spirits, souls, and bodies, all we are, and all we have. Direct and order all our thoughts, words, and works, according to thy good pleasure, to the praise of thy holy name, and conform them to the perfect rule of the most holy life of thy blessed Son. And, together with ourselves, we commend unto thy hands, O Lord God! all our relations, friends, and benefactors; all sick, destitute, and afflicted persons; and all who are drawing near unto death. We pray for mercy upon all who are tempted, all who are fallen; and grant that we may all find mercy and favor at thy hands, in turning us from our iniquities, and supplying all our wants, through the merits of thy dear Son, our only Saviour, Jesus Christ. Amen.

SUNDAY EVENING.

Isaiah iv.—2. In that day shall the branch of the Lord be beautiful and glorious, and the fruit of the earth *shall be* excellent and comely for them that are escaped of Israel.

3. And it shall come to pass, *that he that is* left in Zion, and *he that* remaineth in Jerusalem, shall be called holy, *even* every one that is written among the living in Jerusalem:

4. When the Lord shall have washed away the filth of the daughters of Zion, and shall have purged the blood of Jerusalem from the midst thereof by the spirit of judgment and by the spirit of burning.

5. And the Lord will create upon every dwelling-place of Mount Zion, and upon her assemblies, a cloud and smoke by day, and the shining of a flaming fire by night; for upon all the glory *shall be* a defence.

6. And there shall be a tabernacle for a shadow in the day-time from the heat, and for a place of refuge, and for a covert from storm and from rain.

Isaiah xxxii.—1. Behold, a King shall reign in righteousness, and princes shall rule in judgment.

2. And a man shall be as a hiding-place from the wind, and a covert from the tempest; as rivers of water in a dry place, as the shadow of a great rock in a weary land.

14. Because the palaces shall be forsaken; the multitude of the city shall be left; the forts and towers shall be for dens forever, a joy of wild asses, a pasture of flocks;

15. Until the Spirit be poured upon us from on high, and the wilderness be a fruitful field, and the fruitful field be counted for a forest.

16. Then judgment shall dwell in the wilderness, and righteousness remain in the fruitful field.

17. And the work of righteousness shall be peace; and the effect of righteousness, quietness and assurance forever.

18. And my people shall dwell in a peaceable habitation, and in sure dwellings, and in quiet resting-places,

19. When it shall hail, coming down on the forest; and the city shall be low in a low place.

20. Blessed *are* ye that sow beside all waters; that send forth *thither* the feet of the ox and the ass.

In these words, so full of encouragement and hope, the prophet seems again to point to the coming of Christ,—the theme which was the undertone of his entire prophecy. Although he may have had a primary reference to the good king Hezekiah, in whose reign justice, peace, and the reviving of pure religion, succeeded the oppression, turbulence, and idolatry of the reign of Ahaz, yet the full glory of the restoration here depicted could be realized only under the spiritual kingdom of the Messiah.

How perfect the sense of rest, security, and refreshment, indicated in these promises! The images are all borrowed from the climate of Palestine, where the traveller may be suddenly overtaken by a scorching wind or a violent tempest, or find himself under the blaze of noon, remote from water or shade. How welcome the sight of a shelter, the sound of a gurgling brook, even the shadow of a rock in which one may rest till the heat is over! Once in the desert, I was overtaken

by the fierce and stifling *Kamsin*. The camels, snuffing it afar, were fain to avert their heads, and lie down and groan with fear. We veiled our faces to protect eyes and lungs; but the whirlwind of fine heated sand penetrated every covering. Our guide urged us on for an hour against this terrible tempest, till we came to a rude hut of stone. There we spent an afternoon and night of darkness; and in the morning we dug out a path as through snowdrifts. But, oh, how welcome that covert from storm and heat! Christ is that covert of defence, that fountain of refreshment, that rock of shelter and shade. In him we find refuge from calamity, solace for grief and loss, supply for inward want, rest from care. And, while he gives to us personally this spiritual rest and comfort, the working of his principles tends to a condition of outward peace and safety. Therefore should we sow in hope, and wait for his blessed appearing.

APPROPRIATE HYMNS,]

Prayer.

[Nos. 10, 26, 194.

Receive, we pray thee, O heavenly Father! our evening thanksgiving for thy mercies day by day renewed to us. Especially do we thank thee for the sacred privileges of this sabbath, and pray that these may be blessed to each of us personally for our spiritual good. Give us grace to improve them to thy glory, the advancement of thy gospel, and, as much as in us lieth, to the good of all mankind. Give us such a sense of thy great mercy as may lead us to a true thankfulness; such as shall appear in our lives by a humble, holy, and obedient walking before thee all our days; through Jesus Christ our Lord.

O Thou who acceptest the intercessions which thy servants offer up in thy Son's name! have pity, we beseech thee, on all sorts and conditions of men. Send forth, we pray thee, laborers fitted to gather

in thy harvest. Have mercy on all who are in error or in sin. Bless our rulers, and endue them plenteously with wisdom. Visit with thy love all those whom thou hast given to be near and dear to us; and hear us, O Almighty God! for the sake of thy dear Son, Jesus Christ our Lord.

Into thy hands we commit ourselves, blessed Lord, this night and forever. Be thou our hiding-place from all fear, our rest from all care, our defence from all danger. Give unto us that inward rest which no outward perils can disturb. As the night gathers about us, O thou Sun of righteousness! keep us from utter darkness; and let us so sleep in peace, that we may be ever ready to arise and meet thee in thy glory, who, with the Father and the Holy Ghost, livest, one God, world without end. Amen.

MONDAY.

Matthew xii.—22. Then was brought unto him one possessed with a devil, blind and dumb; and he healed him, insomuch that the blind and dumb both spake and saw.

23. And all the people were amazed, and said, Is not this the son of David?

24. But, when the Pharisees heard *it*, they said, This *fellow* doth not cast out devils but by Beelzebub, the prince of the devils.

25. And Jesus knew their thoughts, and said unto them, Every kingdom divided against itself is brought to desolation; and every city or house divided against itself shall not stand.

26. And, if Satan cast out Satan, he is divided against himself: how shall then his kingdom stand?

27. And if I by Beelzebub cast out devils, by whom do your children cast *them* out? therefore they shall be your judges.

28. But if I cast out devils by the Spirit of God, then the kingdom of God is come unto you.

29. Or else how can one enter into a strong man's house, and spoil his goods, except he first bind the strong man? and then he will spoil his house.

Jesus distinctly recognized the existence of Satan, and a kingdom of evil spirits marshalled under Satan for the destruction of mankind. The war which began in heaven has been transferred to this world, and waxes fiercer as the end draws near. Christ came to destroy the power and the works of the Devil; and while, by his teaching, his atonement, and his Spirit, he sought to deliver men personally from the dominion of Satan, he also maintained, in the region of spiritual forces, a direct conflict with the powers of darkness. The fact that he cast out devils was proof that the Spirit of God wrought in him, and that the kingdom of God was mightier than the kingdom of Satan. Every man must choose between

30. He that is not with me is against me; and he that gathereth not with me scattereth abroad.

Revelation xii.—7. And there was war in heaven: Michael and his angels fought against the dragon; and the dragon fought and his angels,

8. And prevailed not; neither was their place found any more in heaven.

9. And the great dragon was cast out, that old serpent, called the Devil, and Satan, which deceiveth the whole world: he was cast out into the earth, and his angels were cast out with him.

10. And I heard a loud voice saying in heaven, Now is come salvation and strength, and the kingdom of our God, and the power of his Christ; for the accuser of our brethren is cast down which accused them before our God day and night.

11. And they overcame him by the blood of the Lamb, and by the word of their testimony; and they loved not their lives unto the death.

12. Therefore rejoice, *ye* heavens, and *ye* that dwell in them. Woe to the inhabitants of the earth and of the sea! for the devil is come down unto you, having great wrath, because he knoweth that he hath but a short time.

these kingdoms, between evil and good, between darkness and light, between Satan and God. "There is and can be in the world *no middle party*: they who are not with Christ, who do not gather with him, are against him and his work, and, as far as in them lies, are undoing it." The mightiest spiritual forces are struggling for the possession of the soul of man: on the one hand, Satan, the tempter of our first parents, the "father of lies," with his subtle devices of temptation; and, on the other, the Holy Spirit of light, truth, and love, with his influences of grace. No one can be passive in this conflict of spiritual powers; and as one chooses his alliance here will be his state and portion in the hereafter.

APPROPRIATE HYMNS,]

Prayer.

[Nos. 36, 64, 136.

O Lord! we draw near into thy holy presence in the name of Him whom thou hearest always. We come casting ourselves on the infinite fulness of our adorable Redeemer. Of that fulness may we all receive, even grace for grace! Let us walk as thy children, in conformity to thy blessed mind and will, laying aside every weight, and running with patience the race that is set before us. May it be our constant desire to know what the will of the Lord is! and, knowing that will, may we have strength given us to obey it! O Lord! may we serve thee with an undivided heart! May Satan have no more power over us! We bless thee for the assurance that the powers of darkness shall be vanquished by the sword of thy Spirit, the word of truth. May we have strength to overcome all evil!

We bless thee, O Lord! for the mercies of the past night, and implore thy presence with us this

day. God of Bethel, dwell in this household; make every member of it thine. Those that are absent, Lord, be near them; those that are in distress, Lord, comfort them; those that know thee not, Lord, bring them to thyself. What thanks do we owe thee for our allotment in life!—our birth and education, our home and friends, our privileges and opportunities. Lord, we would return thee all that we have received. May thy Word be in our hearts, to inspire faith and zeal; and upon our lips, to show forth thy praise! Prosper thy Church everywhere. Raise up preachers who shall go into all the earth with the gospel of peace. Let Satan's kingdom be destroyed, the kingdom of grace advanced, the kingdom of glory hastened. Save thy people; bless thine inheritance; feed them also, and lift them up forever. Give to each of us, this day, thy gracious benediction; finally give unto us the full fruition of thyself, through Jesus Christ. Amen.

TUESDAY.

Matthew xii.—31. Wherefore I say unto you, All manner of sin and blasphemy shall be forgiven unto men; but the blasphemy *against* the *Holy Ghost* shall not be forgiven unto men.

32. And whosoever speaketh a word against the Son of man, it shall be forgiven him; but whosoever speaketh against the Holy Ghost, it shall not be forgiven him, neither in this world, neither in the *world* to come.

33. Either make the tree good, and his fruit good; or else make the tree corrupt, and his fruit corrupt: for the tree is known by *his* fruit.

34. O generation of vipers! how can ye, being evil, speak good things? for out of the abundance of the heart the mouth speaketh.

35. A good man, out of the good treasure of the heart, bringeth forth good things; and an evil man, out of the evil treasure, bringeth forth evil things.

36. But I say unto you, That every idle word that men shall speak, they shall give account thereof in the day of judgment.

37. For by thy words thou shalt be justified, and by thy words thou shalt be condemned.

Isaiah i.—11. To what purpose is the multitude of your sacrifices unto me? saith the Lord: I

am full of the burnt-offerings of rams, and the fat of fed beasts; and I delight not in the blood of bullocks, or of lambs, or of he-goats.

12. When ye come to appear before me, who hath required this at your hand, to tread my courts?

13. Bring no more vain oblations; incense is an abomination unto me; the new moons and sabbaths, the calling of assemblies, I cannot away with: *it is iniquity*, even the solemn meeting.

14. Your new moons and your appointed feasts my soul hateth: they are a trouble unto me; I am weary to bear *them*.

15. And, when ye spread forth your hands, I will hide mine eyes from you; yea, when ye make many prayers, I will not hear: your hands are full of blood.

16. Wash ye, make you clean; put away the evil of your doings from before mine eyes; cease to do evil;

17. Learn to do well; seek judgment, relieve the oppressed, judge the fatherless, plead for the widow.

18. Come now, and let us reason together, saith the Lord: though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool.

The "sin against the Holy Ghost" has been the occasion, to sensitive consciences, of a solicitude which the expression does not call for. The despair and anguish with which persons sometimes imagine themselves to have committed "the unpardonable sin" is itself evidence to the contrary; this sensitiveness of conscience toward sin being a token of the Holy Spirit's presence. The Pharisees, being confounded by the miracles of Christ, malignantly imputed these to the power of Satan. This wilful resistance of the highest evidence of the presence of God and the work of his Spirit indicated a state of mind that nothing could change,—a hatred of good, a stubbornness in evil, a contumacious disregard of the advances of divine truth and love, which mark an affinity

with the spirits of darkness. This deliberate and determined opposition to the manifestations of the Divine Spirit was the sin against the Holy Ghost, which Jesus here condemned, and which the Pharisees had aggravated to the pitch of blasphemy. It was this awful hypocrisy that led him to use such strong denunciation. He read their hearts; he knew the malice that had prompted their taunts. A word, even lightly spoken, may be an index of the heart: an oath, a lie, a vulgar jest, reveals corruption within. Wherefore let us take heed to our ways, that we sin not with our tongues. It was such hypocrisy that called forth the denunciations of Jehovah by the prophet Isaiah; yet these were attended with the fullest, freest offers of forgiveness to the penitent.

APPROPRIATE HYMNS,]

Prayer.

[Nos. 21, 90, 95.

O God! cast us not away from thy presence, and take not thy Holy Spirit from us. Create within us clean hearts, and renew right spirits within us.

Almighty God, who givest us all things richly to enjoy, we bless thee that thou hast made us capable of knowing thee as our Father, and of holding communion with thee through thy Son, our Saviour Jesus Christ. We come to thee with the opening day, giving thanks for light and life, for reason, for the affections that bless our home, for the bounties of thy providence, and the riches of thy grace. Acknowledging our unworthiness, we implore the forgiveness of our sins, and the gracious, comforting, sanctifying presence of thy Holy Spirit. Even as now we ask, do thou, O Lord! send forth thy Spirit in our hearts, crying, Abba, Father, and witnessing that we are thine.

Help us this day to walk before thee in lowliness of mind, and in all holy conversation. Give to us wisdom in our affairs, and success in our undertakings; the spirit of good will toward our fellow-men, and an unworldly, unselfish mind in all things. May we keep our tongue from evil, and our lips from speaking guile, and rejoice in every opportunity of doing good to others! May this home be sanctified by thy presence, and our hearts filled with thy love! and may the homes to which our hearts go out in loving remembrance be likewise the habitations of thy grace! O Lord! save thy people, and bless thine heritage; govern them, and lift them up forever. Fill all lands with thy glory, and all hearts with thy grace, through Jesus Christ our Lord; who, with thee and the Holy Ghost, liveth and reigneth evermore. Amen.

WEDNESDAY.

James iii. — 1. My brethren, be not many masters, knowing that we shall receive the greater condemnation.

2. For in many things we offend all. If any man offend not in word, the same *is* a perfect man, and able, also, to bridle the whole body.

3. Behold, we put bits in the horses' mouths, that they may obey us; and we turn about their whole body.

4. Behold, also, the ships, which, though *they be* so great, and *are* driven of fierce winds, yet are they turned about with a very small helm whithersoever the governor listeth.

5. Even so the tongue is a little member, and boasteth great things. Behold, how great a matter a little fire kindleth!

6. And the tongue *is* a fire, a world of iniquity: so is the tongue among our members, that it defileth the whole body, and setteth on fire the course of nature; and it is set on fire of hell.

7. For every kind of beasts, and of birds, and of serpents, and of things in the sea, is tamed, and hath been tamed, of mankind:

8. But the tongue can no man tame; *it is* an unruly evil, full of deadly poison.

9. Therewith bless we God, even the Father;

and therewith curse we men, which are made after the similitude of God.

10. Out of the same mouth proceedeth blessing and cursing. My brethren, these things ought not so to be.

11. Doth a fountain send forth at the same place sweet *water* and bitter?

12. Can the fig-tree, my brethren, bear olive-berries? either a vine, figs? So *can* no fountain both yield salt water and fresh.

13. Who *is* a wise man and endued with knowledge among you? let him show out of a good conversation his works with meekness of wisdom.

14. But, if ye have bitter envying and strife in your hearts, glory not, and lie not against the truth.

15. This wisdom descendeth not from above, but *is* earthly, sensual, devilish.

16. For where envying and strife *is*, there is confusion and every evil work.

17. But the wisdom that is from above is first pure, then peaceable, gentle, and easy to be entreated, full of mercy and good fruits, without partiality, and without hypocrisy.

18. And the fruit of righteousness is sown in peace of them that make peace.

The term "masters" here means strictly teachers; and the point of the exhortation is, that the office of teaching religion in a public assembly is one of such grave responsibility, that none should assume it rashly. Probably the spirit of controversy had already appeared in the Church; and, since religious controversy is most fruitful in abuses of the tongue, the apostle enjoins upon Christians the duty of regulating this unruly member. How much of mischief in society, how much of unhappiness in the family, how much of alienation in the Church, comes from the abuse of the tongue! How prone are we to

take up a scandal, or to circulate an injurious report! — thus robbing a neighbor of what to him is more than money, or even than life itself. Or, if we have not a slanderous tongue, perhaps we have an *ear* for scandal, without which the scandal-mongers would soon find their occupation gone. Curiosity and the love of gossip do infinite mischief in parishes and in neighborhoods. Be it ours to regulate our speech, our walk, our whole intercourse with men, by that divine wisdom which first purifies our hearts of all evil intent, and then distils from our lips in words of gentleness and peace.

APPROPRIATE HYMNS.]

Prayer.

[Nos. 53, 78, 169.]

Blessed Lord, who hast caused all holy Scriptures to be written for our learning, grant that we may in such wise hear them, read, mark, learn, and inwardly digest them, that, by patience and comfort of thy holy Word, we may embrace and ever hold fast the blessed hope of everlasting life which thou hast given us in our Saviour Jesus Christ. May we receive the truth in the love of it! and, walking in its light, may we ourselves shine as lights in the world, holding forth the word of life! Preserve us, we pray thee, from pride, prejudice, and unbelief; from a worldly and covetous spirit; from self-righteousness, and from uncharitableness toward others; from all false hopes, and from all unholy desires. Oh! touch our lips with a live coal from thine altar, and sanctify our speech. Give unto us that wisdom from above which shall purify our hearts and minds, and shall make us gentle and considerate in dealing with our fellow-men.

[We entreat thee, O Lord! so to feed the children of this household with the words of Jesus their Saviour, that they shall grow up in the nurture and admonition of the Lord. Cause them to shun the ways of sin, and to walk in the narrow way which leadeth unto life.] Be very gracious to our friends, our kindred, our neighbors; and bring them all into thy kingdom. Oh! let thy gospel go forth to enlighten and save the whole world.

Heavenly Father, we thank thee for the daily gifts of thy providence; for rest in the night; for the light of the morning; for health, comfort, and hope. Give unto us, we pray thee, that which thou seest to be good for us. Defend us, O Lord! from all evil; be thou our rock, our refuge, our strong tower; and, when heart and flesh shall fail us, be thou, O God! the strength of our heart, and our portion forever, through Jesus Christ our Saviour. Amen.

THURSDAY.

Philippians iv.—1. Therefore, my brethren dearly beloved and longed for, my joy and crown, so stand fast in the Lord, *my* dearly beloved.

2. I beseech Euodias, and beseech Syntyche, that they be of the same mind in the Lord.

3. And I entreat thee also, true yoke-fellow, help those women which labored with me in the gospel, with Clement also, and *with* other my fellow-laborers, whose names *are* in the book of life.

4. Rejoice in the Lord always; *and* again I say, Rejoice.

5. Let your moderation be known unto all men. The Lord *is* at hand.

6. Be careful for nothing; but in every thing by prayer and supplication with thanksgiving let your requests be made known unto God.

7. And the peace of God, which passeth all understanding, shall keep your hearts and minds through Christ Jesus.

8. Finally, brethren, whatsoever things are true,

whatsoever things *are* honest, whatsoever things *are* just, whatsoever things *are* pure, whatsoever things *are* lovely, whatsoever things *are* of good report; if *there be* any virtue, and if *there be* any praise, think on these things.

9. Those things which ye have both learned and received and heard, and seen in me, do; and the God of peace shall be with you.

10. But I rejoiced in the Lord greatly, that now at the last your care of me hath flourished again; wherein ye were also careful, but ye lacked opportunity.

11. Not that I speak in respect of want; for I have learned, in whatsoever state I am, *therewith* to be content.

12. I know both how to be abased, and I know how to abound: everywhere and in all things I am instructed both to be full and to be hungry, both to abound and to suffer need.

13. I can do all things through Christ which strengtheneth me.

What a beautiful picture is this of a perfect, and consequently a blessed life!—a life in which the desire for worldly good is subordinated to the joy that is found in Christ; in which envy, jealousy, resentment, are restrained by the thought that the Lord is at hand, who will remedy all injustice, and put away all evil; a life so centred in God as its strength and portion, that it cannot be disturbed by fear, nor distracted by anxiety; a life, which, in the inmost seat of thought and feeling, is guarded by the peace of God. To a mind kept in this sacred peace, a heart filled with this holy joy, the outward conditions of life are relatively of small account. Such an one appreciates with thankfulness the good gifts of Providence and the ministries of human friendship; yet, if

need be, he can suffer the loss of these without repining, and be content in possessing Christ. The true seat of life, of satisfaction, of power, is in the spirit: and, when Christ satisfies the hunger of the soul, it is full; when Christ energizes the will, it is strong; when Christ abides within the heart, it has everlasting life. But, though the life within is thus “hid with Christ in God,” its presence is known by the outward tokens of truth, honor, rectitude, purity, benignity, nobleness: in a word, whatever imparts grace to character, and beauty to life, whatever mankind have agreed to honor as virtue or to praise as loveliness, springs from this indwelling virtue and grace of Christ.

APPROPRIATE HYMNS,]

Prayer.

[Nos. 4, 27, 45.

O Lord Jesus, the author and the finisher of our faith! we give thee thanks for all thy servants departed in the faith, who, having witnessed a good confession, have entered into rest. Grant us grace, we beseech thee, to be faithful unto death, that we also may receive a crown of life. May we have such a sense of thy presence and glory as shall lift us above the love or the fear of this world!

Assist us by thy grace to do this day such things as are pleasing to thee. Strengthen us to resist and overcome any temptations to which we may be exposed. Preserve us from a worldly mind. O Lord! by the power of thy Holy Spirit, draw our desires and hopes and affections heavenward. Deliver us from anxiety about earthly things, from a discontented and unthankful spirit.

Strengthen, O Lord! our faith in the promises of thy Word. Enable us to stay our minds on thee. Thou knowest our exceeding weakness, and the numberless dangers which every day surround us. Supply all our needs. Beat down every spiritual

enemy under our feet. Let thy Word be our guide, and thy Holy Spirit our sanctifier and comforter. If it should please thee to visit us with affliction, oh! make it work for our real and eternal good, and give us a patient and submissive spirit. Be thou our defender through all the trials of life, our hope in death, and our portion forever.

We thank thee for thy loving-kindness in the night-season. Be pleased, O Lord! to bless all who are near and dear to us. Lead all whom we love into the saving knowledge of Jesus Christ. Bless our neighbors. Look graciously upon this part of thy vineyard; assist all who are laboring for the good of their fellow-creatures; and grant that true godliness may increase and abound among us. Help us to shine as lights in the world, and to commend the religion which we profess by the meekness and gentleness of our conduct, and by the holiness of our lives. Make us happy in our own souls, and useful to all around us. These mercies we ask for ourselves and others in the name of Jesus Christ our Saviour. Amen.

FRIDAY.

Proverbs xxi.—8. The way of man *is* froward and strange; but *as for* the pure, his work *is* right.

9. *It is* better to dwell in a corner of the house-top, than with a brawling woman in a wide house.

10. The soul of the wicked desireth evil: his neighbor findeth no favor in his eyes.

19. *It is* better to dwell in the wilderness than with a contentious and an angry woman.

23. Whoso keepeth his mouth and his tongue keepeth his soul from troubles.

24. Proud *and* haughty scorner *is* his name who dealeth in proud wrath.

Genesis xxi.—9. And Sarah saw the son of Hagar the Egyptian, which she had borne unto Abraham, mocking.

10. Wherefore she said unto Abraham, Cast out this bond-woman and her son; for the son of this bond-woman shall not be heir with my son, *even* with Isaac.

11. And the thing was very grievous in Abraham's sight because of his son.

12. And God said unto Abraham, Let it not be grievous in thy sight because of the lad, and because of thy bond-woman: in all that Sarah hath said unto thee, hearken unto her voice: for in Isaac shall thy seed be called.

13. And also of the son of the bond-woman will I make a nation, because he *is* thy seed.

14. And Abraham rose up early in the morning, and took bread and a bottle of water, and gave *it* unto Hagar (putting *it* on her shoulder) and the child, and sent her away; and she departed, and wandered in the wilderness of Beer-sheba.

15. And the water was spent in the bottle, and she cast the child under one of the shrubs.

16. And she went and sat her down over against *him*, a good way off, as it were a bow-shot; for she said, Let me not see the death of the child. And she sat over against *him*, and lifted up her voice, and wept.

17. And God heard the voice of the lad; and the angel of God called to Hagar out of heaven, and said unto her, What aileth thee, Hagar? Fear not; for God hath heard the voice of the lad where he *is*.

18. Arise, lift up the lad, and hold him in thine hand; for I will make him a great nation.

19. And God opened her eyes, and she saw a well of water; and she went and filled the bottle with water, and gave the lad drink.

20. And God was with the lad; and he grew, and dwelt in the wilderness, and became an archer.

21. And he dwelt in the wilderness of Paran; and his mother took him a wife out of the land of Egypt.

"Wrath is cruel, and anger is outrageous; but who is able to stand before envy?" "Jealousy is cruel as the grave: the coals thereof are coals of fire, which hath a most vehement flame." This sad story of domestic strife is a picture of envy and jealousy, each kindling the other to a vehement flame. Ishmael was old enough to feel the slight that was put on him after the birth of Isaac, and no doubt was given to understand that this infant would supplant him in the household. Boy-like, he showed his envy and spite by mocking at the baby upon his "birthday-party," when Abraham "made a great feast" in honor of the weaning of Isaac, and Ishmael seemed of no account. Sarah, seeing this, was stirred with jealousy and anger, and demanded that Ishmael and his mother should

be turned away. Abraham, who had a tender and noble heart, could not consent to such meanness and injustice. Yet something must be done for the peace of the family; and when God revealed to him, that, though Isaac should be the preferred seed, Ishmael also should be the founder of a people, he consented to the separation. What a picture of a mother's anguish is this, of Hagar weeping and wailing, with averted eyes, for her dying boy! and how tender the grace of God, that came to her relief in her dire extremity! Ah! if we but trust in him, no injustice of man can separate us from his love; no neglect nor cruelty of the world put us beyond the reach of his compassion and his help.

APPROPRIATE HYMNS,]

Prayer.

[Nos. 53, 63.

O thou meek and holy Jesus! help us to heal the plague of our own hearts. Preserve us from anger, from strife and vainglorying. Enable us to live in peace with all men. O Thou who art the Prince of peace! keep us from envy, malice, and all uncharitableness. Give us unselfish hearts. Make us kind to all around us. May we bear one another's burdens, and so fulfil the law of Christ! O Saviour! may we in all things follow thy blessed example, and grow daily more like unto thee! May thy gospel be made known to all men! May the erring be reclaimed; the ignorant be enlightened; the sick, the dying, and the sorrowing be comforted! Oh, may thy grace pardon and renew the guilty, succor the perishing, save the lost!

Most merciful God, we thank thee for rest and safety in the night-season, and for the health and comfort with which we begin the day. Grant us wisdom in our affairs, success in our labors, prosperity in all lawful undertakings, the conscious guidance of thy providence, and, above all, the experience of thy grace. May this family be ever in thy holy keeping! And now, O heavenly Father! we pray thee to accept this our morning sacrifice of prayer and praise; and as thou hast promised, that, when two or three are gathered together in thy name, thou wilt grant their requests, fulfil now, O Lord! the desires and petitions of thy servants, and keep us this day and always in thy love, through Jesus Christ our Lord. Amen.

SATURDAY.

Galatians iv.—1. Now I say, *That* the heir, as long as he is a child, differeth nothing from a servant, though he be lord of all,

2. But is under tutors and governors until the time appointed of the father.

3. Even so we, when we were children, were in bondage under the elements of the world;

4. But, when the fulness of the time was come, God sent forth his Son, made of a woman, made under the law,

5. To redeem them that were under the law, that we might receive the adoption of sons.

6. And, because ye are sons, God hath sent forth the Spirit of his Son into your hearts, crying, *Abba, Father!*

7. Wherefore thou art no more a servant, but a son; and if a son, then an heir of God, through Christ.

8. Howbeit, then, when ye knew not God, ye did service unto them which by nature are no gods.

9. But now, after that ye have known God, or rather are known of God, how turn ye again to the weak and beggarly elements, whereunto ye desire again to be in bondage?

10. Ye observe days and months and times and years.

11. I am afraid of you, lest I have bestowed upon you labor in vain.

21. Tell me, ye that desire to be under the law, do ye not hear the law?

22. For it is written, that Abraham had two sons; the one by a bond-maid, the other by a free-woman.

23. But he *who was* of the bond-woman was born after the flesh; but he of the free-woman *was* by promise.

24. Which things are an allegory: for these are the two covenants; the one from the Mount Sinai, which gendereth to bondage, which is *Agar*.

25. For this *Agar* is Mount Sinai in Arabia, and answereth to Jerusalem which now is, and is in bondage with her children.

26. But Jerusalem which is above is free, which is the mother of us all.

28. Now we, brethren, as Isaac was, are the children of promise.

29. But as then he that was born after the flesh persecuted him *that was born* after the Spirit, even so *it is* now.

30. Nevertheless, what saith the scripture? Cast out the bond-woman and her son; for the son of the bond-woman shall not be heir with the son of the free-woman.

31. So then, brethren, we are not children of the bond-woman, but of the free.

Under the Roman law, with which Paul was familiar, the power of the father was so absolute, that "the minor was legally in much the same position as the slave." The emancipation of the young man from this tutelage was marked by his putting on the manly *toga*,—a ceremony celebrated with great rejoicings by his friends. It was the custom in Roman families to employ a tutor as the constant companion and guide of the child, to look after his manners and morals as well as his knowledge. The apostle describes the Jews as in a state of tutelage under the law as their tutor or pedagogue: but Christ has set us free from this bondage; and so complete

is the privilege of sonship to which he has lifted us up, that his own Spirit moves us to cry, "*Abba, Father!*" Now, to attempt to save ourselves by our own works is to fall back from this privilege of sonship under the drudgery of servants. The very giving of the law is represented as a type of bondage in the stern and rugged peaks of Sinai; whereas the gospel is likened to that wondrous city of crystal, gold, and gems, which John describes in the Revelation, and which Paul elsewhere speaks of as the heavenly Jerusalem. Already, through grace, our citizenship is there; and we should make this manifest in the joyous freedom of the spiritual life.

APPROPRIATE HYMNS.]

Prayer.

[Nos. 4, 62, 115.]

Our Father in heaven, the God of all the families of the earth, we give thee thanks for the manifold blessings which we as a family have received at thy hand,—for our birth and education under Christian influences, for the comforts of our home, for the tender relationships of life. May the mercies of thy covenant abide with this household, and every member of it be joined to the family of thy people! Be thou our Father and our God; and may we know the love and joy of thy dear children! We bless thee that through another night thou hast kept our habitation in peace, and that we enter upon a new day surrounded with the tokens of thy providence and grace. Create within us a clean heart, O God! and renew a right spirit within us, that in our lives this day we may

show forth thine image, and glorify thee in our bodies and spirits which are thine. Forgive us the sins of our past lives; and help us, O Lord! to lead the new life in Christ Jesus.

Be gracious to all dear to us; bless them in their hearts and their homes; remember the family of thy people; have mercy upon such as have no home, upon the widow and the fatherless, the forsaken and outcast; deliver such as are in bonds; convert and restore thine ancient covenant people; and hasten the time when all mankind shall dwell together as one family in Christ their Head. Finally, we beseech thee to bring us to our Father's house, to the Jerusalem that is above, to dwell with thee forever, through Jesus Christ our Lord. Amen.

SUNDAY MORNING.

Genesis xxii. — 1. And it came to pass after these things that God did tempt Abraham, and said unto him, Abraham; and he said, Behold, *here I am*.

2. And he said, Take now thy son, thine only son Isaac, whom thou lovest, and get thee into the land of Moriah; and offer him there for a burnt-offering upon one of the mountains which I will tell thee of.

3. And Abraham rose up early in the morning, and saddled his ass, and took two of his young men with him, and Isaac his son, and clave the wood for the burnt-offering, and rose up, and went unto the place of which God had told him.

4. Then on the third day Abraham lifted up his eyes, and saw the place afar off.

5. And Abraham said unto his young men, Abide ye here with the ass, and I and the lad will go yonder and worship, and come again to you.

6. And Abraham took the wood of the burnt-offering, and laid it upon Isaac his son; and he took the fire in his hand, and a knife: and they went both of them together.

7. And Isaac spake unto Abraham his father, and said, My father; and he said, Here *am I*, my son. And he said, Behold the fire and the wood; but where *is* the lamb for a burnt-offering?

8. And Abraham said, My son, God will provide himself a lamb for a burnt-offering: so they went both of them together.

9. And they came to the place which God had told him of; and Abraham built an altar there, and laid the wood in order, and bound Isaac his son, and laid him on the altar upon the wood.

10. And Abraham stretched forth his hand, and took the knife to slay his son.

11. And the angel of the Lord called unto him out of heaven, and said, Abraham, Abraham. And he said, Here *am I*.

12. And he said, Lay not thine hand upon the lad, neither do thou any thing unto him; for now I know that thou fearest God, seeing thou hast not withheld thy son, thine only *son*, from me.

13. And Abraham lifted up his eyes, and looked, and behold, behind *him* a ram caught in a thicket by his horns; and Abraham went and took the ram, and offered him up for a burnt-offering in the stead of his son.

14. And Abraham called the name of that place Jehovah-jireh: as it is said to this day, In the mount of the Lord it shall be seen.

There is but one comment upon this scene which can interpret its thrilling, agonizing pathos in harmony with the sentiments of justice and of a true piety: it is that God "spared not his own Son, but delivered him up for us all." This unexampled test of faith was the type of an unexampled love: the sacrifice which the Lord would not suffer an earthly father to offer to himself was the prophetic symbol of the sacrifice which he, the infinite Father, would make for our redemption. The custom of human sacrifice among the people of Canaan showed a deep sense of guilt, but a gross conception of the character of God, and of the means of propitiation.

By commanding such a sacrifice, Jehovah proved that Abraham was capable of doing for him, through a loving, childlike faith, what the heathen did for their gods through a slavish terror. By staying the sacrifice, the Lord taught Abraham, and the world through him, that he would be served, not by bloody rites and offerings, but by a self-sacrificing trust and devotion. By providing the lamb as a substitute, he met at once the sense of guilt, the desire of propitiation, and the longing of faith, until the only-begotten and well-beloved Son of God should appear, to redeem the world by his own precious blood, as of a lamb without blemish and without spot.

APPROPRIATE HYMNS,]

Prayer.

[Nos. 86, 99, 195.

Thou Lamb of God, that takest away the sin of the world! we beseech thee take away our sin. O God, the Father of all mercies, who didst not spare thine own Son, but didst deliver him up for us all! for his sake give us all things needful for our comfort, our strength, and our salvation. May we be ever submissive and obedient to thy holy will, ready to be offered for thy cause! Set a watch, O Lord! at the door of our lips, that we offend not in word: may we be holy, harmless, undefiled, and separate from sinners! and, while bold and firm for thy truth, in all that concerns ourselves may we study the things that make for peace! Help us this day to resist temptation, to walk uprightly, to do good as we have opportunity, to relieve the suffering and the needy, to be kind toward all, and to overcome the world.

Father of all mercies, we commend this household to thy loving care. [Oh! take these children into thine arms; defend them from the power of

evil; draw them to the cross of Christ, that they may there be baptized into the love of Him who died for them.] Grant us, O Lord! such prosperity as shall please thee; yet, in all that we possess and enjoy, help us ever to remember that we are not our own, but are bought with a price,—even the precious blood of Christ. We pray for thy Church which thou hast redeemed. O Lord Jesus! bring forth to the knowledge of all men the true oneness of thy flock in love and obedience to the one Shepherd; and hasten the ingathering of the nations, that thou mayest see of the travail of thy soul, and be satisfied.

Heavenly Father, we bless thee for the mercy that has brought us to the beginning of this day; we supplicate thy favor upon all our friends; we pray thee to forgive our enemies; and, O Lord! prepare us for the great day of thine appearing, and have mercy upon us, and upon all men, for Christ's sake. Amen.

SUNDAY EVENING.

Psalm cxxxiv.—1. Behold, bless ye the Lord, all ye servants of the Lord which by night stand in the house of the Lord.

2. Lift up your hands in the sanctuary, and bless the Lord.

3. The Lord that made heaven and earth bless thee out of Zion.

Psalm cxxxiii.—1. Behold, how good and how pleasant *it is* for brethren to dwell together in unity!

2. *It is* like the precious ointment upon the head, that ran down upon the beard, *even* Aaron's beard; that went down to the skirts of his garments,

3. As the dew of Hermon, and as the dew that descended upon the mountains of Zion: for there the Lord commanded the blessing, *even* life forevermore.

I John iv.—7. Beloved, let us love one another: for love is of God; and every one that loveth is born of God, and knoweth God.

8. He that loveth not, knoweth not God; for God is love.

9. In this was manifested the love of God toward us, because that God sent his only-begotten Son into the world, that we might live through him.

10. Herein is love, not that we loved God, but that he loved us, and sent his Son *to be* the propitiation for our sins.

11. Beloved, if God so loved us, we ought also to love one another.

12. No man hath seen God at any time. If we love one another, God dwelleth in us, and his love is perfected in us.

13. Hereby know we that we dwell in him, and he in us, because he hath given us of his Spirit.

14. And we have seen and do testify that the Father sent the Son *to be* the Saviour of the world.

15. Whosoever shall confess that Jesus is the Son of God, God dwelleth in him, and he in God.

16. And we have known and believed the love that God hath to us. God is love; and he that dwelleth in love dwelleth in God, and God in him.

17. Herein is our love made perfect, that we may have boldness in the day of judgment; because, as he is, so are we in this world.

18. There is no fear in love; but perfect love casteth out fear; because fear hath torment. He that feareth is not made perfect in love.

19. We love him because he first loved us.

20. If a man say, I love God, and hateth his brother, he is a liar; for he that loveth not his brother, whom he hath seen, how can he love God, whom he hath not seen?

21. And this commandment have we from him, That he who loveth God, love his brother also.

"Herein is love:" this shows us *what* love is; this shows what *love* will do. There is no pain, no loss, no labor, no sacrifice, that love will not undergo that it may attain its object, that it may bless those upon whom its heart is set. Yet the most tender, the most noble, the most heroic, the most pathetic examples of human love are all inadequate even to illustrate the love of God for us. When he had tested the faith of Abraham up to the point of binding Isaac for the sacrifice, and whetting the knife to slay him, God had pity upon the father's heart, and reached forth his hand, and held

back Abraham from the stroke. But He who spared Isaac to Abraham spared not his own Son, but delivered him up for us all. His only-begotten Son; his well-beloved Son; him in whom his soul delighted,—the infinite Father gave him for creatures so far beneath him; for sinners so ungrateful and so vile; for enemies who had done all in their power to break down his law, to abuse his goodness, to hurt his kingdom. It was love self-moved and self-sacrificing. How ought it to constrain us to love God, to incite us to love one another!

APPROPRIATE HYMNS,

Prayer.

[Nos. 33, 36, 66.]

O God of love! what shall we render unto thee for thy love to us in the gift of thy Son? Of him, through him, and to him, are all things. May our love answer to thine from the depth of our hearts! and may we love one another, and love all men, in thee! Of thy goodness we have gone out and come in this day in safety: we have had a bountiful supply of all our wants; our eyes have been kept from tears, our feet from falling. In a goodly heritage thou hast placed us, and with innumerable favors and blessings thou hast enriched us. Especially do we thank thee for thy mercy renewed on this thy holy day.

Father, forgive us our sins, which have dishonored thee whilst thou hast been loading us with thy benefits. Oh! keep us as a family in thy love. Send us health and prosperity. Bless our friends with thy salvation. Remember the poor and needy: bless all that is done for their temporal

and spiritual good. May Sunday schools and mission-labors bring many to Christ!

We entreat thee on behalf of thy people everywhere. Let thy Church awake, and put on her beautiful garments, and go forth to help the world. Bless our beloved land. Guide, direct, and prosper all our rulers. Give peace in our time, O Lord! Give to parents grace to train up their children in the nurture and admonition of the Lord. Establish us as a people in righteousness. Endue thy ministers with grace. Send down upon all congregations of those who worship thee the healthful Spirit of thy grace; and, that they may truly please thee, pour upon them the continual dew of thy blessing. Let the people praise thee, O God! let all the people praise thee: then shall the earth yield her increase; and God, even our God, shall bless us. We pray thee watch over us this night, and keep us ever in thy love, for Christ's sake. Amen.

MONDAY.

Genesis xxiii.—1. And Sarah was a hundred and seven and twenty years old: *these were* the years of the life of Sarah.

2. And Sarah died in Kirjath-arba; the same *is* Hebron in the land of Canaan: and Abraham came to mourn for Sarah, and to weep for her.

3. And Abraham stood up from before his dead, and spake unto the sons of Heth, saying,

4. *I am* a stranger and a sojourner with you: give me a possession of a burying-place with you, that I may bury my dead out of my sight.

5. And the children of Heth answered Abraham, saying unto him,

6. Hear us, my lord: thou *art* a mighty prince among us: in the choice of our sepulchres bury thy dead: none of us shall withhold from thee his sepulchre, but that thou mayest bury thy dead.

7. And Abraham stood up and bowed himself to the people of the land, *even* to the children of Heth.

8. And he communed with them, saying, If it be your mind that I should bury my dead out of my sight, hear me, and entreat for me to Ephron, the son of Zohar,

9. That he may give me the cave of Machpelah, which he hath, which *is* in the end of his field: for as much money as it is worth he shall give it me for a possession of a burying-place among you.

10. And Ephron dwelt among the children of Heth. And Ephron the Hittite answered Abraham in the audience of the children of Heth, *even* of all that went in at the gate of his city, saying,

11. Nay, my lord, hear me: the field give I thee,

and the cave that *is* therein, I give it thee; in the presence of the sons of my people give I it thee: bury thy dead.

12. And Abraham bowed down himself before the people of the land.

13. And he spake unto Ephron in the audience of the people of the land, saying, But if thou *wilt* give it, I pray thee, hear me: I will give thee money for the field: take *it* of me, and I will bury my dead there.

14. And Ephron answered Abraham, saying unto him,

15. My lord, hearken unto me: the land *is* worth four hundred shekels of silver; what *is* that betwixt me and thee? bury, therefore, thy dead.

16. And Abraham hearkened unto Ephron, and Abraham weighed to Ephron the silver which he had named in the audience of the sons of Heth, four hundred shekels of silver, current *money* with the merchant.

17. And the field of Ephron, which *was* in Machpelah, which *was* before Mamre, the field and the cave which *was* therein, and all the trees that *were* in the field, that *were* in all the borders round about, were made sure

18. Unto Abraham for a possession in the presence of the children of Heth, before all that went in at the gate of his city.

19. And, after this, Abraham buried Sarah his wife in the cave of the field of Machpelah, before Mamre: the same *is* Hebron in the land of Canaan.

20. And the field, and the cave that *is* therein, were made sure unto Abraham for a possession of a burying-place by the sons of Heth.

The cave is there in Hebron to this day. It was known to the Jews, when they went up from Egypt, as the burial-place of Abraham, Isaac, and Jacob; it was held in honor by them through all the political and social changes of their nation; it was kept in remembrance by Christians when they became the inheritors of the Promised Land; and it is now guarded with sacred jealousy by the Moslems, who have built over it a mosque in remembrance of the father of the faithful. The

tenderness of grief, the sacredness of death, the dignity of faith, the courtesy of sympathy, the nicety of honor, the liberality of love, the consecration of faith and hope,—these all are pictured here with a simplicity like Homer's, but which surpasses any poetry in speaking directly to the heart. It is the universal elegy of human grief, "Give me a *possession*, a secure and sacred spot, where I may bury my dead."

APPROPRIATE HYMNS,]

Prayer.

[Nos. 20, 41, 105.

O God, whose tender mercies are over all thy works! it is of thy mercy that another day is added to our lives; and we would consecrate ourselves unto thee, beseeching thee to keep us this day and always, and to preserve us blameless unto the coming of our Lord and Saviour Jesus Christ. For him we bless thee. In his name we seek the forgiveness of our sins, and the promise of thy Spirit. Dwell thou in our hearts, and consecrate this home with thy gracious presence.

We thank thee for our home, our friends, our comforts, and all the manifold blessings of this life; and, above all, for the hope of the life ever-

lasting. Oh, may this hope sustain us in all the trials of life, and especially in the death of friends! May the grave be consecrated by the cross of Christ, and made glorious by his resurrection! Send down thy blessings, temporal and spiritual, upon all our relations, friends, and neighbors. Be merciful to all who are in any trouble; and incline our hearts, O Lord! to follow Him who went about doing good. Be gracious unto thy Church, and grant that every member of it may be kept from the evil that is in the world; and let the light of thy gospel shine upon all nations, for the sake of Him who came to seek and save the lost. Amen.

TUESDAY.

Genesis xxiv. — 29. And Rebekah had a brother, and his name *was* Laban; and Laban ran out unto the man, unto the well.

30. And it came to pass, when he saw the ear-ring, and bracelets upon his sister's hands, and when he heard the words of Rebekah his sister, saying, Thus spake the man unto me, that he came unto the man; and, behold, he stood by the camels at the well.

31. And he said, Come in, thou blessed of the Lord: wherefore standest thou without? for I have prepared the house, and room for the camels.

32. And the man came into the house; and he ungirded his camels, and gave straw and provender for the camels, and water to wash his feet, and the men's feet that *were* with him.

33. And there was set *meat* before him to eat; but he said, I will not eat until I have told mine errand. And he said, Speak on.

34. And he said, I *am* Abraham's servant.

35. And the Lord hath blessed my master greatly, and he is become great; and he hath given him flocks and herds, and silver and gold, and men-servants and maid-servants, and camels and asses.

36. And Sarah, my master's wife, bare a son to my master when she was old; and unto him hath he given all that he hath.

37. And my master made me swear, saying, Thou shalt not take a wife to my son of the daughters of the Canaanites, in whose land I dwell;

38. But thou shalt go unto my father's house, and to my kindred, and take a wife unto my son.

42. And I came this day unto the well, and said, O Lord God of my master Abraham! if now thou do prosper my way which I go;

43. Behold, I stand by the well of water; and it shall come to pass, that when the virgin cometh forth to draw *water*, and I say to her, Give me, I pray thee, a little water of thy pitcher to drink,

44. And she say to me, Both drink thou, and I will also draw for thy camels, *let* the same *be* the woman whom the Lord hath appointed out for my master's son.

45. And before I had done speaking in mine heart, behold, Rebekah came forth with her pitcher on her shoulder; and she went down unto the well, and drew *water*; and I said unto her, Let me drink, I pray thee.

46. And she made haste, and let down her pitcher from her *shoulder*, and said, Drink, and I will give thy camels drink also: so I drank, and she made the camels drink also.

47. And I asked her, and said, Whose daughter *art* thou? and she said, The daughter of Bethuel, Nahor's son, whom Milcah bare unto him. And I put the ear-ring upon her face, and the bracelets upon her hands.

48. And I bowed down my head, and worshipped the Lord, and blessed the Lord God of my master Abraham, which had led me in the right way to take my master's brother's daughter unto his son.

49. And now, if ye will deal kindly and truly with my master, tell me; and if not, tell me, that I may turn to the right hand, or to the left.

The story of Isaac and Rebekah is a sweet idyl of faith and love. In those days, marriage was a contract between parents for the union of their children, over whom they retained authority, even in such matters, to a late period of life. As Abraham drew near his end, he desired that a wife should be provided for Isaac from a godly family; and there were none such in Canaan. He would not risk sending Isaac to the distant East, lest he should not return to the land of promise: so he committed this delicate affair to a trusty servant who stood in the relation of a confidential manager. The steward acted with piety and discretion. He sought the guidance of God, and, even in little things, begged a special

answer to prayer; but he also prepared himself by the generosity of his outfit and his gifts to make the best impression for his master. "Prayer and provender hinder no man's journey." At the well — the place of concourse in an Eastern village — he met Rebekah, "a damsel very fair to look upon;" and she waited upon him with a simple courtesy and modesty that won his heart. Going to her home, he told his errand, using the pleas of kindred, of prosperity, of religious opportunity, and divine guidance; and with these arguments, and hints of liberal presents, he won his master's suit. In all the arrangements of life, they prosper best who at every step seek and acknowledge the hand of God.

APPROPRIATE HYMNS,

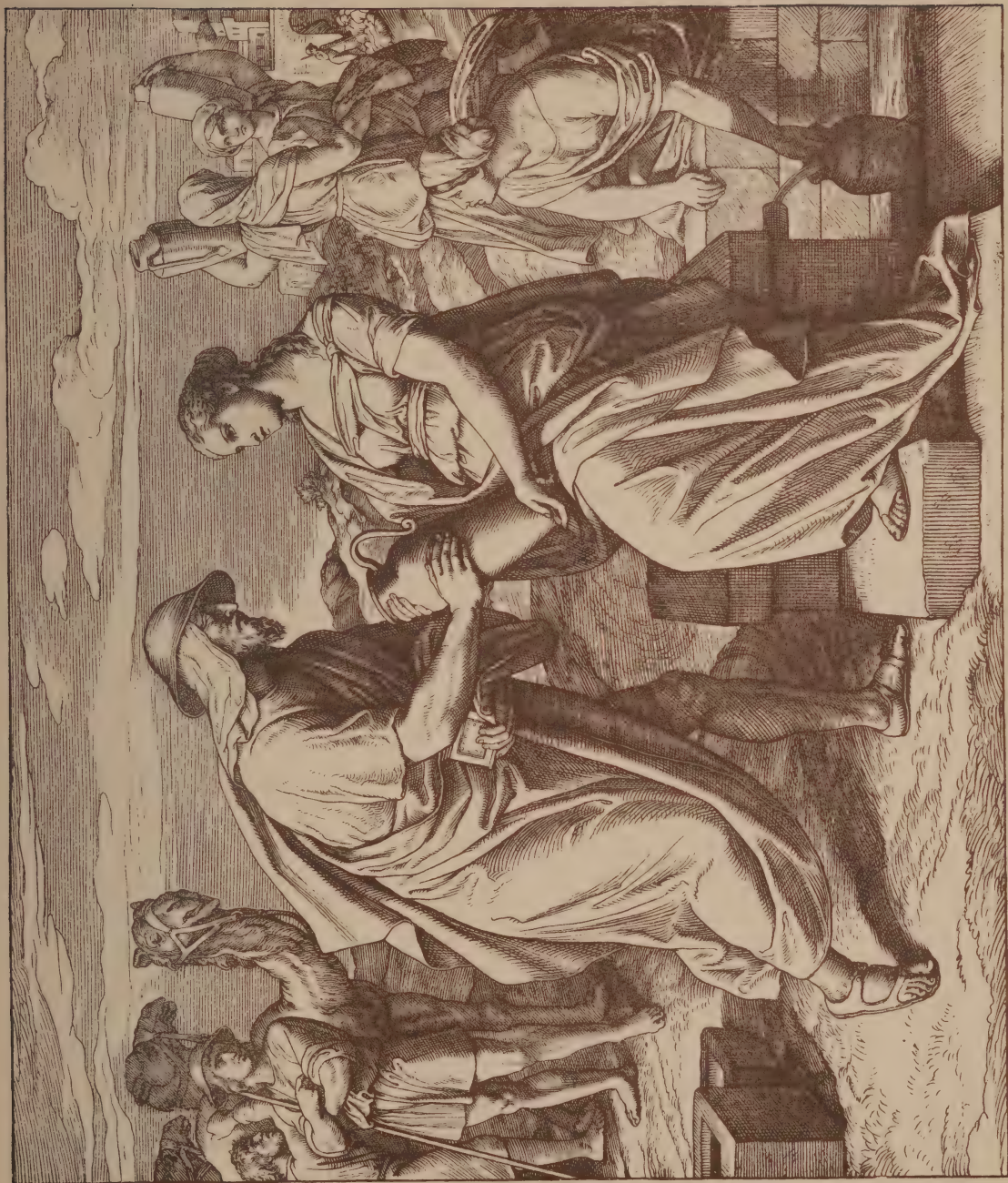
Prayer.

[Nos. 56, 68, 178.]

Holy Father! we bless thee for the faith and example of the godly who have gone before us. So enlighten, purify, and strengthen our whole nature, that we shall faithfully follow them. More especially we bless thee for the perfect example of thy Son Jesus Christ, and beseech thee so to endure us with his spirit, that we may evermore walk in his steps, and be found faithful to him even unto death. Thou art the strength of all them that put their trust in thee. Grant us, we beseech thee, the continual help of thy grace, that in keeping thy com-

mandments we may please thee, and that, in the midst of dangers, we may be upheld and preserved.

Father of mercies! we offer our humble thanksgiving for thy great and manifold favors bestowed upon us. Goodness and mercy have followed us all our days. May it please thee still to be merciful to us, and bless us, and cause thy face to shine upon us! Make us strong in faith, and joyful in hope; and finally let us stand before thy throne, accepted and glorified, through the merits of Jesus Christ. Amen.



MEETING OF ABRAHAM'S SERVANT WITH REBEKAH. GEN. xxiv. 17, 18

WEDNESDAY.

Genesis xxiv.—50. Then Laban and Bethuel answered, and said, The thing proceedeth from the Lord: we cannot speak unto thee bad or good.

51. Behold, Rebekah *is* before thee: take *her*, and go, and let her be thy master's son's wife, as the Lord hath spoken.

52. And it came to pass, that, when Abraham's servant heard their words, he worshipped the Lord, *bowing himself* to the earth.

53. And the servant brought forth jewels of silver, and jewels of gold, and raiment, and gave *them* to Rebekah. He gave also to her brother and to her mother precious things.

54. And they did eat and drink, he and the men that *were* with him, and tarried all night; and they rose up in the morning, and he said, Send me away unto my master.

55. And her brother and her mother said, Let the damsel abide with us *a few* days, at the least ten: after that she shall go.

56. And he said unto them, Hinder me not, seeing the Lord hath prospered my way: send me away, that I may go to my master.

57. And they said, We will call the damsel, and inquire at her mouth.

58. And they called Rebekah, and said unto her, Wilt thou go with this man? And she said, I will go.

The gifts to Rebekah were her dower; those to her kindred were a sort of purchase-money, according to the marriage-customs of the times. Her brother Laban, both here and in later transactions with Jacob, evidently had an eye to his own advantage. In fixing the time of parting, there is a quite natural contrast of brotherly tenderness and girlish eagerness. The confidence of Rebekah appears beautiful in its simplicity: but it was warranted by all that she had heard of her unknown suitor; and custom led her to acquiesce in the judgment and desire of her natural protectors. Her retinue of maidens were the guard of her modesty upon the way, and the promise of society in her future home.

59. And they sent away Rebekah their sister, and her nurse, and Abraham's servant, and his men.

60. And they blessed Rebekah, and said unto her, Thou *art* our sister: be thou *the mother* of thousands of millions, and let thy seed possess the gate of those which hate them.

61. And Rebekah arose, and her damsels, and they rode upon the camels, and followed the man; and the servant took Rebekah, and went his way.

62. And Isaac came from the way of the well Lahai-roi; for he dwelt in the south country.

63. And Isaac went out to meditate in the field at the even-tide; and he lifted up his eyes, and saw, and behold, the camels *were* coming.

64. And Rebekah lifted up her eyes; and, when she saw Isaac, she lighted off the camel.

65. For she *had* said unto the servant, What man *is* this that walketh in the field to meet us? And the servant *had* said, It *is* my master: therefore she took a veil, and covered herself.

66. And the servant told Isaac all things that he had done.

67. And Isaac brought her into his mother Sarah's tent, and took Rebekah, and she became his wife; and he loved her: and Isaac was comforted after his mother's *death*.

Who can estimate the effect upon Isaac of his being bound upon the altar for sacrifice? He seems to have been reticent, passive, docile, fond of solitude. Just now, as he was expecting the great event of his life, he went out, as was his habit, to meditate at even-tide; and so the joy of his earthly life came to be blended with his religious devotions. Descending from her camel, just as an Arab woman would do to-day to meet her lord, with maidenly modesty Rebekah veiled her beauty. Isaac met her with a courtly grace; and these two affianced strangers soon felt the bloom of love more fragrant than that of the fields.

APPROPRIATE HYMNS,]

Prayer.

[Nos. 59, 83, 96.

Thou only, O Lord! makest us to dwell in safety. We lie down at night under the shadow of thy wings; we awake in the morning to the light of thy love. We thank thee for another night of rest and comfort, for another day of life, health, and hope. O Lord! may we be found faithful to thee in the duties of this day! and amid its temptations and its trials do thou sustain us, comfort us, keep us, and grant us grace in all we do to seek thy glory. May this household, which thou hast so blessed, serve thee, not at this altar only, but in all the walks of life! As we engage in the business of the world, as we go into society, wherever we are, and whatever we do, may we remember thee, and do thy will! Oh! grant that every member of this family may be a child of God, a humble, faithful

follower of the Lord Jesus Christ! Bless all dear to us who are absent from us. Do thou, O Lord! dwell by thy Spirit in the hearts and the minds of all our friends. We supplicate thy mercy for the needy, the afflicted, the bereaved, and sorrowing. Oh! grant to all the consolations of thy gospel.

Build up thy Church, O Lord! Fill our land with pure religion. Bless the industry of the people; and may its fruit be consecrated to the good of men! May our rulers be faithful and just, walking in thy fear! And we beseech thee to bring all lands under the power and glory of thy kingdom. In thy great mercy, O Lord! forgive our sins, and bring us unto thy heavenly kingdom, through Jesus Christ our Saviour. Amen.

THURSDAY.

John viii.—12. Then spake Jesus again unto them, saying, I am the light of the world: he that followeth me shall not walk in darkness, but shall have the light of life.

13. The Pharisees therefore said unto him, Thou bearest record of thyself: thy record is not true.

14. Jesus answered and said unto them, Though I bear record of myself, yet my record is true: for I know whence I came, and whither I go; but ye cannot tell whence I come, and whither I go.

15. Ye judge after the flesh: I judge no man.

16. And yet, if I judge, my judgment is true; for I am not alone, but I and the Father that sent me.

17. It is also written in your law, that the testimony of two men is true.

18. I am one that bear witness of myself; and the Father that sent me beareth witness of me.

19. Then said they unto him, Where is thy Father? Jesus answered, Ye neither know me, nor my Father: if ye had known me, ye should have known my Father also.

20. These words spake Jesus in the treasury, as he taught in the temple; and no man laid hands on him, for his hour was not yet come.

21. Then said Jesus again unto them, I go my way, and ye shall seek me, and shall die in your sins: whither I go ye cannot come.

22. Then said the Jews, Will he kill himself? because he saith, Whither I go, ye cannot come.

23. And he said unto them, Ye are from beneath; I am from above: ye are of this world; I am not of this world.

24. I said therefore unto you, that ye shall die in your sins; for, if ye believe not that I am *he*, ye shall die in your sins.

25. Then said they unto him, Who art thou? And Jesus saith unto them, Even *the same* that I said unto you from the beginning.

26. I have many things to say, and to judge of you: but he that sent me is true; and I speak to the world those things which I have heard of him.

27. They understood not that he spake to them of the Father.

28. Then said Jesus unto them, When ye have lifted up the Son of man, then shall ye know that I am *he*, and that I do nothing of myself; but as my Father hath taught me, I speak these things.

29. And he that sent me is with me: the Father hath not left me alone; for I do always those things that please him.

Jesus was more than a teacher of truth; for he not only gave light, but was the Light: more than the guide to life; for he was the Light of life. As the great Augustine has said, "Light, which brings other things to view, brings itself to view. Light furnishes its own testimony: it opens healthy eyes, and itself is a witness to itself." During the Feast of Tabernacles, it was the custom to light up the courts of the temple with a brilliancy which illuminated the whole city. With this extraordinary light from the holy place fresh in the

minds of his hearers, Jesus announced himself as the Light, not of one city or people only, but of the whole world. This light had come, not to search men out for judgment, but to guide them to salvation; but, for that very reason, so much the greater must be the condemnation to those who should reject it. Not to come forth and walk in the light is to abide in darkness; not to come to the Saviour will be to die in sin; and to die in sin, rejecting Jesus, who alone can save from sin, will be to die without hope, and to perish without remedy.

APPROPRIATE HYMNS,]

Prayer.

[Nos. 76, 78.

O God, who hast spoken to us by thy Son, our Saviour Jesus Christ! grant us, we pray thee, that faith in him which is eternal life. May we believe unto the saving of our souls!

We thank thee for the many means which thou hast provided for our growth in grace and knowledge. Make thy holy Word to be our nourishment, our guide, and the constant source of comfort and strength. May we by it be made wise unto salvation! May it ever be as a lamp to our feet, and a light to our path! O Lord! thou only teachest to profit: thou art the fountain of light and wisdom and truth. In thy light may we see light! Preserve us from error, and from the sin of unbelief.

Pardon our many sins and short-comings. Cleanse thou us from secret faults. Keep us back from presumptuous sins. Help us, O Lord! to serve thee better, and to love thee more heartily.

Sanctify us wholly, body, soul, and spirit. Let us not be conformed to this world, but transformed by the renewing of our minds.

We bless thee that thou hast granted us peaceful rest in the night-season. Now take our souls, O holy Father! into thy keeping. Whether we live, may we live unto thee; and whether we die, may we die unto thee: so that, living or dying, we may be the Lord's! We look to thee in trust for all things needful in this life. Continue thy favor to this family; be very gracious to all our friends; and show thy mercy and salvation unto all men. Give thy Word free course, and let it be glorified. May it be the wisdom of God and the power of God unto salvation! O Lord! hear these our prayers, and grant unto us an answer of peace; for we come to thee, trusting not in our own righteousness, but in the alone merits and mediation of Jesus Christ our Saviour. Amen.

FRIDAY.

Psalm xxv. — 8. Good and upright is the Lord : therefore will he teach sinners in the way.

9. The meek will he guide in judgment ; and the meek will he teach his way.

10. All the paths of the Lord *are* mercy and truth unto such as keep his covenant and his testimonies.

11. For thy name's sake, O Lord ! pardon mine iniquity ; for it *is* great.

12. What man *is* he that feareth the Lord ? him shall he teach in the way *that* he shall choose.

13. His soul shall dwell at ease ; and his seed shall inherit the earth.

14. The secret of the Lord *is* with them that fear him ; and he will show them his covenant.

John viii. — 30. As he spake these words, many believed on him.

31. Then said Jesus to those Jews which believed on him, If ye continue in my word, *then* are ye my disciples indeed ;

32. And ye shall know the truth, and the truth shall make you free.

33. They answered him, We be Abraham's seed, and were never in bondage to any man : how sayest thou, Ye shall be made free ?

34. Jesus answered them, Verily, verily, I say unto you, Whosoever committeth sin is the servant of sin.

35. And the servant abideth not in the house forever ; *but* the Son abideth ever.

36. If the Son, therefore, shall make you free, ye shall be free indeed.

37. I know that ye are Abraham's seed ; but ye seek to kill me because my word hath no place in you.

38. I speak that which I have seen with my Father ; and ye do that which ye have seen with your father.

39. They answered and said unto him, Abraham is our father. Jesus saith unto them, If ye were Abraham's children, ye would do the works of Abraham.

40. But now ye seek to kill me, a man that hath told you the truth, which I have heard of God : this did not Abraham.

41. Ye do the deeds of your father. Then said they to him, We be not born of fornication : we have one Father, *even* God.

42. Jesus said unto them, If God were your Father, ye would love me : for I proceeded forth and came from God ; neither came I of myself, but he sent me.

43. Why do ye not understand my speech ? *even* because ye cannot hear my word.

44. Ye are of *your* father the devil, and the lusts of your father ye will do : he was a murderer from the beginning, and abode not in the truth ; because there is no truth in him. When he speaketh a lie, he speaketh of his own ; for he is a liar, and the father of it.

45. And, because I tell *you* the truth, ye believe me not.

The test of discipleship is constancy in obedience. Truth itself is rendered intelligible by the spirit of obedience : the appreciative knowledge of truth dispels error, and, by showing the evil and the danger of sin, delivers the soul from its bondage and power. Sin is a hard taskmaster ; and they who begin by yielding to its pleasures must end by paying its penalties. Christ alone can free us from such bondage ; and to enter into union with him by faith is to receive that spirit of life which is the sense of true freedom. The Jews, who prided themselves upon being the children of God through the calling and covenant of Abraham, had enslaved themselves to formalism, to hypocrisy, to the spirit of darkness, to the powers of this world. Resenting the tyranny of the Romans

with a hatred that never died, they yet lived under bondage to a spiritual power more degrading and more unrelenting than this hated foreign yoke. Christ came to announce the year of jubilee, the day of redemption, the salvation of God, and, by striking at the root of sin in the heart, to deliver all who would hear him. His religion is not a yoke of rules, a bondage of forms, but the perfect law of liberty : for its life is truth ; and its spirit, love.

Had the Jews kept the inner meaning of their own Scriptures, they would have known that meekness and obedience were the keys of divine knowledge, and that Jehovah would initiate the humble soul into the mysteries of his kingdom.

APPROPRIATE HYMNS.]

Prayer.

[Nos. 5, 39.]

Oh ! grant us grace, Father in heaven, to hear thy Word, and to obey it. We would make haste, and delay not, to keep thy commandments. Thou hast a right, O Lord ! to our time, our gifts, our hearts, our persons ; to all that we are, and all that we have : for thou hast created us, and hast redeemed us with the precious blood of thy Son.

We give thee thanks for the mercies of the night, and for all the mercies of our past lives, — for home and its blessings ; for friends, and all the ministries of love ; for health, knowledge, comfort, and prosperity ; but, above all things, for thy grace in the

gospel of our Lord Jesus Christ. May we ever be ready to acknowledge him the Son of God, the Saviour of the world ! May men in the high places of power and influence consecrate themselves to him ! may the poor and lowly trust in him ! may children sing hosannas to the Son of David ! How shall we praise thee, O God ! for thy love and grace to us sinners ? For all thy mercies, we bless and magnify thy glorious name ; humbly beseeching thee to accept this our morning sacrifice of praise for His sake who died, and rose again, and who liveth evermore. Amen.

SATURDAY.

Psalm xl.—6. Sacrifice and offering thou didst not desire; mine ears hast thou opened: burnt-offering and sin-offering hast thou not required.

7. Then said I, Lo, I come: in the volume of the book *it is* written of me,

8. I delight to do thy will, O my God! yea, thy law *is* within my heart.

9. I have preached righteousness in the great congregation: lo, I have not refrained my lips, O Lord! thou knowest.

10. I have not hid thy righteousness within my heart; I have declared thy faithfulness and thy salvation: I have not concealed thy loving-kindness and thy truth from the great congregation.

11. Withhold not thou thy tender mercies from me, O Lord! let thy loving-kindness and thy truth continually preserve me.

John viii.—46. Which of you convinceth me of sin? And, if I say the truth, why do ye not believe me?

47. He that is of God heareth God's words: ye therefore hear *them* not, because ye are not of God.

48. Then answered the Jews, and said unto him, Say we not well that thou art a Samaritan, and hast a devil?

49. Jesus answered, I have not a devil; but I honor my Father, and ye do dishonor me.

50. And I seek not mine own glory: there is one that seeketh and judgeth.

51. Verily, verily, I say unto you, If a man keep my saying, he shall never see death.

52. Then said the Jews unto him, Now we know that thou hast a devil. Abraham is dead, and the prophets; and thou sayest, If a man keep my saying, he shall never taste of death.

53. Art thou greater than our father Abraham, which is dead? and the prophets are dead: whom makest thou thyself?

54. Jesus answered, If I honor myself, my honor is nothing: it is my Father that honoreth me; of whom ye say, that he is your God.

55. Yet ye have not known him; but I know him: and, if I should say I know him not, I shall be a liar like unto you; but I know him, and keep his saying.

56. Your father Abraham rejoiced to see my day; and he saw *it*, and was glad.

57. Then said the Jews unto him, Thou art not yet fifty years old; and hast thou seen Abraham?

58. Jesus said unto them, Verily, verily, I say unto you, Before Abraham was, I am.

59. Then took they up stones to cast at him; but Jesus hid himself, and went out of the temple, going through the midst of them, and so passed by.

By the law of Moses, one who was guilty of blasphemy must be stoned to death by the whole congregation. For a man to make himself the equal of God was blasphemy; and, because the Jews understood Jesus to claim divine attributes, upon several occasions they threatened to stone him. This action was something more than the sudden frenzy of a mob: it was prompted by that religious jealousy, which, when infuriated, is the most vindictive of passions. The deportment of Jesus under these assaults is a striking testimony to his doctrine concerning himself. He does not seek to free himself from the accusation of a crime so abhorrent to his own spirit, nor even to save his life, by denying the construction which the Jews put upon his words. He either justified his words, or withdrew himself from the rage of the people. In this instance he boldly challenged them to accuse him of sin in his whole

life. Next he affirmed his power over death, and his unison with the will of God; and, to crown all, he asserted his pre-existence in the selfsame terms in which Jehovah had declared to Moses his own eternity,—I AM. This calm assumption of qualities and prerogatives belonging to God only, leaves no room to doubt that Jesus claimed equality with the Father.

Already the Psalmist, in a passage which the Epistle to the Hebrews directly applies to Christ, had declared the pre-existence of the Messiah. He came forth from the bosom of the Father, and by a voluntary offering of himself, to do away with the sacrifices of the law, and to declare to an apostate people the truth, the righteousness, and the mercy of God.

APPROPRIATE HYMNS.]

Prayer.

[Nos. 73, 75.]

O Thou who didst humble thyself to be born of a virgin, the everlasting Son of the Father, the Prince of peace! we bless and adore thee for thy grace and compassion for us sinners. We give thanks unto the Father, who so loved the world, that he gave his only-begotten Son, that whosoever believeth in him should not perish, but have everlasting life; we praise and worship the Son, who took upon him our nature that he might redeem us to God. Oh! grant us, we beseech thee, thy peace, through the forgiveness of sin, reconciliation with God, and the indwelling of the Spirit, that we may

glorify and praise thee in our lives for all that we have heard and seen of thy grace.

[May the children of this family remember that Jesus came as a little child to bless them! May they give their hearts to his love!] And may we all, in the spirit of little children, love and serve Him who came into the world to save sinners! And, oh! may the world be saved; may all men come to Christ; may peace reign on earth, and good will bind all hearts together for the glory of God! And to the Father, Son, and Holy Spirit, be honor and praise throughout all ages. Amen.

SUNDAY MORNING.

Acts x.—1. There was a certain man in Cæsarea, called Cornelius, a centurion of the band called the Italian band,

2. A devout man, and one that feared God with all his house; which gave much alms to the people, and prayed to God always.

3. He saw in a vision evidently, about the ninth hour of the day, an angel of God coming in to him, and saying unto him, Cornelius.

4. And, when he looked on him, he was afraid, and said, What is it, Lord? And he said unto him, Thy prayers and thine alms are come up for a memorial before God.

5. And now send men to Joppa, and call for one Simon, whose surname is Peter:

6. He lodgeth with one Simon a tanner, whose house is by the sea-side: he shall tell thee what thou oughtest to do.

7. And, when the angel which spake unto Cornelius was departed, he called two of his household servants, and a devout soldier of them that waited on him continually;

8. And, when he had declared all these things unto them, he sent them to Joppa.

9. On the morrow, as they went on their journey, and drew nigh unto the city, Peter went up upon the house-top to pray, about the sixth hour:

10. And he became very hungry, and would have eaten; but, while they made ready, he fell into a trance,

11. And saw heaven opened, and a certain vessel descending unto him, as it had been a great sheet knit at the four corners, and let down to the earth;

12. Wherein were all manner of four-footed beasts of the earth, and wild beasts, and creeping things, and fowls of the air.

13. And there came a voice to him, Rise, Peter; kill and eat.

14. But Peter said, Not so, Lord; for I have never eaten any thing that is common or unclean.

15. And the voice spake unto him again the second time, What God hath cleansed, that call not thou common.

16. This was done thrice; and the vessel was received up again into heaven.

17. Now, while Peter doubted in himself what this vision which he had seen should mean, behold, the men which were sent from Cornelius had made inquiry for Simon's house, and stood before the gate,

18. And called, and asked whether Simon, which was surnamed Peter, were lodged there.

The case of Cornelius illustrates the harmony of the religion of Nature with the religion of the Old Testament, and of both with Christianity. Nature teaches the unity of God, and the duties of prayer, of thanksgiving, and of benevolence. The Old Testament declares the oneness, the spirituality, and the holiness of God, embodies the practical duties of religion in specific laws, and sets forth mediation through sacrifices. The New Testament re-enforces the doctrines and precepts of the Old with greater emphasis upon an inward spirituality of worship and obedience, and presents Christ as the sacrifice for sin, and the one Mediator between man and God.

Cornelius, following the light of reason and conscience, had renounced idolatry, and, in his search for the true religion, had begun to worship the God revealed in the Old Testament.

Without adopting the rites of Judaism, he observed the duties of prayer and alms-giving, was devout in his spirit and life, and regulated his household in the fear of God. The Lord looketh upon the heart, and, finding in Cornelius a state of mind predisposing him to welcome higher truths, directed him to the gospel of Christ, and prepared Peter to unfold a full and free salvation. Peter needed to be converted from his prejudices as a Jew; and the vision taught him that the Jewish system, having fulfilled its purpose of type and preparation, should find its own ideal in a system of grace embracing all mankind. Thus do the providence and the grace of God respond to every longing heart. But how often does the lesson of this vision need to be repeated!—teaching bigotry and prejudice, that with God no class is common or unclean.

APPROPRIATE HYMNS,]

Prayer.

[Nos. 29, 60, 70.

Almighty God, Father of all mercies, we thine unworthy servants do give thee most humble and hearty thanks for all thy goodness and loving-kindness to us and to all men. We bless thee for our creation, preservation, and all the blessings of this life; but, above all, for thine inestimable love in the redemption of the world by our Lord Jesus Christ, for the means of grace, and for the hope of glory. Help us, we pray thee, so to improve the privileges and promises of this thine holy day, so to meditate upon thy Word, and to worship thee in the prayers and praises of thine house, that we shall be edified, comforted, and sanctified, and shall worthily show forth thy salvation.

We pray for thy holy Church universal, that it

may be so guided and governed by thy good Spirit, that all who call themselves Christians may be led into the way of truth, and hold the faith in unity of spirit, in the bond of peace, and in righteousness of life. Bless thy Word to children: as in the home and the Sunday school they shall hear of Jesus, and sing his praise, may their hearts be filled with his love! Send thy Word, O Lord! to those who have it not: may it have free course and be glorified in all the earth! Show thy loving-kindness to all who are dear to us, and grant them thy peace. In thy mercy, for Christ's sake, take away our sins; fill our hearts with the hope of heaven; and prepare us to enter into thy rest, through our Lord and Saviour Jesus Christ. Amen.

SUNDAY EVENING.

Acts x.—34. Then Peter opened *his* mouth, and said, Of a truth, I perceive that God is no respecter of persons;

35. But, in every nation, he that feareth him, and worketh righteousness, is accepted with him.

36. The word which *God* sent unto the children of Israel, preaching peace by Jesus Christ (he is Lord of all);

37. That word, *I say*, ye know, which was published throughout all Judæa, and began from Galilee, after the baptism which John preached:

38. How God anointed Jesus of Nazareth with the Holy Ghost and with power; who went about doing good, and healing all that were oppressed of the devil; for God was with him.

39. And we are witnesses of all things which he did, both in the land of the Jews and in Jerusalem; whom they slew and hanged on a tree:

40. Him God raised up the third day, and showed him openly;

41. Not to all the people, but unto witnesses

chosen before of God, *even* to us, who did eat and drink with him after he rose from the dead.

42. And he commanded us to preach unto the people, and to testify that it is he which was ordained of God *to be* the Judge of quick and dead.

43. To him give all the prophets witness, that, through his name, whosoever believeth in him shall receive remission of sins.

44. While Peter yet spake these words, the Holy Ghost fell on all them which heard the word.

45. And they of the circumcision which believed were astonished, as many as came with Peter, because that on the Gentiles also was poured out the gift of the Holy Ghost.

46. For they heard them speak with tongues, and magnify God. Then answered Peter,

47. Can any man forbid water, that these should not be baptized, which have received the Holy Ghost, as well as we?

48. And he commanded them to be baptized in the name of the Lord. Then prayed they him to tarry certain days.

While Peter was wondering what the vision of the sheet full of all sorts of creatures might signify, the messengers sent by Cornelius arrived; and perceiving that God had summoned him to carry the gospel to the Gentiles, without requiring them to conform to Jewish customs, he hastened to give this Roman officer instruction in the way of salvation. How grand the truths of the gospel which Peter here announced! Religion, which hitherto had been as much a matter of race and nation as the color of one's skin or the country of one's birth, is declared to be a state of the heart toward the one universal Lord; a reverent, devout, trusting, obedient spirit: this, which is the essence of true faith, is accepted of God, as the frame

of mind which the gospel was intended both to induce and to meet. To Cornelius and his friends, in this frame, Peter declared, first, the historical facts upon which the gospel rests,—the life, the works, the teaching, the death, of Jesus of Nazareth; next the crowning truth of the resurrection, which proclaimed Jesus to be the Son of God; and then, upon this basis of fact, the assurance, which the facts make credible, that to receive Christ as the risen Saviour is to receive remission of sins, and the necessity for this faith enforced by the announcement that Christ shall come again to be our Judge. This is the gospel of fact, the gospel of faith, the gospel of hope, the gospel of salvation.

APPROPRIATE HYMNS,]

Prayer.

[Nos. 2, 123, 187.

O Lord, our heavenly Father! we humbly beseech thee to accept this our evening sacrifice of praise and thanksgiving; mercifully granting unto us, by the merits and death of thy son Jesus Christ, and through faith in his blood, the remission of our sins, and all the blessings of eternal life.

Grant that the words which we have this day heard with our outward ears may through thy grace be so grafted inwardly in our hearts, that they may bring forth in us fruit to the honor and glory of thy name. May we ever prove what is that good and acceptable and perfect will of God! and may thy goodness to us as a family draw us to thee in the communion of thy saints!

Bless the education of the young, the instruction of the ignorant, the visitation of the sick, the distribution of thy Word, and all the means employed to bring men to Christ.

Father of mercies, and God of all comfort, who dost comfort thy children in all their tribulation, we commend to the love and grace of thy Spirit all who are in any way afflicted, praying that

thou wouldest succor, sustain, and sanctify them, and prepare them for the issue of their trials, whether it be life or death. Pitifully behold the widow and the orphan, the poor, the destitute, and the forsaken, the captive, the prisoner, and him who is doomed to die; and inspire them with confidence in thy fatherly love, and help them to trust in thy mercy. We commend to thy special favor all who are dear to us by the ties of nature and affection, that it may please thee to adopt them into thy redeemed family, enrich them with thy heavenly blessing, and at last receive them into the presence of thy glory.

O God! thou knowest our frame, and rememberest that we are dust: look upon us in our weakness and necessity, and supply our need according to the riches of thy glory. Grant that we may retire to rest pardoned and accepted in thy Beloved. Watch over us during the night: and may we rise in the morning full of life and joy! and, passing all our days here in thy fear, may we finally come to thine everlasting joy, through Jesus Christ! Amen.

MONDAY.

Acts xii. — 1. Now, about that time, Herod the king stretched forth *his* hands to vex certain of the church.

2. And he killed James the brother of John with the sword.

3. And, because he saw it pleased the Jews, he proceeded further to take Peter also. Then were the days of unleavened bread.

4. And, when he had apprehended him, he put *him* in prison, and delivered *him* to four quaternions of soldiers to keep him; intending after Easter to bring him forth to the people.

5. Peter, therefore, was kept in prison; but prayer was made without ceasing of the church unto God for him.

6. And, when Herod would have brought him forth, the same night Peter was sleeping between two soldiers, bound with two chains; and the keepers before the door kept the prison.

7. And, behold, the angel of the Lord came upon *him*, and a light shined in the prison; and he smote Peter on the side, and raised him up, saying, Arise up quickly; and his chains fell off from *his* hands.

8. And the angel said unto him, Gird thyself, and bind on thy sandals; and so he did. And he saith unto him, Cast thy garment about thee, and follow me.

9. And he went out, and followed him, and wist not that it was true which was done by the angel, but thought he saw a vision.

10. When they were past the first and the second ward, they came unto the iron gate that leadeth unto the city; which opened to them of his own accord: and they went out, and passed on through one street; and forthwith the angel departed from him.

11. And, when Peter was come to himself, he said, Now I know of a surety that the Lord hath sent his angel, and hath delivered me out of the hand of Herod, and *from* all the expectation of the people of the Jews.

12. And, when he had considered *the thing*, he came to the house of Mary the mother of John, whose surname was Mark; where many were gathered together, praying.

13. And, as Peter knocked at the door of the gate, a damsel came to hearken, named Rhoda.

14. And, when she knew Peter's voice, she opened not the gate for gladness, but ran in and told how Peter stood before the gate.

15. And they said unto her, Thou art mad. But she constantly affirmed that it was even so. Then said they, It is his angel.

16. But Peter continued knocking. And when they had opened *the door*, and saw him, they were astonished.

17. But he, beckoning unto them with the hand to hold their peace, declared unto them how the Lord had brought him out of the prison. And he said, Go show these things unto James and to the brethren. And he departed, and went into another place.

How wonderfully true to nature is this whole narrative! The artlessness with which the story is told verifies the miracle. The surprise and bewilderment of Peter; the mechanical way in which he did just as the angel told him, as one might do in a fit of somnambulism; his coming to himself, and realizing the hand of God, — all this belongs to reality. And "nothing could be more life-like than the description of the scene which follows. Rhoda, in the excess of her joy, forgets to open the door, runs into the house, declares the news; while Peter is left in the street, still knocking, and exposed to arrest. The pas-

sage has all the vividness of the recital of an eye-witness. When Peter gained entrance, the joy of the disciples was so tumultuous, that he could make them understand a gesture better than a word." This miracle was wrought, not for Peter's sake, but to further the gospel. Even now it should serve to inspire confidence in the ministry of angels to the heirs of salvation. In after-years, when Peter was seized, the angel of death alone came to his deliverance, when, like his Lord, he hung upon the cross.

APPROPRIATE HYMNS.]

Prayer.

[Nos. 131, 147.]

Our Father which art in heaven, hallowed be thy name; thy kingdom come; thy will be done in earth as it is in heaven. Oh, may thy kingdom fully come in our hearts, casting out all sin! may thy will take possession of our wills, so that in all things we shall please and serve thee! Thy mercy, O Lord! of which every night and morning bears witness, binds us to thee in love and gratitude; and we dedicate ourselves to thee this day as obedient children. Help us to fulfil our vows. Keep us, we pray thee, from the love of this world, and from the power of evil. O Lord! strengthen, defend, deliver all thy servants, and maintain thy cause.

O God, the protector of all that trust in thee, without whom nothing is strong, nothing is holy! increase and multiply upon us thy mercy; that, thou being our ruler and guide, we may so pass through things temporal, that we finally lose not the things eternal. Dwell thou in our hearts by thy Spirit; yea, make our very bodies temples of the Holy Ghost: and may all sin be put far away from us! O Lord our Saviour! make this home thy habitation. [May the children gather about thee with songs of praise, with hearts and hands to do thy will!] And finally bring us unto our Father's house, to dwell forever in love and purity and joy, for Christ's sake. Amen.

TUESDAY.

Mark iv.—1. And he began again to teach by the sea-side: and there was gathered unto him a great multitude, so that he entered into a ship, and sat in the sea; and the whole multitude was by the sea, on the land.

2. And he taught them many things by parables, and said unto them in his doctrine,

3. Hearken: Behold, there went out a sower to sow.

4. And it came to pass, as he sowed, some fell by the way-side, and the fowls of the air came and devoured it up.

5. And some fell on stony ground, where it had not much earth; and immediately it sprang up, because it had no depth of earth:

6. But, when the sun was up, it was scorched; and, because it had no root, it withered away.

7. And some fell among thorns; and the thorns grew up and choked it, and it yielded no fruit.

8. And other fell on good ground, and did yield fruit that sprang up, and increased, and brought forth, some thirty, and some sixty, and some a hundred.

9. And he said unto them, He that hath ears to hear, let him hear.

14. The sower soweth the word.

15. And these are they by the way-side, where the word is sown; but, when they have heard, Satan cometh immediately, and taketh away the word that was sown in their hearts.

16. And these are they likewise which are sown on stony ground, who, when they have heard the word, immediately receive it with gladness;

17. And have no root in themselves, and so endure but for a time: afterward, when affliction or persecution ariseth for the word's sake, immediately they are offended.

18. And these are they which are sown among thorns; such as hear the word.

19. And the cares of this world, and the deceitfulness of riches, and the lusts of other things, entering in, choke the word, and it becometh unfruitful.

20. And these are they which are sown on good ground; such as hear the word, and receive it, and bring forth fruit, some thirty-fold, some sixty, and some a hundred.

In Palestine there are no farms with fenced fields and farm-houses at intervals over a district; but the farmers, for safety, live together in compact villages, and go forth to cultivate the open country, often at a distance from their homes, each man's field being marked by boundary-stones, and the highway running through the ploughed land. The land, moreover, which in spots is rich and fertile, is diversified with rocky projections, and with clumps of thorns. Hence, in sowing the furrows, one could scarce avoid scattering seed upon the thin, rocky soil, or among the thorn-bushes, and along the hard-trodden path. Such was the picture of his own preaching which our Lord had directly before his eye, as from the boat on the lake he looked out upon the neighboring fields. His explanation of the parable brings it home at some point to every heart. "In the first case, the heart is hardened, trodden down: the seed cannot penetrate. By fowls of the air—passing thoughts and

desires, which seem insignificant, and even innocent—does Satan do his work, and rob the heart of the precious seed. In the second case, the surface of the mind and disposition is easily stirred, soon excited; but beneath lies a heart even harder than the trodden way. Such religion is the creature of circumstances, changing as they change. In the third case, all as regards the soil is well: the seed goes deep, the plant springs up; but the fruit fails, and this because the seeds or roots of thorns are in, and are suffered to spring up in the heart and to overwhelm the plant." Ah! let us beware how we suffer the cares or the pleasures of the world, or the eagerness for gain, to stifle or efface the impressions of the sabbath, of the Bible, of God's providence in sickness or sorrow. Let us keep our hearts open to all good influences, that our lives may be fruitful in all good works.

APPROPRIATE HYMNS,]

Prayer.

[Nos. 117, 132, 165.

Graciously bestow upon us, O heavenly Father! thy Holy Spirit, to quicken within us the word that we have now read. Take away our ignorance, our hardness and coldness of heart, and our love of this present world. Enlighten our understandings; give unto us the spirit of wisdom and revelation in the knowledge of Christ. May we know thee as our God and Saviour, and glorify thee by the holy obedience of our lives! Grant that, being set free from sin, and made servants to God, we may have our fruit unto holiness, and the end everlasting life.

O Lord! we beseech thee quicken thy Church to greater fruitfulness in thy service; and suffer not thy word to return to thee void, but bring multitudes to the acknowledging of the truth as it is in Jesus.

We thank thee for all thy goodness and thy

care. Thou spreadest our table; thou givest us life and breath and all things. O Lord! our souls, and all that is within us, would bless and praise thy holy name. As a family, we bless thee for our home, and for all the comforts and joys of our daily life. [May the children whom thou hast so favored in this house remember thee, their heavenly Father, and love and serve thee!] Be with us this day to guide and keep us.

O most merciful Saviour, our compassionate High Priest! pity all our infirmities; heal our souls' sicknesses; give us the joy of thy salvation, and a hope full of immortality. Strengthen us to live and labor for thee; and at length take us to rest with thee above, for thine own name and mercy's sake. And unto thee, with the Father and the Holy Ghost, be all honor and glory, now and forevermore. Amen.

WEDNESDAY.

Ezekiel xvii.—22. Thus saith the Lord God: I will also take of the highest branch of the high cedar, and will set *it*; I will crop off from the top of his young twigs a tender one, and will plant *it* upon a high mountain and eminent:

23. In the mountain of the height of Israel will I plant it; and it shall bring forth boughs, and bear fruit, and be a goodly cedar: and under it shall dwell all fowl of every wing; in the shadow of the branches thereof shall they dwell.

24. And all the trees of the field shall know that I the Lord have brought down the high tree, have exalted the low tree, have dried up the green tree, and have made the dry tree to flourish: I the Lord have spoken and have done *it*.

Mark iv.—26. And he said, So is the kingdom of God, as if a man should cast seed into the ground;

27. And should sleep, and rise night and day, and the seed should spring and grow up, he knoweth not how.

28. For the earth bringeth forth fruit of herself; first the blade, then the ear, after that the full corn in the ear.

29. But, when the fruit is brought forth, immediately he putteth in the sickle, because the harvest is come.

30. And he said, Whereunto shall we liken the kingdom of God? or with what comparison shall we compare it?

31. *It is* like a grain of mustard-seed, which, when it is sown in the earth, is less than all the seeds that be in the earth:

32. But, when it is sown, it groweth up, and becometh greater than all herbs, and shooteth out great branches; so that the fowls of the air may lodge under the shadow of it.

33. And with many such parables spake he the word unto them as they were able to hear *it*.

34. But without a parable spake he not unto them; and, when they were alone, he expounded all things to his disciples.

Dr. Hackett, in his "Illustrations of Scripture," thus describes the mustard-plant: "As I was riding across the Plain of Akka, on the way to Carmel, I perceived what seemed to be a little forest or nursery of trees. On coming nearer, they proved to be an extensive field of the mustard-plant. It was then in blossom, full grown, in some cases six, seven, and nine feet high, with a stem or trunk an inch or more in thickness, throwing out branches on every side. At that very instant, lo! one of the fowls of heaven stopped in its flight through the air, alighted down on one of the branches, which hardly moved beneath the shock, and then began to warble forth a strain of the richest music." Thus continually does the Holy Land illustrate the Holy Book. But, while the incident which suggested this second parable is thus vividly set before us, the parable itself finds its interpretation in the history of the Church.

To these two parables Matthew adds a third, to the same effect, in these words: "The kingdom of heaven is

like unto leaven, which a woman took, and hid in three measures of meal till the whole was leavened." The three parables teach, under different forms, the gradual, certain, and vigorous growth of the kingdom of God: first, like the growth of grain, by silent, mysterious agencies, to which man may adapt himself, but which he can neither produce nor control; secondly, by "the inherent, self-developing power" of truth and the spiritual life, as the tiniest seed contains in itself the form of the tree and "the principle of expansion;" and, thirdly, by "the power of penetrating and assimilating a foreign mass," as the leaven ferments the whole body of meal into which it is cast. By these three principles, the growth and the perpetuity of Christianity in the world are assured beyond a question: but we may aid that growth by cherishing the divine life within us; by giving up our hearts to be completely possessed by the truth and grace of Christ, our lives to be completely moulded by his will, and consecrated to his service.

APPROPRIATE HYMNS,]

Prayer.

[Nos. 3, 49, 101.

Our Father which art in heaven, we draw nigh to thee through Jesus Christ our Saviour. Thou reignest above in light unapproachable. Heaven is thy throne, and earth is thy footstool: what are we that thou shouldst regard us, and adopt us as thy reconciled children? Teach thou us to forget ourselves, and seek thy glory. Let thy praise be shown forth in our time; let thy great name be known and feared; let the kingdoms of the world become thine, till thy holy law is kept by men as angels keep it above. And as for us, O Father! preserve us from day to day, and feed us with food convenient for us. And, inasmuch as our love cannot reach the measure of thine, teach us to forgive others as thou hast forgiven us. Suffer us not to be tempted above that we are able: but, however thou triest us, keep us from harm within and without; from the evil in the world around

us; from the evil that is in ourselves; from the Evil One, who lies in wait for our souls.

Thou, our Father, canst hear and answer our prayers; for thou reignest over all from the beginning, and with thee nothing is impossible: for thy pleasure and thy praise all things are, and were created. Thou hast created us, preserved us, redeemed us; our lives have been full of thy mercies; thou hast blessed us in our home, in our friends, in our country, in our times, in the means of knowledge and of grace. Help us to use to thy glory, and the good of others, that which we have so freely received. We come unto thee through Him who taught us to pray,—even Jesus Christ our Lord; to whom, with thee and the Holy Ghost, be all praise and dominion; for thine is the kingdom, and the power, and the glory, forever. Amen.

THURSDAY.

Ezekiel xviii. — 1. The word of the Lord came unto me again, saying,

2. What mean ye, that ye use this proverb concerning the land of Israel, saying, The fathers have eaten sour grapes, and the children's teeth are set on edge?

3. As I live, saith the Lord God, ye shall not have *occasion* any more to use this proverb in Israel.

4. Behold, all souls are mine; as the soul of the father, so also the soul of the son is mine: the soul that sinneth, it shall die.

19. Yet say ye, Why? doth not the son bear the iniquity of the father? When the son hath done that which is lawful and right, *and* hath kept all my statutes, and hath done them, he shall surely live.

20. The soul that sinneth, it shall die. The son shall not bear the iniquity of the father, neither shall the father bear the iniquity of the son: the righteousness of the righteous shall be upon him, and the wickedness of the wicked shall be upon him.

21. But if the wicked will turn from all his sins that he hath committed, and keep all my statutes, and do that which is lawful and right, he shall surely live; he shall not die.

22. All his transgressions that he hath committed, they shall not be mentioned unto him: in his righteousness that he hath done he shall live.

23. Have I any pleasure at all that the wicked should die? saith the Lord God; *and* not that he should return from his ways, and live?

Luke xiii. — 1. There were present at that season some that told him of the Galileans, whose blood Pilate had mingled with their sacrifices.

2. And Jesus, answering, said unto them, Suppose ye that these Galileans were sinners above all the Galileans, because they suffered such things?

3. I tell you, Nay; but, except ye repent, ye shall all likewise perish.

4. Or those eighteen upon whom the tower in Siloam fell, and slew them, think ye that they were sinners above all men that dwelt in Jerusalem?

5. I tell you, Nay; but, except ye repent, ye shall all likewise perish.

6. He spake also this parable: A certain *man* had a fig-tree planted in his vineyard; and he came and sought fruit thereon, and found none.

7. Then said he unto the dresser of his vineyard, Behold, these three years I come seeking fruit on this fig-tree, and find none: cut it down; why cumbereth it the ground?

8. And he, answering, said unto him, Lord, let it alone this year also, till I shall dig about it, and dung it:

9. And if it bear fruit, *well*; and if not, *then* after that thou shalt cut it down.

Men are apt to associate great calamities with special sins; but our Lord here teaches that such an interpretation of Providence is neither sound nor just. There had probably been a riot within the outer court of the temple; and, in quieting it, the soldiers of Pilate had slain some Galileans upon the very spot where sacrifices were offered. The Jews construed this as a special judgment for some pre-eminent wickedness; and so of the unhappy victims of a falling tower. Our Lord did not deny that there is a general connection between calamity and sin; in fact, he assumed that the calamities of life have more or less the character of judgments: but he would not allow this doctrine to be pressed to extremes in individual cases. He warned those who were so ready to pronounce judgment upon others, that they also should perish by the

sword in the overthrow of their city, unless they would repent. But, even while the divine judgments were impending over them, the grace of God was seeking to recover them. Like a fig-tree planted under most favorable conditions, the Jewish nation had possessed every facility for religious culture. Theirs were the covenant of Abraham, the law and sacrifices of Moses, the promises of the prophets; yet for three years had Christ been seeking among them the fruits of all this tillage, but almost in vain. They stood in the way of that kingdom of grace which they were set to further. The patient Redeemer would bear with them a little longer; try yet other methods: but even his love must yield at last to judgment for incorrigible sinners. Oh! let us take heed that the mercy of God is not abused by us to the greater sin.

APPROPRIATE HYMNS,

Prayer.

[Nos. 155, 177.]

Oh! grant us grace, Father in heaven, to hear thy Word, and to obey it. We would make haste, and delay not, to keep thy commandments. Thou hast a right, O Lord! to our time, our gifts, our hearts, our persons; to all that we are, and all that we have: for thou hast created us, and hast redeemed us with the precious blood of thy Son.

We give thee thanks for the mercies of the night, and for all the mercies of our past lives, — for home and its blessings; for friends, and all the ministries of love; for health, knowledge, comfort, and prosperity; but, above all things, for thy grace in the

gospel of our Lord Jesus Christ. May we ever be ready to acknowledge him the Son of God, the Saviour of the world! May men in the high places of power and influence consecrate themselves to him! may the poor and lowly trust in him! may children sing hosannas to the Son of David! How shall we praise thee, O God! for thy love and grace to us sinners? For all thy mercies, we bless and magnify thy glorious name; humbly beseeching thee to accept this our morning sacrifice of praise for His sake who died, and rose again, and who liveth evermore. Amen.

FRIDAY.

Luke xiii.—23. Then said one unto him, Lord, are there few that be saved? And he said unto them,

24. Strive to enter in at the strait gate; for many, I say unto you, will seek to enter in, and shall not be able.

25. When once the Master of the house is risen up, and hath shut to the door, and ye begin to stand without, and to knock at the door, saying, Lord, Lord, open unto us; and he shall answer and say unto you, I know you not whence ye are:

26. Then shall ye begin to say, We have eaten and drunk in thy presence, and thou hast taught in our streets.

27. But he shall say, I tell you, I know you not whence ye are: depart from me, all *ye* workers of iniquity.

28. There shall be weeping, and gnashing of teeth, when ye shall see Abraham and Isaac and Jacob, and all the prophets, in the kingdom of God, and you *yourselves* thrust out.

29. And they shall come from the east, and *from*

the west, and from the north, and *from* the south, and shall sit down in the kingdom of God.

30. And, behold, there are last which shall be first, and there are first which shall be last.

31. The same day there came certain of the Pharisees, saying unto him, Get thee out, and depart hence; for Herod will kill thee.

32. And he said unto them, Go ye and tell that fox, Behold, I cast out devils, and I do cures to-day and to-morrow, and the third *day* I shall be perfected.

33. Nevertheless, I must walk to-day and to-morrow, and the *day* following; for it cannot be that a prophet perish out of Jerusalem.

34. O Jerusalem, Jerusalem, which killest the prophets, and stonest them that are sent unto thee! how often would I have gathered thy children together as a hen *doth* gather her brood under *her* wings, and ye would not!

35. Behold, your house is left unto you desolate. And verily I say unto you, Ye shall not see me until *the time* come when ye shall say, Blessed is he that cometh in the name of the Lord.

In some of the walled cities of the East, where the main gates are closed at sundown, there are small gates in retired corners, by which one who knows the way and has the password can gain admittance; but after a certain hour these are shut and locked, and there is no more opening, no matter how long and loud the knocking. Here, however, the allusion seems rather to be to the gate of a palace, or stately mansion, where a festival awaits all who are entitled to be guests. They who have not availed themselves of the invitation in its proper terms and conditions, arriving late, will in vain endeavor to gain admission upon other grounds. No amount of mercy shown by the Saviour will avail for our salvation, unless that mercy is accepted by us for ourselves. We must enter into his kingdom by the personal act of faith if we would be saved. Privileges of birth, of race, of education, of church connec-

tion, will only aggravate the final loss of those who do not here live according to their opportunity.

Heaven preserves the identity of a personal faith. Abraham, Isaac, and Jacob are there in their individuality, and with all the sacred associations of their lives; and around these venerable names, as a nucleus, shall be gathered multitudes from nations which the Jews despised as outcast; while Israel, which had been first in point of privilege, shall be last in point of benefit; yet this not by an excluding act of sovereignty, but as a result of incorrigible sin. The Saviour's compassion overflowed even for the people that sought his life. With tenderest love and care he would save them; but they would not. Salvation is of God: perdition comes of impenitence and unbelief.

APPROPRIATE HYMNS.]

Prayer.

[Nos. 117, 147, 175.]

O God our Creator, who hast made of one blood all nations of men! we worship thee, the King of kings, and Lord of lords. Thou puttest down one, and settest up another; and none can deliver out of thy hand. Thou hast set up thine own kingdom in this world, — a kingdom which shall never be moved; and willingly, O Lord! would we consecrate our hearts, our time, our talents, to thy service. Thou hast left to each the command, "Occupy till I come." Thou hast given to each of us, in our several places and relations, opportunities and means of doing something for thy cause on earth; and thou wilt require an account of our stewardship. Lord, put thy good Spirit within us, that we may keep thy judgments and do them. Create in us clean hearts, and renew right spirits within us. We are not our own; we are bought with a price, — even the blood of thy dear Son: and we would not live to advance our own interests,

or secure our own enjoyment, but to glorify him in our bodies and spirits, which are his. Deliver us from selfishness, and cause us to know the blessedness of submitting our own wills to thine.

Gracious Father, thou hast watched over us through another night, and renewed our life and health and family comforts. Thankful for the past, we would be trustful for the future. Deliver us this day from all fretting cares, and from worldliness of heart and life. May we study to approve ourselves unto thee, and ever watch for the coming of the Lord! Quicken thy Church to vigilance and activity. Save our land from the doom of impiety and unbelief. We leave ourselves with thee. We know not what a day may bring forth; but do thou prepare us for all which thou hast in store for us, and for thy heavenly kingdom, through Jesus Christ our Lord. Amen.

SATURDAY.

Psalm xcvi. — 1. Oh! sing unto the Lord a new song; for he hath done marvellous things: his right hand and his holy arm hath gotten him the victory.

2. The Lord hath made known his salvation; his righteousness hath he openly showed in the sight of the heathen.

3. He hath remembered his mercy and his truth toward the house of Israel: all the ends of the earth have seen the salvation of our God.

4. Make a joyful noise unto the Lord, all the earth; make a loud noise, and rejoice, and sing praise.

5. Sing unto the Lord with the harp; with the harp and the voice of a psalm.

6. With trumpets and sound of cornet make a joyful noise before the Lord, the King.

7. Let the sea roar, and the fulness thereof; the world, and they that dwell therein.

8. Let the floods clap *their* hands; let the hills be joyful together

9. Before the Lord; for he cometh to judge the earth: with righteousness shall he judge the world, and the people with equity.

Psalm cxxxii. — 8. Arise, O Lord! into thy rest; thou, and the ark of thy strength.

9. Let thy priests be clothed with righteousness; and let thy saints shout for joy.

13. For the Lord hath chosen Zion; he hath desired *it* for his habitation.

14. This *is* my rest forever: here will I dwell; for I have desired it.

15. I will abundantly bless her provision; I will satisfy her poor with bread.

16. I will also clothe her priests with salvation, and her saints shall shout aloud for joy.

Psalm xxiv. — 1. The earth *is* the Lord's, and the fulness thereof; the world, and they that dwell therein.

2. For he hath founded it upon the seas, and established it upon the floods.

3. Who shall ascend into the hill of the Lord? or who shall stand in his holy place?

4. He that hath clean hands and a pure heart; who hath not lifted up his soul unto vanity, nor sworn deceitfully.

5. He shall receive the blessing from the Lord, and righteousness from the God of his salvation.

6. This *is* the generation of them that seek him, that seek thy face, O Jacob!

7. Lift up your heads, O ye gates! and be ye lift up, ye everlasting doors; and the King of glory shall come in.

8. Who *is* this King of glory? the Lord strong and mighty, the Lord mighty in battle.

9. Lift up your heads, O ye gates! even lift *them* up, ye everlasting doors; and the King of glory shall come in.

10. Who is this King of glory? the Lord of hosts, he *is* the King of glory.

The latter psalm has the ring of a triumphal march. It was sung by responsive choirs at a grand national festival. David, proclaimed by acclamation king at Hebron, had driven out the Jebusites from the stronghold of Zion; had taken possession of the fort, and built his capital around it. He was now about to bring into the city the ark of God, which, as the symbol of the divine presence, had been the source of his strength, and had given him the victory. All the earth was the Lord's; all its people were under his control. Jehovah had set him up as king upon this hill, and he would now consecrate it to his abode. David, regarding himself as only an agent and representative of the divine government, would have

the true King, the King of glory, enthroned and honored in Zion. But the gates of the city are altogether too low and mean for the entry of such a guest. They must lift up their heads. The ancient doors, which had sufficed for so many chiefs and princes, must be made broader and loftier to receive this mighty King. And his retinue should consist, not of princes and warriors, dividing, as it were, the honors of victory, but of true, humble, upright, noble souls, who bring to him the service of clean hands and pure hearts; who seek his face as their chief good, and make his glory their chief joy. So let our hearts enthrone the Lord over all that is given us, and over all the world.

APPROPRIATE HYMNS,]

Prayer.

[Nos. 80, 88, 93, 104.

Thine, O Lord! is the greatness, and the power, and the glory, and the victory, and the majesty; for all that is in the heaven and in the earth is thine: thine is the kingdom, O Lord! and thou art exalted as Head over all. We bless thee that thou hast given unto thy Son the kingdom in this world, and hast promised that the gates of hell shall not prevail against his Church; and we beseech thee hasten the day when Zion shall be a joy and praise in all the earth. Make thy Word a comfort and a joy unto all believers, and the power of God unto salvation to the world that lieth in wickedness.

O Lord Jesus! rule thou in our hearts: enter

in, thou King of glory! By thy redeeming grace take away our sins; by thy sanctifying presence fill our souls with thy peace. May we do all things to thy glory, and show forth thy praise in our lives! We humbly thank thee, O Lord! for the blessings of the past night; for thy daily benefits to us, and to all dear to us. Bless this household, this day and always, with thy grace. May we know the joy of a full consecration unto Him who hath redeemed us to God with his precious blood! and, having served him in his kingdom here, may we come to be partakers of his glory in the kingdom of his Father, for Christ's sake! Amen.

SUNDAY MORNING.

Isaiah xl. — 18. To whom, then, will ye liken God? or what likeness will ye compare unto him?

19. The workman melteth a graven image, and the goldsmith spreadeth it over with gold, and casteth silver chains.

20. He that *is* so impoverished that he hath no oblation chooseth a tree *that* will not rot: he seeketh unto him a cunning workman to prepare a graven image *that* shall not be moved.

21. Have ye not known? have ye not heard? hath it not been told you from the beginning? have ye not understood from the foundations of the earth?

22. *It is* he that sitteth upon the circle of the earth, and the inhabitants thereof *are* as grasshoppers; that stretcheth out the heavens as a curtain, and spreadeth them out as a tent to dwell in;

23. That bringeth the princes to nothing; he maketh the judges of the earth as vanity.

24. Yea, they shall not be planted; yea, they shall not be sown; yea, their stock shall not take root in the earth: and he shall also blow upon them, and they shall wither; and the whirlwind shall take them away as stubble.

25. To whom, then, will ye liken me, or shall I be equal? saith the Holy One.

26. Lift up your eyes on high, and behold who hath created these *things*, that bringeth out their host by number: he calleth them all by names, by the greatness of his might, for that *he is* strong in power; not one faileth.

27. Why sayest thou, O Jacob! and speakest, O Israel! My way is hid from the Lord, and my judgment is passed over from my God?

28. Hast thou not known, hast thou not heard, *that* the everlasting God, the Lord, the Creator of the ends of the earth, fainteth not, neither is weary? *there is* no searching of his understanding.

29. He giveth power to the faint; and to *them that have* no might he increaseth strength.

30. Even the youths shall faint and be weary, and the young men shall utterly fall:

31. But they that wait upon the Lord shall renew *their* strength; they shall mount up with wings as eagles; they shall run, and not be weary; *and* they shall walk, and not faint.

The true use of Nature is to teach us to observe God in his works, and so to help our faith in the higher sphere of spiritual religion. But men pervert Nature, on the one hand, to the displacement of God, by substituting its forces for his power, its laws for his Spirit; and on the other, to the degrading and caricaturing of the Divinity through material objects of worship. The prophet, having exhibited, even to the verge of ridicule, the folly and worthlessness of idolatry, and the emptiness and vanity of worldly rank and power, would have us regard the earth in the firmness of its foundations and the breadth of its circuit, the heavens in their wide-spread glory, the stars in their ordered beauty and majesty, as evidences of the inapproachable unity, power, and dominion of God. But this everlasting Creator and Lord, whose nature no image

could represent, whose understanding no philosophy could measure, will reveal himself to the consciousness of those who humbly wait upon his pleasure, and will communicate to them of his wisdom and strength. The highest power of man exhausts itself by its own exertion; the freshest vigor, after a little, grows weary and faint, and must be renewed by rest. But the strength that the Lord imparts to the trusting soul never exhausts itself, nor tires him who exerts it. It is perpetually self-renewing. And he who by faith so uses this divine power as to overcome the downward tendency of sense and sin will gain such freedom and vigor, that, as the eagle mounts to the sun, he will rise to the Source of all light and love.

APPROPRIATE HYMNS,]

Prayer.

[Nos. 140, 172, 192.

Most gracious God, who hast in thy good providence again permitted us to see the light of thy holy sabbath, do thou draw near to us in thy great mercy. Thou hast dispersed the darkness of another night. May the Sun of righteousness arise upon us, with healing in his wings! May our fellowship this day be with the Father and with his Son Jesus Christ! May all sinful and unworthy thoughts be repressed! May the world be excluded, that we may be alone with God!

We pray for those who dishonor thy sabbaths and profane thy holy name; who reject the offers of thy grace, and continue in alienation and sin. Do thou turn them from their wickedness, and bring them to Jesus, the one and only Saviour.

Thou God of consolation, draw near to the afflicted. Sanctify unto all men the dealings of thy providence; and by thy Holy Spirit convince them of sin, of righteousness, and of judgment to

come. Bless all related to us in the bonds of earthly affection. Thou who leadest Joseph like a flock, may they be safe under thy guidance, and repose in thy love! Bless this day the lambs of the flock. As in the family, the Sunday school, the house of prayer, they shall hear of Jesus and his love, oh, may their hearts be drawn to him! Through his atoning sacrifice may our sins be forgiven, and our hearts prepared for thy service!

May thy mercy, O Lord! be upon us according as we hope in thee; and, when our sabbaths on earth are ended, may ours, at last, be an unending sabbath in thy presence and favor! And all that we ask is in the name and for the sake of Him whom thou hearest always; to whom, with thee, the Father, and thee, O Eternal Spirit! one God, be ascribed all blessing and honor and glory and praise, world without end. Amen.

SUNDAY EVENING.

Hebrews vi.—1. Therefore, leaving the principles of the doctrine of Christ, let us go on unto perfection; not laying again the foundation of repentance from dead works, and of faith toward God,

2. Of the doctrine of baptisms, and of laying-on of hands, and of resurrection of the dead, and of eternal judgment.

3. And this will we do, if God permit.

4. For *it is* impossible for those who were once enlightened, and have tasted of the heavenly gift, and were made partakers of the Holy Ghost,

5. And have tasted the good word of God, and the powers of the world to come,

6. If they shall fall away, to renew them again unto repentance; seeing they crucify to themselves the Son of God afresh, and put *him* to an open shame.

7. For the earth which drinketh in the rain that cometh oft upon it, and bringeth forth herbs meet for them by whom it is dressed, receiveth blessing from God:

8. But that which beareth thorns and briers *is* rejected, and *is* nigh unto cursing; whose end *is* to be burned.

9. But, beloved, we are persuaded better things of you, and things that accompany salvation, though we thus speak.

10. For God *is* not unrighteous to forget your work and labor of love which ye have showed

toward his name, in that ye have ministered to the saints, and do minister.

11. And we desire that every one of you do show the same diligence to the full assurance of hope unto the end;

12. That ye be not slothful, but followers of them who through faith and patience inherit the promises.

13. For when God made promise to Abraham, because he could swear by no greater, he swore by himself,

14. Saying, Surely blessing I will bless thee, and multiplying I will multiply thee.

15. And so, after he had patiently endured, he obtained the promise.

16. For men verily swear by the greater; and an oath for confirmation *is* to them an end of all strife.

17. Wherein God, willing more abundantly to show unto the heirs of promise the immutability of his counsel, confirmed *it* by an oath:

18. That by two immutable things, in which *it was* impossible for God to lie, we might have a strong consolation, who have fled for refuge to lay hold upon the hope set before us;

19. Which *hope* we have as an anchor of the soul, both sure and steadfast, and which entereth into that within the veil;

20. Whither the forerunner is for us entered, *even* Jesus, made a high priest forever after the order of Melchizedek.

In a financial panic, a man hurried to a bank that was rumored to have stopped payment, and demanded his deposits: but, when the money was promptly set before him on the counter, he declined to take it, saying that "he did not want the money if he could get it; he only wanted confidence." The bank of faith is one of unlimited confidence. Its securities are the covenant and the oath of God. Whatever may betide

us, these are our strong consolation; and the hope that holds by these is "an anchor sure and steadfast." With such assurance on the part of God, how high should we rise in faith, how strong should we be in hope, how steadfast in devotion! To fall away from such promises, such helps, such grace, is to forfeit salvation; is to deserve rejection, and to invite it.

APPROPRIATE HYMNS.]

Prayer.

[Nos. 177, 179.]

Holy Father, in this closing hour of thy day, we bow at thy throne with thankful and loving hearts. As a family, we would gather up the memorials of thy faithfulness, and sing of thy mercy. Thou hast kept our feet from falling, our eyes from tears, and our souls from death. The shield of thy favor and power has been over us; and we meet, a circle unbroken, to present our evening sacrifice. Oh! take us all into union with thyself; grant us the fellowship of thy Spirit; quicken our souls into a more divine and glorious life; and perfect in us all thy blessed will.

What shall we render unto thee for all thy mercies? [Oh, may these children know thee, love thee, praise thee, serve thee!]

We commit ourselves to thee through Jesus Christ our Lord. We depend on his sacrifice and media-

tion. To his cross we cling. In his finished work we confide. In his resurrection we rejoice. We triumph in his universal reign. We believe in his second coming; and we look for his mercy unto life eternal.

Thou ever-living God, who dost neither slumber nor sleep, take charge of our bodies and souls during the hours of night. Keep us and the place of our dwelling from all harm. Let our sleep be undisturbed; let our rest minister to our refreshment and strength; let the morrow be to us even better and brighter and happier than to-day; and may we drink at the fountain of joy forever!

And unto Him who is able to keep us from falling, and to present us faultless before the presence of his glory with exceeding joy, — to the only wise God, our Saviour, be glory forever. Amen.

MONDAY.

Luke iv. — 16. And he came to Nazareth, where he had been brought up; and, as his custom was, he went into the synagogue on the sabbath-day, and stood up for to read.

17. And there was delivered unto him the book of the prophet Esaias. And, when he had opened the book, he found the place where it was written,

18. The Spirit of the Lord *is* upon me, because he hath anointed me to preach the gospel to the poor; he hath sent me to heal the broken-hearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised,

19. To preach the acceptable year of the Lord.

20. And he closed the book, and he gave *it* again to the minister, and sat down. And the eyes of all them that were in the synagogue were fastened on him.

21. And he began to say unto them, This day is this scripture fulfilled in your ears.

22. And all bare him witness, and wondered at the gracious words which proceeded out of his mouth. And they said, Is not this Joseph's son?

23. And he said unto them, Ye will surely say unto me this proverb: Physician, heal thyself:

whatsoever we have heard done in Capernaum, do also here in thy country.

24. And he said, Verily, I say unto you, No prophet is accepted in his own country.

25. But I tell you of a truth, many widows were in Israel in the days of Elias, when the heaven was shut up three years and six months, when great famine was throughout all the land;

26. But unto none of them was Elias sent, save unto Sarepta, *a city of Sidon*, unto a woman *that was* a widow.

27. And many lepers were in Israel in the time of Eliseus the prophet; and none of them was cleansed, saving Naaman the Syrian.

28. And all they in the synagogue, when they heard these things, were filled with wrath,

29. And rose up, and thrust him out of the city, and led him unto the brow of the hill (whereon their city was built) that they might cast him down headlong.

30. But he, passing through the midst of them, went his way,

31. And came down to Capernaum, a city of Galilee, and taught them on the sabbath-days.

32. And they were astonished at his doctrine; for his word was with power.

In the synagogue, it was customary for the director of public worship "to call upon persons of any learning or note to read and explain" the Scripture-lesson for the day. Jesus had already begun to take part in this service, though now for the first time at Nazareth. His townsmen listened to him at first with curiosity; but as they heard the meaning he put upon the text, and felt it coming home with a strange and gracious power to their own case, curiosity gave place to wonder and admiration that such precious words should come from the lips of the carpenter's son. Wondrous words they seemed to a conquered and degraded people, sighing for deliverance, hoping for their Messiah, — blessings for the poor, sympathy for the sorrowing, succor for the oppressed, sight to the blind, relief and healing for the wretched.

But, though such benefits would flow from his ministry,

Jesus did not rest in the outward and the temporal for its fruits. His miracles of healing were but signs of the spiritual healing he would impart to humble souls: they served for the introduction of his gospel, but were not the gospel itself. And so he refused to gratify the carnal desire of the Jews for the marvellous, and addressed himself to their consciences with words of searching condemnation. His fan was in his hand; and he would thoroughly sift and winnow them. But they would not stand the test. So fickle is human nature, that they who just now admired, almost worshipped, were filled with rage, and dragged him along the slope of the hill on which the city stood, toward a steep precipice at a distance, that they might hurl him down. Ah! let us take heed lest we reject the grace of Christ, and prove ourselves his enemies, so narrow often is the line between salvation and perdition.

APPROPRIATE HYMNS,]

Prayer.

[Nos. 156, 175, 190.

O Lord our Lord! how excellent is thy name in all the earth! who hast set thy glory above the heavens. Day unto day uttereth speech; night unto night showeth knowledge of thee. We lift up our hearts in adoration for thy majesty and glory, in thanksgiving for thy goodness and grace. When we consider thy heavens, the work of thy fingers, the moon and the stars which thou hast ordained, Lord, what is man that thou art mindful of him? or the son of man, that thou visitest him? Yet thou hast had compassion upon us in our low estate, and hast sent thy Son to redeem us from our iniquities.

O Lord! for Christ's sake, lift upon us the light of thy countenance, and grant us thy peace. As thou hast brought us safely through the night, so may

it please thee to guide and keep us this day; defending us from evil, and prospering us in that which is good. Preserve us from all evil passions that would resist thy grace. May we receive thy Word into willing and honest minds, and gladly learn and do thy will! We pray for a like benediction upon our kindred, friends, and neighbors; upon the Church of Christ, and all who labor for the good of men. Finally, we commend to thy fatherly goodness all those who are in any way afflicted or distressed in mind, body, or estate; that it may please thee to comfort and relieve them according to their several necessities, giving them patience under their sufferings, and a happy issue out of all their afflictions. And this we beg for Jesus Christ's sake. Amen.

TUESDAY.

Mark i. — 21. And they went into Capernaum; and straightway on the sabbath-day he entered into the synagogue, and taught.

22. And they were astonished at his doctrine; for he taught them as one that had authority, and not as the scribes.

23. And there was in their synagogue a man with an unclean spirit; and he cried out,

24. Saying, Let us alone: what have we to do with thee, thou Jesus of Nazareth? Art thou come to destroy us? I know thee who thou art, the Holy One of God.

25. And Jesus rebuked him, saying, Hold thy peace, and come out of him.

26. And when the unclean spirit had torn him, and cried with a loud voice, he came out of him.

27. And they were all amazed, insomuch that they questioned among themselves, saying, What thing is this? what new doctrine is this? for with

authority commandeth he even the unclean spirits, and they do obey him.

28. And immediately his fame spread abroad throughout all the region round about Galilee.

29. And forthwith, when they were come out of the synagogue, they entered into the house of Simon and Andrew, with James and John.

30. But Simon's wife's mother lay sick of a fever; and anon they tell him of her.

31. And he came and took her by the hand, and lifted her up; and immediately the fever left her, and she ministered unto them.

32. And at even, when the sun did set, they brought unto him all that were diseased, and them that were possessed with devils.

33. And all the city was gathered together at the door.

34. And he healed many that were sick of divers diseases, and cast out many devils; and suffered not the devils to speak, because they knew him.

Certain maladies are in the New Testament so uniformly imputed to evil spirits, that we cannot doubt there was, at the time of Christ, a remarkable activity of demoniacal influence upon the bodies of men. Many were "possessed with devils;" and this disorder is distinguished from common forms of disease, as the direct action of evil spirits. Jesus had knowledge concerning these spirits, and power over them: they feared his presence, and obeyed his word. The spirits knew him, and often bore witness to his character; but "Jesus rejected and forbade all testimony to his person, except that which he came on earth to give. The devils knew him, but were silenced."

No doubt, the notion of the influence of evil spirits upon the minds and bodies of men was greatly exaggerated among the Jews, who were much given to superstitious beliefs. But, had this been a mere superstition, our Lord would not have countenanced it, nor have appealed to his power to cast out devils as proof of his divinity. The Bible never deals in the

mysterious and the marvellous for their own sake, but only uses the supernatural for the sake of attesting spiritual truth, or of conferring some gracious benefit.

It is worth noticing, that *Peter* had a wife: hence the celibacy of the clergy finds no warrant in his example. Those who call themselves his successors would be more apostolic if they should imitate him in this. Paul, on the other hand, remained single from choice. But though, in view of his journeyings and exposures, it was better for him to be free from family ties, he maintained his right to marry, and recommended that a bishop should set an example of domestic love and virtue as a husband and father.

The Gospels give us but a small part of the miracles of our Lord. We often read of multitudes who were healed by his power. Yet Capernaum, which beheld so large a proportion of these mighty works, was condemned for its unbelief. Blessed are they who have not seen, and yet have believed!

APPROPRIATE HYMNS,

Prayer.

[Nos. 36, 119.]

Almighty God, Father and Redeemer of our spirits, we bless thee that we may come again to thy mercy-seat to offer thanksgivings to thy name, to confess our sins, and to ask those things which thou seest to be needful for soul and body. Oh! grant to us the best of blessings, — a heart to love and serve thee, and diligently to walk after thy commandments. [May the children of this household remember thee their Creator in the days of their youth, and early walk in the peaceful way of holiness!]

Help us ever to keep before us the example of our blessed Lord. In our family relations, may we manifest the spirit that was in him! May we take his yoke upon us, and learn of him, who was meek, and lowly of heart; and so find rest unto our souls! We would remember the sick, the sorrowful, and the dying. Though thou dost not now heal by miracle, yet grant them the supplies of thy grace according to their need, and make thy strength perfect in their weakness.

Bless thine own cause throughout the world. Hasten the happy day when all men shall know thee, from the least unto the greatest. Let the idols of the heathen be utterly abolished. Take away the veil from the face of thine ancient people. Let the power of Satan be destroyed by the breath of the Lord's mouth, and the brightness of his coming. Let the rod of the oppressor be broken; and may thy providence fulfil what thy gospel hath announced, — liberty to the captives, and the opening of the prison to them that are bound! Especially do we pray thee to deliver those who are in bondage to the powers of darkness and evil. O thou almighty Saviour! loose all bonds of iniquity, and set free the captives of the god of this world.

Our Father in heaven, give us our daily bread; prosper us so far as is agreeable to thy holy will; prepare us for this day's trials; and help us to say, "Thy will be done." We present these our prayers in the name of Jesus Christ, our Lord and Saviour. Amen.

WEDNESDAY.

Jeremiah xxxiii.—7. I will cause the captivity of Judah and the captivity of Israel to return, and will build them, as at the first.

8. And I will cleanse them from all their iniquity whereby they have sinned against me; and I will pardon all their iniquities whereby they have sinned, and whereby they have transgressed against me.

9. And it shall be to me a name of joy, a praise, and an honor, before all the nations of the earth, which shall hear all the good that I do unto them; and they shall fear and tremble for all the goodness and for all the prosperity that I procure unto it.

10. Thus saith the Lord: Again there shall be heard in this place, which ye say *shall be* desolate without man and without beast, *even* in the cities of Judah, and in the streets of Jerusalem, that are desolate, without man, and without inhabitant, and without beast,

11. The voice of joy, and the voice of gladness; the voice of the bridegroom, and the voice of the bride; the voice of them that shall say, Praise the Lord of hosts: for the Lord is good; for his mercy endureth forever.

Mark i.—35. And in the morning, rising up a great while before day, he went out, and departed into a solitary place, and there prayed.

Can any one doubt the complete humanity of Christ who reads how habitually he resorted to prayer for his own strength and consolation in his work, and for the delight he had in communing with the Father? No more than one can doubt his complete divinity who reads how he cleansed lepers and cast out devils. This absolute power over incurable diseases and malignant spirits—a power put forth by his bare will and word—was his prerogative as the “Son of God.”

The blending of the human and the divine, though it cannot be explained by our philosophy, appears most natural in Christ; is harmonious throughout; and it causes us to realize the nearness and the love of God through the interplay of the two natures in the same person. The mere acting of the Divine Spirit through a human form, without a personal human spirit, could not have brought God so nigh to us.

36. And Simon, and they that were with him, followed after him.

37. And, when they had found him, they said unto him, All *men* seek for thee.

38. And he said unto them, Let us go into the next towns, that I may preach there also; for therefore came I forth.

39. And he preached in their synagogues throughout all Galilee, and cast out devils.

40. And there came a leper to him, beseeching him, and kneeling down to him, and saying unto him, If thou wilt, thou canst make me clean.

41. And Jesus, moved with compassion, put forth *his* hand, and touched him, and saith unto him, I will: be thou clean.

42. And, as soon as he had spoken, immediately the leprosy departed from him, and he was cleansed.

43. And he straitly charged him, and forthwith sent him away;

44. And saith unto him, See thou say nothing to any man; but go thy way, show thyself to the priest, and offer for thy cleansing those things which Moses commanded for a testimony unto them.

45. But he went out, and began to publish *it* much, and to blaze abroad the matter, insomuch that Jesus could no more openly enter into the city, but was without in desert places; and they came to him from every quarter.

The mercy of Jesus always responded to the cry of faith. The most wretched and forsaken creatures kindled in him only the feeling of compassion. He could touch the leper without contamination, for his touch was healing; and, since he was tempted in all points like as we are, yet without sin, he can lay his touch upon our sinful hearts, and make them clean and whole.

Though Jesus knew that his gospel would supersede the ritual of Moses, he made no violent innovations upon the established worship; but, avoiding the popularity his miracles might have won for him as a reformer, he required the leper to conform to the law, in order thus to turn his thoughts to the religious aspect of his healing, and awaken gratitude toward God.

APPROPRIATE HYMNS,]

Prayer.

[Nos. 2, 44, 50.

Bless the Lord, O our souls! who forgiveth all our iniquities, and healeth all our diseases. O Lord, our heavenly Father! who hast safely brought us to the beginning of this day, defend us in the same with thy mighty power, through our merciful and faithful High Priest, Jesus Christ our Lord. In his name, who in the days of his flesh prayed for us, and who hath taught us to pray, do we draw nigh unto thee, adoring thee for thine infinite majesty; giving thanks unto thee for thy great goodness; acknowledging thy mercy in the gospel; confessing our sins, and supplicating thy favor in all things which thou seest to be necessary as well for the body as the soul. We

beseech thee, Lord, make this family thy care; and grant us grace to walk before thee as obedient children. While in the world, may we not be of the world, but shine as lights, holding forth the Word of life. Sanctify our tastes, our affections, our desires, to the intent that we may bring every thought into captivity unto the obedience of Christ.

We commend unto thy gracious care all who are dear to us by ties of kindred and affection. We pray thee to satisfy the poor with bread, to heal the sick, to comfort the dying, to deliver the oppressed, to establish peace and righteousness, and fill the earth with thy glory, through Jesus Christ our Saviour. Amen.

THURSDAY.

Psalm xxxii.—1. Blessed is he whose transgression is forgiven, whose sin is covered.

2. Blessed is the man unto whom the Lord imputeth not iniquity, and in whose spirit there is no guile.

3. When I kept silence, my bones waxed old through my roaring all the day long.

4. For day and night thy hand was heavy upon me: my moisture is turned into the drought of summer.

5. I acknowledged my sin unto thee, and mine iniquity have I not hid. I said, I will confess my transgressions unto the Lord; and thou forgavest the iniquity of my sin.

7. Thou art my hiding-place: thou shalt preserve me from trouble; thou shalt compass me about with songs of deliverance.

Mark ii.—1. And again he entered into Capernaum after some days; and it was noised that he was in the house.

2. And straightway many were gathered together, insomuch that there was no room to receive them; no, not so much as about the door: and he preached the word unto them.

3. And they come unto him, bringing one sick of the palsy, which was borne of four.

4. And, when they could not come nigh unto him for the press, they uncovered the roof where he was; and, when they had broken it up, they let down the bed wherein the sick of the palsy lay.

5. When Jesus saw their faith, he said unto the sick of the palsy, Son, thy sins be forgiven thee.

6. But there were certain of the scribes sitting there, and reasoning in their hearts,

7. Why doth this man thus speak blasphemies? Who can forgive sins but God only?

8. And immediately, when Jesus perceived in his spirit that they so reasoned within themselves, he said unto them, Why reason ye these things in your hearts?

9. Whether is it easier to say to the sick of the palsy, Thy sins be forgiven thee; or to say, Arise, and take up thy bed, and walk?

10. But that ye may know that the Son of man hath power on earth to forgive sins (he saith to the sick of the palsy),

11. I say unto thee, Arise, and take up thy bed, and go thy way into thine house.

12. And immediately he arose, took up the bed, and went forth before them all; insomuch that they were all amazed, and glorified God, saying, We never saw it on this fashion.

The form of house then common in the villages of Palestine was a low, square building, one-story high, with a yard or court in the interior, over which was a flat covering, or roof, made either of boards or of course matting, that could be easily removed. This roof was commonly reached by a stairway from the court. Jesus probably stood in the court; and the throng of people would not allow of access to him on the ground-floor. The paralytic was stretched on a thick quilt, which was the common style of bed: a section of the roof was lifted off, and he was let down directly in front of Jesus; the crowd, of course, giving way before such a spectacle. "The whole affair was the extemporaneous device of plain peasants, accustomed to open their roofs, and let down grain, straw, and other articles, as they still do in that country." Such

faith as this Jesus would honor by his miraculous healing. But first he would make a deeper use of the incident, especially as he was surrounded by cavillers. Ever placing the spiritual above the temporal, and making the miracle tributary to grace, he first pronounced over the sick man the forgiveness of sins. The bystanders, justly regarding this as the prerogative of God only, accused him of blasphemy. In face of this charge, he accepted their interpretation of his words; and, to prove that he had this divine right, he restored the paralytic by a word. But would God work a miracle to confirm a blasphemous usurpation of his prerogative? Assuredly Jesus was divine! Then let it be our joy that we can go to him for what he himself declared his greatest blessing,—the forgiveness of sin.

APPROPRIATE HYMNS,]

Prayer.

[Nos. 1, 97, 177.

We thank thee, heavenly Father, for the goodness and mercy that have followed us all the days of our life. Thou hast watched over our going-out and our coming-in. We have been delivered from many dangers, seen and unseen. Thou hast been our refuge from evil, and our strength in trouble. Continue to bless us, O Father! Let all things work together for our good. Give us thankful and submissive hearts, that we may recognize all our mercies as thy gifts, and may bow to thy holy will when thou dost see fit to send sorrow upon us.

We bring thee thanks this morning for thy favor in the past night: thou hast refreshed us with sleep, hast kept us from harm, hast brought us with new vigor to the light of this day. We beseech thee, guide us in all our duties, prosper the work of our minds and of our hands, and grant us in all things

the joy of thine approval. [May these children be diligent in their duties, and gentle and loving in their conduct!] We commend our friends to thy care.

Father of mercies, and God of all comfort, who dost comfort thy children in all their tribulation, we humbly beseech thee of thy goodness to succor and sustain all those who are in trouble, sorrow, need, sickness, or any other adversity; granting them strong consolation and good hope, and the abiding grace of thy Spirit. We beseech thee to hear us for the poor, the destitute, and the tempted, that thou wouldst succor and comfort them.

Our prayers are before thee; our hope is in thy mercy. May we as a family, with all whom we love, dwell forever in the light of thy presence, through Jesus Christ our only Saviour! Amen.

FRIDAY.

Mark ii.—13. And he went forth again by the sea-side; and all the multitude resorted unto him, and he taught them.

14. And, as he passed by, he saw Levi, the son of Alphaeus, sitting at the receipt of custom, and said unto him, Follow me; and he arose, and followed him.

15. And it came to pass, that, as Jesus sat at meat in his house, many publicans and sinners sat also together with Jesus and his disciples; for there were many, and they followed him.

16. And, when the scribes and Pharisees saw him eat with publicans and sinners, they said unto his disciples, How is it that he eateth and drinketh with publicans and sinners?

17. When Jesus heard *it*, he saith unto them, They that are whole have no need of the physician, but they that are sick: I came, not to call the righteous, but sinners to repentance.

18. And the disciples of John and of the Pharisees used to fast; and they come and say unto him, Why do the disciples of John and of the Pharisees fast, but thy disciples fast not?

19. And Jesus said unto them, Can the children of the bride-chamber fast while the bridegroom is with them? As long as they have the bridegroom with them, they cannot fast.

20. But the days will come when the bridegroom shall be taken away from them, and then shall they fast in those days.

21. No man also seweth a piece of new cloth on an old garment; else the new piece that filled it up taketh away from the old, and the rent is made worse.

22. And no man putteth new wine into old bottles; else the new wine doth burst the bottles, and the wine is spilled, and the bottles will be marred: but new wine must be put into new bottles.

Unlike most of the disciples who made up the family of Jesus, and who were plain fishermen, Matthew was a man of business, and of sufficient means to own a house and provide a feast. But he forsook every thing for Christ. His office as tax-gatherer of the Roman government rendered him odious to the Jews, and the Pharisees carped at Jesus for associating with publicans and sinners. The answer of Christ did not concede that the Pharisees were truly "righteous;" it showed that their assumption of righteousness would render his mission to them unavailing; whereas those whom *they* classed as sinners might be ready to accept his grace. That grace is always ready for the humble, penitent soul.

The Pharisees prided themselves upon a righteousness that kept fast-days and other outward observances with great strictness; and the disciples of John followed the ascetic habits of

their master. But the religion of Christ, springing from love, was of a more free and cheerful tone. He would not patch it upon the thread-bare formalism of the Pharisees; he would not attempt to infuse its active spiritual life into the dull, worn routine of ceremonies: it would burst such a system as the fermentation of new wine bursts the leathern sacks worn thin by use. As the late Dean of Canterbury well interprets the proverb, "Old things, old types, old ceremonies, old burdens, sacrifices, priests, sabbaths, and holy-days, all are passed away: behold, all things are become new." Calmly forecasting his own departure, our Lord inspired his disciples with courage and hope. The thought of Christ as our present Saviour should dispel from our religion all tinge of asceticism or gloom. The world needs the example of a cheerful piety to win it to the Church: the joy of the Lord is our strength.

APPROPRIATE HYMNS,]

Prayer.

[Nos. 50, 89, 165.

Most merciful God, by whose command the sun has arisen, and our eyes have been opened to behold its light, let the Sun of righteousness now rise upon our souls with healing in his wings. Thou hast raised us from our beds in bodily health: oh! raise us from spiritual slumber to a life of holy watchfulness and earnest activity. Using thy daily mercies with thankfulness and moderation, let our chief desire and concern be, that all the experiences of life—our sorrows and our joys, our hopes and our fears—may make us cheerful in thy service, and meet for thy heavenly kingdom.

We thank thee for the rest of the past night. Prepare us for the duties and events of this day; help us to receive its mercies gratefully; sanctify to us all its privileges; and enable us to bear its trials with meekness and resignation, that, when all its hours are numbered, we may feel that the Lord hath been with us of a truth.

We beseech thee to make us faithful in all the relations of life. Give us the wisdom that cometh from above,—that wisdom which is pure and peaceable, full of mercy and of good fruits. [May

the children of this family grow up before thee in gentleness, in purity, in loving obedience and devotion!] Have compassion on all those who are in trouble or adversity, and support them with the consolations of thy Word and Spirit. Have mercy on the multitudes who know thee not; reclaim them from their errors, and gather them into the fold of the Good Shepherd. Guide into the way of truth all such as have erred; establish and confirm the doubting; bring the perplexed and bewildered into a plain path; and be a very present help to all thy people. Bless the missionary work in our own and other lands; strengthen the laborers amid all their discouragements; and crown their labors with abundant success, that the whole earth may be filled with thy glory.

We commend unto thee our dear friends. May they all be numbered with thy saints! Grant to them all needful temporal good; but, above all, give them the abounding joy of thy love in Christ. Now, Lord, bless our waiting souls, lift up upon us the light of thy countenance, and give us peace, for our Redeemer's sake. Amen.

SATURDAY.

Ephesians i. — 1. Paul, an apostle of Jesus Christ by the will of God, to the saints which are at Ephesus, and to the faithful in Christ Jesus:

2. Grace *be* to you, and peace, from God our Father, and *from* the Lord Jesus Christ.

3. Blessed *be* the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly *places* in Christ;

4. According as he hath chosen us in him before the foundation of the world, that we should be holy and without blame before him in love;

5. Having predestinated us unto the adoption of children by Jesus Christ to himself, according to the good pleasure of his will,

6. To the praise of the glory of his grace, wherein he hath made us accepted in the Beloved:

7. In whom we have redemption through his blood, the forgiveness of sins, according to the riches of his grace;

8. Wherein he hath abounded toward us in all wisdom and prudence;

9. Having made known unto us the mystery of his will, according to his good pleasure, which he hath purposed in himself;

10. That in the dispensation of the fulness of times he might gather together in one all things in Christ, both which are in heaven and which are on earth; *even* in him:

11. In whom also we have obtained an inheritance, being predestinated according to the purpose of him who worketh all things after the counsel of his own will;

12. That we should be to the praise of his glory, who first trusted in Christ.

13. In whom ye also *trusted*, after that ye heard the word of truth, the gospel of your salvation; in whom also, after that ye believed, ye were sealed with that Holy Spirit of promise,

14. Which is the earnest of our inheritance until the redemption of the purchased possession, unto the praise of his glory.

The history of redemption, as unfolded in the Scriptures, is the crowning example of the unity of plan under varieties of form, and the unity of development through progressive changes. In these respects, the Bible is in wonderful accord with science. The recovery of man was announced on the day of his apostasy; though, by the very terms of that announcement, this recovery would involve a long conflict between the seed of the woman and the serpent. But the method of that recovery was a mystery, obscurely hinted at by prophets who knew not what the Spirit that was in them did testify; more and more pronounced through symbols and the later prophecies; at length, in the fulness of times, unveiled in the incarnation of Christ; but still a mystery of the

divine love for the ever-unfolding glories of eternity. And all this wondrous plan is referred back to the purpose of God before the foundation of the world, — ever the same plan in the religion which the Bible reveals; ever the same purpose in Divine Providence, unfolding and fulfilling this plan; ever the same development in history, as this great purpose of redemption moves onward through the ages towards its consummation in the final accord of the physical and the moral universe, through the triumph of God over evil, of salvation over sin. Surely we who have part in such a redemption, and whose inheritance in this glory is sealed by the Holy Spirit of promise, should be holy and without blame before Him who hath blessed us with these infinite riches of his grace.

APPROPRIATE HYMNS,]

Prayer.

[Nos. 50, 142.

O Lord, our heavenly Father! we have nothing to bring to thee but our wants, and such poor return of love and gratitude and praise as these hearts can render for thy goodness. As thou dost cause our lives to overflow with thy mercies, so do thou fill our hearts to overflowing with thy Spirit, that we may thank thee and praise thee as we ought. The morning calls us again to praise thee for thy loving-kindness in the night-season; and every day renews the tokens of thy bounty. Every good gift cometh down from thee, the Father of lights; and though we are so changeful in our love, so inconstant in our service, with thee there is no variableness, neither shadow of turning. Bind us to thyself, O our Father! by the mighty attraction of thy love. May the love of Christ constrain us to live ever unto thee!

We pray thee keep us this day from temptations, evil, and sin. Prosper us in our lawful undertakings. May we be upright in our dealings, true and

kind in our speech, gentle and patient in our spirit, pure and holy in our walk! May we do good to all as we shall have opportunity, and so exhibit in our lives the graces of the gospel, that we shall win others to the love of Christ! And we pray that multitudes may be won to the Saviour; that thy Church may increase; that missions may prosper; that thy Word may be given to all people, and the knowledge of the Lord may fill the earth as the waters fill the sea. Have compassion, O Lord! upon the poor, the outcast, the oppressed; upon the sick, the sorrowing, and the dying. May thy good providence supply the wants of the needy! may thy good Spirit comfort the hearts of all who are in trouble! We thank thee for our home, and pray thee to bless us with all things that we need as a family. Bless the absent who are dear to us; and bring them, together with us, we beseech thee, unto thy heavenly kingdom, through Jesus Christ our Lord. Amen.

SUNDAY MORNING.

Ephesians i. — 15. Wherefore I also, after I heard of your faith in the Lord Jesus, and love unto all the saints,

16. Cease not to give thanks for you, making mention of you in my prayers;

17. That the God of our Lord Jesus Christ, the Father of glory, may give unto you the spirit of wisdom and revelation in the knowledge of him:

18. The eyes of your understanding being enlightened; that ye may know what is the hope of his calling, and what the riches of the glory of his inheritance in the saints,

19. And what is the exceeding greatness of his power to us-ward who believe, according to the working of his mighty power,

20. Which he wrought in Christ, when he raised him from the dead, and set *him* at his own right hand in the heavenly *places*,

21. Far above all principality and power and might and dominion, and every name that is named, not only in this world, but also in that which is to come;

22. And hath put all *things* under his feet, and

gave him *to be* the head over all *things* to the church,

23. Which is his body, the fulness of him that filleth all in all.

Ephesians ii. — 1. And you *hath he quickened* who were dead in trespasses and sins;

2. Wherein in time past ye walked according to the course of this world, according to the prince of the power of the air, the spirit that now worketh in the children of disobedience:

3. Among whom also we all had our conversation in times past in the lusts of our flesh, fulfilling the desires of the flesh and of the mind; and were by nature the children of wrath, even as others.

4. But God, who is rich in mercy, for his great love wherewith he loved us,

5. Even when we were dead in sins, hath quickened us together with Christ (by grace ye are saved);

6. And hath raised *us* up together, and made *us* sit together in heavenly *places*, in Christ Jesus;

7. That in the ages to come he might show the exceeding riches of his grace in *his* kindness toward us, through Christ Jesus.

The redemption of man is a fact of such stupendous moment, that, to comprehend it, one must be taught of God. As human philosophy failed to conceive the way of salvation, so human wisdom is inadequate to interpret it. The eyes within must be enlightened, the spirit of wisdom must be imparted from above, that we may discern the ineffable glory of Christ, and measure the greatness of his power. We are fain to study the resurrection of Christ as a fact of our human earthly history. But this resurrection was the most potential fact in the history of the moral universe. His resurrection was his enthronement over all powers and all worlds through all the ages.

His resurrection was the lifting of his Church, as his body, to the central position of interest and power in the affairs of this world, and in the issues of the world to come. His resurrection was our quickening from sin, and our exaltation to a life in God. All gracious experiences within our souls, all blessed hopes for our humanity, all glorious promises for the hereafter, date from the resurrection of Christ. Come, thou Spirit of all light and truth! and teach us that knowledge of Christ which eye hath not seen, nor ear heard, neither hath it entered into the heart of man.

APPROPRIATE HYMNS,]

Prayer.

[Nos. 79, 107.

O God, the Father of glory, who didst raise thy Son Jesus Christ from the dead, and didst set him at thine own right hand in the heavens! in his name we this morning approach thy throne. Withdraw our thoughts and our hearts from this lower world. Purify and raise our affections. Let the light and life and love of heaven flow into our souls. Take us into the deep calm of thine own nature. Fill us with the Spirit of truth and grace, in closest fellowship with thyself.

O God of mercy! we adore thee for the redeeming life and atoning death of thy Son Jesus Christ our Saviour; and, conscious of our own lost and helpless state, we cast ourselves on thy boundless compassion and love. We bow at thy footstool, and with contrition do confess our manifold transgressions. Enter not into judgment with thy servants. Take the burden of sin from our hearts, the guilt of sin from our consciences, and the darkness of sin from our minds. Seal us with thy Spirit; and finally, after this life, bring us to everlasting joy and glory, through Jesus Christ our Lord.

God of the sabbath and of the sanctuary, go with us to thy house of prayer, and there manifest thyself unto us in the fulness of thy grace. Clothe thy ministers with salvation, and let thy chosen people be glad. Bless thy whole Church, and fill the earth with thy glory. Succeed with the demonstration of thy Spirit all the efforts which shall this day be made to enlighten man and to enlarge the kingdom of thy Son.

Graciously be with those whose sabbath shall be spent in the chamber of solitude and sickness. Let the consolations of thy Spirit abound to the children of sorrow and suffering and bereavement; and grant to those appointed unto death a hope full of glory. Thankful for the mercies of the night, we cheerfully commit ourselves to thee.

O Thou that dwellest between the cherubim! shine forth. Let thy glory appear unto thy servants, and grant us the foretaste of eternal joy. And this we beg through Jesus Christ, our only Saviour and Mediator; who, with thee and the Holy Ghost, liveth evermore. Amen.

SUNDAY EVENING.

Psalm xvi.—1. Preserve me, O God! for in thee do I put my trust.

2. *O my soul!* thou hast said unto the Lord, Thou art my Lord: my goodness *extendeth* not to thee,

3. *But* to the saints that *are* in the earth, and to the excellent, in whom *is* all my delight.

4. Their sorrows shall be multiplied *that* hasten after another god: their drink-offerings of blood will I not offer, nor take up their names into my lips.

5. The Lord *is* the portion of mine inheritance and of my cup: thou maintainest my lot.

6. The lines are fallen unto me in pleasant places; yea, I have a goodly heritage.

7. I will bless the Lord, who hath given me counsel: my reins also instruct me in the night-seasons.

8. I have set the Lord always before me: because *he is* at my right hand, I shall not be moved.

9. Therefore my heart is glad, and my glory rejoice: my flesh also shall rest in hope.

10. For thou wilt not leave my soul in hell; neither wilt thou suffer thine Holy One to see corruption.

11. Thou wilt show me the path of life: in thy presence *is* fulness of joy; at thy right hand *there are* pleasures forevermore.

Psalm xvii.—5. Hold up my goings in thy paths, *that* my footsteps slip not.

6. I have called upon thee; for thou wilt hear me, O God! Incline thine ear unto me, *and* hear my speech.

7. Show thy marvellous loving-kindness, O thou that savest by thy right hand them which put their trust *in thee* from those that rise up *against them!*

8. Keep me as the apple of the eye, hide me under the shadow of thy wings,

9. From the wicked that oppress me, *from* my deadly enemies *who* compass me about;

14. From men *which are* thy hand, O Lord! from men of the world, *which have* their portion in *this* life, and whose belly thou fillest with thy hid *treasure*: they are full of children, and leave the rest of their *substance* to their babes.

15. As for me, I will behold thy face in righteousness: I shall be satisfied, when I awake, with thy likeness.

Satisfaction in God, the feeling that he is all in all for this life and the life to come, is the theme of these psalms; and, through all the variations of life, it finds a response in every pious heart. God is acknowledged as the source of all present good, and the only promise of good in the future, — the “portion” of life, the “hope” of the soul. The meaning of ver. 2 of Ps. xvi. is much clearer as the best scholars now read it: “My good [i.e., my happiness] is nought beyond thee.” All the good that I possess, my intelligence, my home, my comforts, my heritage, every thing in my lot, is from the Lord; and he himself is my supreme portion and joy. And, because I thus rejoice in the Lord, I take delight in the saints, the godly upon earth, and have no sympathy with those who follow

other gods. My confidence and delight in God are such, that I see nothing to fear in the hereafter. Faith gives me victory over death. My soul shall not be left in the darkness of *sheol*: even my body shall be rescued from the grave. This promise, which was literally fulfilled in the resurrection of the Lord Jesus Christ, shall also be fulfilled in all that believe in him. There is nothing but happiness in religion, — peace, safety, and joy in life, hope and triumph in death, and then the fulness of joy in the presence of God. Nothing in this world can satisfy: riches, honors, pleasures, possessions, fail to fill our spiritual nature; but the spirit that is renewed in the likeness of God, and that seeks after righteousness, shall be forever satisfied in the presence of God.

APPROPRIATE HYMNS,]

Prayer.

[Nos. 37, 98.

Whom have we in heaven but thee, O God! and there is none upon earth that we desire besides thee. Father of mercies, we render humble and hearty thanks for thy goodness vouchsafed to us this day. Thou hast watched over us with more than a father's care, and hast blessed us with more than a father's love. We have received the cup of blessing at thy hand. Thou hast supplied our need, nourished and sustained our bodies, preserved the powers of our minds, guarded and directed our steps, been with us in going to thy sanctuary, and blessed us with the means of grace. And now, at the close of the day, we meet to offer our evening sacrifice of praise. May the fire of heaven descend upon our hearts, purifying, quickening, transforming our whole nature, and so fitting us all for thy holy will!

Pardon, O God! the sins of the day; and, by thy gospel which we have heard, oh! lift us into higher light and life and joy.

We bless thee for the silence and quiet of night; for hours of rest by which we are strengthened and refreshed for the duties of each returning day. As a family, we commend ourselves to thy care and keeping. Bless thou us, O God! and we shall be blessed. Ever make thy face to shine upon us. Lift up the light of thy countenance upon those whom we love, and upon thy whole Church. Prosper thy Word this day preached and taught. Bless all mankind. Pitifully look upon the poor, the tried, the tempted, the forsaken, the oppressed, and all the children of sorrow; and have mercy upon all prisoners and captives.

And now, O our Father! grant that we, being made thy children by adoption and grace, may daily be renewed by thy Holy Spirit, and at last rise to the life immortal, through Jesus Christ our only Saviour; to whom, with thee and the Holy Ghost, be glory and thanksgiving throughout all ages. Amen.

MONDAY.

Matthew xiii.—24. Another parable put he forth unto them, saying, The kingdom of heaven is likened unto a man which sowed good seed in his field;

25. But, while men slept, his enemy came and sowed tares among the wheat, and went his way.

26. But when the blade was sprung up, and brought forth fruit, then appeared the tares also.

27. So the servants of the householder came and said unto him, Sir, didst not thou sow good seed in thy field? from whence, then, hath it tares?

28. He said unto them, An enemy hath done this. The servants said unto him, Wilt thou, then, that we go and gather them up?

29. But he said, Nay; lest, while ye gather up the tares, ye root up also the wheat with them.

30. Let both grow together until the harvest: and in the time of harvest I will say to the reapers, Gather ye together first the tares, and bind them in bundles to burn them; but gather the wheat into my barn.

37. He answered and said unto them, He that soweth the good seed is the Son of man;

38. The field is the world; the good seed are the children of the kingdom; but the tares are the children of the wicked *one*;

39. The enemy that sowed them is the devil;

the harvest is the end of the world; and the reapers are the angels.

40. As, therefore, the tares are gathered, and burned in the fire; so shall it be in the end of this world.

41. The Son of man shall send forth his angels, and they shall gather out of his kingdom all things that offend, and them which do iniquity;

42. And shall cast them into a furnace of fire: there shall be wailing, and gnashing of teeth.

43. Then shall the righteous shine forth as the sun in the kingdom of their Father. Who hath ears to hear, let him hear.

Revelation xiv.—13. And I heard a voice from heaven saying unto me, Write, Blessed *are* the dead which die in the Lord from henceforth. Yea, saith the Spirit, that they may rest from their labors; and their works do follow them.

14. And I looked, and behold a white cloud; and upon the cloud *one* sat like unto the Son of man, having on his head a golden crown, and in his hand a sharp sickle.

15. And another angel came out of the temple, crying with a loud voice to him that sat on the cloud, Thrust in thy sickle, and reap: for the time is come for thee to reap; for the harvest of the earth is ripe.

16. And he that sat on the cloud thrust in his sickle on the earth; and the earth was reaped.

Dean Alford, in his commentary on this parable, states that a field belonging to himself, at Gaddesby in Leicestershire, England, was maliciously sown with charlock over the wheat. This act of malice is quite common in the East: one who has a grudge against a neighbor will sow his ploughed land with darnel, or other weeds so nearly resembling the wheat, that their presence is not detected until they have accomplished their work of destruction. By this parable, our Lord accounts, in part at least, for the origin of evil, and defines God's method of dealing with it in this world. Sin is not a thing of his providing: he did not plant it in his field; and he no more desires it than the farmer wants tares among his wheat. The whole work of creation was good as God made it. Sin began in the rebellion and apostasy of Satan and his angels, who

abused their moral freedom against their Creator. Sin was introduced into this world by the temptation of the Enemy, who sowed in the minds of our first parents the suggestions of evil, which *they* permitted to take root, and choke the principle of obedience. Even within the Church, the visible kingdom of God, the Enemy is busy sowing envy, strife, formalism, hypocrisy, unbelief, among the disciples of Christ. But, inasmuch as sin enters through moral freedom,—which, by its very nature, is capable of being perverted to evil,—it must be counteracted by moral means; and these need time for their full effect. Violent interference would subvert the order of the moral system, which, both in its conception and its end, is altogether good. The future state will clear up all mystery, and forever separate the good from the evil.

APPROPRIATE HYMNS.]

Prayer.

[Nos. 5, 81, 104.]

Great and marvellous are thy works, Lord God Almighty. Just and true are all thy ways, thou King of saints. We would praise thee and worship thee ever, world without end. We commit ourselves to thy love and faithfulness. In thee would we trust at all times. Confident in thy promises, and in the help of thy Spirit, may we not fear what man can do unto us!

We beseech thee, O Lord! to keep us this day. May thy blessing be upon our persons, upon our labors, upon our substance, and upon all that belongs to us! Enable us to resist the temptations of the world, the flesh, and the Devil; to follow the motions of thy good Spirit; to be serious and holy in our lives, true and just in our dealings, watch-

ful over our thoughts, words, and actions, diligent in our business, and temperate in all things. Give us grace that we may honestly improve all the talents thou hast committed to our trust, and that no worldly business, no worldly pleasures, may ever divert us from the thoughts of the life to come. Remember with thy loving-kindness all dear to us, and satisfy them with thy grace. Bless all men with thy saving mercy. Stay, ye beseech thee, the iniquities of our times. Purify thy Church from worldliness, from error, from unbelief. Oh! give to thy saints the kingdom under the whole heaven; and, when the Son of man shall come, oh! make us to be numbered with thy saints in glory everlasting, through Jesus Christ our Lord. Amen.

TUESDAY.

Matthew xiii. — 44. Again, The kingdom of heaven is like unto treasure hid in a field; the which, when a man hath found, he hideth, and for joy thereof goeth and selleth all that he hath, and buyeth that field.

45. Again, The kingdom of heaven is like unto a merchant-man seeking goodly pearls;

46. Who, when he had found one pearl of great price, went and sold all that he had, and bought it.

47. Again, The kingdom of heaven is like unto a net, that was cast into the sea, and gathered of every kind;

48. Which, when it was full, they drew to shore, and sat down, and gathered the good into vessels, but cast the bad away.

49. So shall it be at the end of the world: the angels shall come forth, and sever the wicked from among the just,

50. And shall cast them into the furnace of fire: there shall be wailing, and gnashing of teeth.

51. Jesus saith unto them, Have ye understood all these things? They say unto him, Yea, Lord.

52. Then said he unto them, Therefore every scribe *which is* instructed unto the kingdom of heaven is like unto a man *that is* a householder, which bringeth forth out of his treasure *things* new and old.

53. And it came to pass, *that*, when Jesus had finished these parables, he departed thence.

54. And, when he was come into his own country, he taught them in their synagogue, insomuch that they were astonished, and said, Whence hath this *man* this wisdom and *these* mighty works?

55. Is not this the carpenter's son? Is not his mother called Mary? and his brethren, James and Josés and Simon and Judas?

56. And his sisters, are they not all with us? Whence, then, hath this *man* all these things?

57. And they were offended in him. But Jesus said unto them, A prophet is not without honor, save in his own country and in his own house.

58. And he did not many mighty works there, because of their unbelief.

The burying of treasure was common in Palestine, where our modern methods of investment were unknown, and where the frequency of wars, and the depredations of organized bands of robbers, rendered all property insecure. A few years ago, some workmen, digging over a garden in Sidon, found several copper pots, which contained over eight thousand gold coins, worth, in all, about fifty thousand dollars. As these coins were of the time of Alexander and his father Philip, the presumption is that the treasure was hidden by one of Alexander's officers, with a view to his own advantage after the death of his master. Such findings are by no means uncommon, and treasure-hunting is a passion of the people. In the bazaars of the East one sees the merchant of jewels with his portable cases, which he has stocked in travelling from market to

market. A single gem, or a pearl of uncommon size and purity, may be a fortune in itself. These two parables represent different individuals finding the grace of the gospel: the first coming upon it unexpectedly, but discerning its value and making sure of it; the other going in quest of truth and peace, and finding this inestimable treasure. The third parable describes the promiscuous results of preaching the gospel, and the mixed elements that are gathered into the Church. But while some seek the gospel, and prize its blessed truths above all possessions, others reject the teachings of Christ, cavil at his doctrine, thrust aside his grace, and, by unbelief, fail utterly of the great salvation which he hath wrought, and which he offers freely to whoever will receive him. To every one of us is offered the heavenly treasure, the priceless pearl.

APPROPRIATE HYMNS.]

Prayer.

[Nos. 1, 97, 202.]

Thou only, O Lord! makest us to dwell in safety. We lie down at night under the shadow of thy wings; we awake in the morning to the light of thy love. We thank thee for another night of rest and comfort; for another day of life, health, and hope. We praise thee that thou didst create us with powers of knowing and of loving, and hast made this world so full of wonders and beauties to feed our minds with knowledge, and to stir our hearts with love and joy. May the glory of the heavens, the richness and bounty of the earth, as adapted to our wants, fill us with admiration of thy power, thy wisdom, thy goodness! and may the voices of gladness with which all Nature celebrates thy praise move our souls to bless and praise thee also! O Lord! may we be found faithful to thee in the duties of this day! and, amid its temptations and its trials, do thou sustain us, comfort us, keep us, and grant us grace in all we do to seek thy glory. May this household, which thou hast so

blessed, serve thee, not at this altar only, but in all the walks of life! As we engage in the business of the world, as we go into society, wherever we are, and whatever we do, may we remember thee, and do thy will! Oh! grant that every member of this family may be a child of God, a humble, faithful follower of the Lord Jesus Christ. Bless all dear to us who are absent from us. Do thou, O Lord! dwell by thy Spirit in the hearts and the minds of all our friends. We supplicate thy mercy for the needy, the afflicted, the bereaved, and sorrowing. Oh! grant to all the consolations of thy gospel.

Build up thy Church, O Lord! Fill our land with pure religion. Bless the industry of the people; and may its fruit be consecrated to the good of men! And we beseech thee to bring all lands under the power and glory of thy kingdom. In thy great mercy, O Lord! forgive our sins, and bring us unto thy heavenly kingdom, through Jesus Christ our Saviour. Amen.

WEDNESDAY.

Isaiah xii.—1. And in that day thou shalt say, O Lord! I will praise thee: though thou wast angry with me, 'thine anger is turned away, and thou comfortedst me.

2. Behold, God *is* my salvation; I will trust, and not be afraid: for the LORD JEHOVAH *is* my strength and *my* song; he also is become my salvation.

3. Therefore with joy shall ye draw water out of the wells of salvation.

4. And in that day shall ye say, Praise the Lord; call upon his name; declare his doings among the people; make mention that his name is exalted.

5. Sing unto the Lord; for he hath done excellent things: this *is* known in all the earth.

6. Cry out and shout, thou inhabitant of Zion; for great *is* the Holy One of Israel in the midst of thee.

John vii.—37. In the last day, that great *day* of the feast, Jesus stood and cried, saying, If any man thirst, let him come unto me, and drink.

38. He that believeth on me, as the scripture hath said, out of his belly shall flow rivers of living water.

39. (But this spake he of the Spirit; which they that believe on him should receive; for the Holy Ghost was not yet *given*, because that Jesus was not yet glorified.)

40. Many of the people, therefore, when they heard this saying, said, Of a truth this is the Prophet

41. Others said, This is the Christ. But some said, Shall Christ come out of Galilee?

42. Hath not the scripture said, That Christ cometh of the seed of David, and out of the town of Bethlehem, where David was?

43. So there was a division among the people because of him.

44. And some of them would have taken him; but no man laid hands on him.

45. Then came the officers to the chief priests and Pharisees; and they said unto them, Why have ye not brought him?

46. The officers answered, Never man spake like this man.

47. Then answered them the Pharisees, Are ye also deceived?

48. Have any of the rulers, or of the Pharisees, believed on him?

49. But this people, who knoweth not the law, are cursed.

50. Nicodemus saith unto them (he that came to Jesus by night, being one of them),

51. Doth our law judge *any* man before it hear him, and know what he doeth?

52. They answered and said unto him, Art thou also of Galilee? Search, and look; for out of Galilee ariseth no prophet.

53. And every man went unto his own house.

"On every day of the Feast of Tabernacles, at the time of the morning sacrifice, a priest brought into the fore-court, in a golden vessel, water from the spring of Siloah, which rises within the mount on which the temple stood, and poured it, mingled with the sacrificial wine, into two bowls which stood upon the altar, and in which there was an opening by which it made its escape. During the performance of this rite, the priests caused trumpets and cymbals to be sounded, and the words of Isa. xii. 3 were sung,—'With joy shall ye draw water out of the wells of salvation.' With high probability, just at the point of time when the priest was carrying that sacred water through the fore-court, and the people were abandoning themselves to jubilant mirth at the sight of this

symbol, Jesus stood forth in the midst of the multitude, and cried aloud, that in him was actually imparted what was there expressed in symbol."

To the woman of Samaria he had spoken of the inexhaustible life-power of his grace within the heart: he now speaks of a fulness that overflows with blessing to others. Both are characteristics of the life imparted by Christ: it refreshes the heart with an endless joy; it expands it with an illimitable love. Not only the common people of the Jews, but even the Roman soldiers, were impressed with something more than human in such teachings. How base appears the jealousy of the Pharisees in seeking to silence such words of mercy!

APPROPRIATE HYMNS,]

Prayer.

[Nos. 3, 42, 162.

What shall we render unto thee, O Lord! for all thy benefits? Every day we live upon thy bounty; every night we rest under the shadow of thy wing. We will take the cup of salvation, and call upon the name of the Lord. But, above all other mercies, we acknowledge thy grace in that thou didst send thy Son to be the Saviour of the world. Thanks be unto God for his unspeakable gift.

O Lord! for Christ's sake have mercy upon us, and take away our sins; and grant that we may prove our gratitude by a loving obedience to thy will. For the rest and refreshment of the past night, for the health and comfort with which we greet another day, for the endearments and delights of home, for means of occupation and support, of improvement

and usefulness, for all the favors of thy hand, so multiplied unto us, we render thee most hearty thanks. Freely as we receive may we also give! May thy mercy abound toward all classes and conditions of men, and thy salvation fill the whole earth!

Bless this household in each and every member. [Especially do we commend unto thee the children, praying that in the morning of life they may learn to trust in Jesus as their Saviour, and to follow him as ready and loving disciples.] Oh, may the dove of heavenly peace ever abide in our dwelling! Bless all dear to us; and bring us all at length unto our Father's house, through Jesus Christ our Lord. Amen.

THURSDAY.

Luke x.—25. And, behold, a certain lawyer stood up and tempted him, saying, Master, what shall I do to inherit eternal life?

26. He said unto him, What is written in the law? how readest thou?

27. And he, answering, said, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbor as thyself.

28. And he said unto him, Thou hast answered right: this do, and thou shalt live.

29. But he, willing to justify himself, said unto Jesus, And who is my neighbor?

30. And Jesus, answering, said, A certain *man* went down from Jerusalem to Jericho, and fell among thieves, which stripped him of his raiment, and wounded *him*, and departed, leaving *him* half dead.

31. And by chance there came down a certain priest that way; and, when he saw him, he passed by on the other side.

32. And likewise a Levite, when he was at the place, came and looked on *him*, and passed by on the other side.

33. But a certain Samaritan, as he journeyed, came where he was; and, when he saw him, he had compassion on *him*,

34. And went to *him*, and bound up his wounds, pouring in oil and wine, and set him on his own beast, and brought him to an inn, and took care of him.

35. And on the morrow, when he departed, he took out two pence, and gave *them* to the host, and said unto him, Take care of him; and whatsoever thou spendest more, when I come again, I will repay thee.

36. Which now of these three, thinkest thou, was neighbor unto him that fell among the thieves?

37. And he said, He that showed mercy on him. Then said Jesus unto him, Go, and do thou likewise.

The way from Jerusalem down to Jericho lay through a rocky wilderness, which is still infested with robbers, and often unsafe for travellers without an armed escort. Jerome says, that, in his time, "a part of the road was so infamous for murders as to be called the red or bloody way; and there was a fort there, garrisoned by Roman soldiers, to protect travellers." In the parable, the sympathy is in the reverse order of the sanctity. The priest, who represented the highest form of outward sanctity, paid no heed whatever to this suffering fellow-creature. The Levite, who, though belonging to the service of the temple, was less sacred than the priest, halted long enough to look at the sufferer, but did nothing for his relief. The Samaritan, who, in the eyes of the priest and the Levite, was a Gentile and an outcast, ministered to his necessities with the most gentle and provident compassion; making sure of his safety, his comfort, and his recovery. The lesson is one for every-day life,—teaching us that God "will have mercy, and not sacrifice;" and that the truest confession

of love to him is made by deeds of love done to our fellow-men in his name.

The promptness, the gentleness, and the thoroughness with which the Samaritan rendered this service added much to its value as an act of philanthropy. He did not stop to remind himself of the harsh and contemptuous treatment that the Samaritans so often received from the Jews. He did not try to satisfy his conscience by reporting the case at the next caravan-sary, and sending up relief. As soon as he saw a man weltering in his blood, he went to him; soothed his wounds, and stanchd them; gave him his time and his means; carried him to a place of rest, and watched over him that night; provided for his wants, and left him in safe keeping; giving a sum of money, which, considering the value of money and the cost of living at that time, was ample. How grateful to his own heart was this deed of kindness as he took up his own journey, exposed to the same perils of the way! The roughest path of life can be made smooth by paving it with deeds of kindness.

APPROPRIATE HYMNS,]

Prayer.

[Nos. 59, 86, 118.

O Thou who never slumberest nor sleepest! we have lain down and slept, and have risen again, because thou, Lord, hast sustained us. Thou hast kept us from the alarm of sickness and death, from deeds of darkness and the hand of violence. Thankful for the mercies of the night, we commit ourselves unto thee with all our wakeful powers, humbly beseeching thee to guide us in ways of truth and righteousness for thy name's sake. Send unto us, we pray thee, such prosperity as thou seest to be best for us; and, above all, grant that our souls, being freed from sin, may prosper and be in peace, through the grace of Jesus Christ our Lord. Oh, may his mind be in us! and may we be made like unto him!—holy, harmless, undefiled, and separate from sinners. Oh! help us to give up all things for Christ; to know the joy of losing ourselves in him, the sweetness of bear-

ing the cross for Him who hath borne our sorrows. May we have the charity of the gospel, and do good in little things, by the word, the look, the act of kindness, in the Saviour's name! Teach us to see in our fellow-men the children of our Father in heaven, and to feel their wants and sorrows as our own. May our philanthropy be pure, free, broad, patient, self-sacrificing, and generous!

We thank thee, O Lord! for the friends thou hast given us, and pray that these may all be joined with us in fellowship of thy redeemed. We supplicate thy favor for the poor and needy, the sick, the afflicted, the dying; for any who are suffering by pestilence, famine, or war; for all sorts and conditions of men; that thou wouldst be pleased to make thy ways known unto them, thy saving health unto all nations, through Jesus Christ our Lord and Saviour. Amen.



PARABLE OF THE GOOD SAMARITAN. LUKE x. 33, 34.

FRIDAY.

Psalm lv. — 1. Give ear to my prayer, O God! and hide not thyself from my supplication.

2. Attend unto me, and hear me: I mourn in my complaint, and make a noise;

3. Because of the voice of the enemy, because of the oppression of the wicked: for they cast iniquity upon me, and in wrath they hate me.

4. My heart is sore pained within me; and the terrors of death are fallen upon me.

5. Fearfulness and trembling are come upon me, and horror hath overwhelmed me.

6. And I said, Oh that I had wings like a dove! *for then* would I fly away, and be at rest.

7. Lo, *then* would I wander far off, *and* remain in the wilderness.

8. I would hasten my escape from the windy storm and tempest.

16. As for me, I will call upon God; and the Lord shall save me.

17. Evening and morning, and at noon, will I pray, and cry aloud; and he shall hear my voice.

22. Cast thy burden upon the Lord, and he shall sustain thee: he shall never suffer the righteous to be moved.

Luke xi. — 5. And he said unto them, Which of you shall have a friend, and shall go unto him

at midnight, and say unto him, Friend, lend me three loaves;

6. For a friend of mine in his journey is come to me, and I have nothing to set before him?

7. And he from within shall answer and say, Trouble me not: the door is now shut, and my children are with me in bed; I cannot rise and give thee.

8. I say unto you, Though he will not rise and give him because he is his friend, yet, because of his importunity, he will rise and give him as many as he needeth.

9. And I say unto you, Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you.

10. For every one that asketh receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened.

11. If a son shall ask bread of any of you that is a father, will he give him a stone? or, if *he ask* a fish, will he for a fish give him a serpent?

12. Or, if he shall ask an egg, will he offer him a scorpion?

13. If ye then, being evil, know how to give good gifts unto your children, how much more shall *your* heavenly Father give the Holy Spirit to them that ask him!

This was our Lord's application of his own prayer. Having taught his disciples how to pray, he exhorted them to make prayer a real, living matter of experience. By a parable drawn from the necessities of men, and an illustration drawn from the affections of men, he sought to bring prayer into a constant and natural connection with the daily life. A benighted traveller comes, late, tired, and hungry, to the house of a friend. He open his doors; but there is nothing to eat in the house: so he hurries to a neighbor, and begs enough bread for the emergency. The latter, though he has the bread, dislikes the trouble of getting up, and refuses; but the petitioner in turn refuses to go away, and keeps up such a knocking and calling, that, to get rid of him, the churlish neighbor gives him what he wants. If selfish man can thus be won by importunity to give, much more will our loving and bountiful Father give to them that ask him.

No earthly father will mock his hungry child by offering him what is hurtful or useless when the child is crying for bread. But why does our heavenly Father lay this stress upon the *asking*? Because such giving can come only to the sense of want. The supreme gift of the Holy Spirit, which includes all real good, to be appreciated, and so to be of any value, must come to a longing of the soul itself. The asking expresses dependence; gives reality to faith; brings us near to God; renders the blessing more precious, and renders us the more grateful in the enjoyment of it. Through prayer we have immediate access to the Fountain of spiritual life; and, since the will of God is our sanctification, if we fail to grow in grace, and to have spiritual power over the world, it is for lack of earnest, urgent, believing prayer. The importunity that cries evening, morning, and at noon, will be heard.

APPROPRIATE HYMNS,]

Prayer.

[Nos. 12, 15, 194.]

O Thou who wast tempted in all points like as we are, yet without sin, and who for our sakes didst endure such contradiction of sinners against thyself! keep us, we pray thee, from all adversities which may happen to the body, and from all evil thoughts which may assault and hurt the soul. Help us, O Lord! in our inward conflicts with doubts and fears and sins; help us in our conflicts with the temptations and evils of the world; and, oh! help us in our wrestlings with unseen powers of evil. O Lord! increase our faith. Our hope is in thee; our strength is with thee alone: dwell in us by thy grace; fill us with thy Spirit. This very day, may we gain new victories over evil! May we resist temptations in business to swerve

from the truth, to take advantage of others, to act dishonorably, to be covetous and unjust! May we resist temptations in society to envy and evil-speaking, to worldliness and frivolity! May we in all things do that which is right in the sight of God! [May these children grow up, dear Saviour, in thy strength and love, safe from the power of evil!]

We thank thee for another night of rest, another day of mercy and of hope. Bless all dear to us; our friends and neighbors. Succor, O Lord! the poor and needy, the sick, the tempted, the dying. O Lord Jesus! be with us in our last conflict, and make us more than conquerors over death; and to thy name be glory forever. Amen.

SATURDAY.

Isaiah lii. — 1. Awake, awake, put on thy strength, O Zion! put on thy beautiful garments, O Jerusalem, the holy city! for henceforth there shall no more come into thee the uncircumcised and the unclean.

2. Shake thyself from the dust; arise, and sit down, O Jerusalem! loose thyself from the bands of thy neck, O captive daughter of Zion!

3. For thus saith the Lord: Ye have sold yourselves for nought; and ye shall be redeemed without money.

4. For thus saith the Lord God: My people went down aforetime into Egypt to sojourn there; and the Assyrian oppressed them without cause.

5. Now, therefore, what have I here, saith the Lord, that my people is taken away for nought? They that rule over them make them to howl, saith the Lord; and my name continually every day is blasphemed.

6. Therefore my people shall know my name: therefore *they shall know* in that day that I *am* he that doth speak; behold, *it is I*.

7. How beautiful upon the mountains are the feet of him that bringeth good tidings, that publisheth peace; that bringeth good tidings of good, that publisheth salvation; that saith unto Zion, Thy God reigneth!

8. Thy watchmen shall lift up the voice; with

the voice together shall they sing: for they shall see eye to eye when the Lord shall bring again Zion.

9. Break forth into joy, sing together, ye waste places of Jerusalem: for the Lord hath comforted his people; he hath redeemed Jerusalem.

10. The Lord hath made bare his holy arm in the eyes of all the nations; and all the ends of the earth shall see the salvation of our God.

11. Depart ye, depart ye, go ye out from thence, touch no unclean *thing*; go ye out of the midst of her; be ye clean, that bear the vessels of the Lord.

12. For ye shall not go out with haste, nor go by flight; for the Lord will go before you, and the God of Israel *will be* your rearward.

13. Behold, my servant shall deal prudently; he shall be exalted and extolled, and be very high.

14. As many were astonished at thee (his visage was so marred more than any man, and his form more than the sons of men);

15. So shall he sprinkle many nations: the kings shall shut their mouths at him; for *that* which had not been told them shall they see, and *that* which they had not heard shall they consider.

The Lord here identifies himself with his Church: they are *his* people; they bear his name; and, when they are dishonored and persecuted, he feels that his name is blasphemed. For their sins he may suffer his people to be rebuked and chastened: if they will sell themselves to the world, they shall learn how empty and worthless is the bargain they have made; if they will deliver themselves to sinful pleasures, they shall learn how hard a yoke they have taken upon their neck. But, through all their bondage and affliction, the Lord still looks upon them with a loving eye, and cherishes toward them his purpose of grace. Jerusalem was desolate, her temple in ruins, her walls in the dust, her children in captivity. But the prophet already sees her re-established in strength and

beauty; redeemed, purified, exalted; a wonder and a glory in the earth. Her watchmen, standing upon her walls, descry upon the mountains the messenger of peace. With one voice they take up the good tidings, and echo and re-echo it, until the regions wasted by war, even to the remotest corners of the land, resound with joy and salvation. But, in order to this final triumph of the Church, she must purify herself of all dishonor and uncleanness. As Christ her Leader came in lowliness and contumely, his very visage marred and his person despised; so must his people walk in the path of lowly, holy consecration, that he may lead them to the victory of righteousness over kings and nations.

APPROPRIATE HYMNS,]

Prayer.

[Nos. 164, 186, 191.

We adore thee, O Lord our God! that thou hast not only revealed to us a heaven to come, but hast assured us that there are yet good things in store for this earth which we inhabit, and which has so long groaned under the curse of sin. We pray that thou wilt shorten these days of ignorance, wickedness, and folly, and hasten the reign of the Lord Jesus. Help us, O Lord our God! that we may not merely pray, but may also labor to the utmost to spread thy gospel and extend thy dominion.

Oh! fill us with the love of Him who went about doing good. May we glorify thee by bringing forth much fruit! Thou hast commanded and encouraged us, O Lord! to make prayers and intercessions

for all men. We commend to thee the members of this family, present or absent. May all be partakers of thy grace! Help us rightly to fulfil the duties of our several stations, always so exercising ourselves as to have a conscience void of offence towards God and towards men.

We commend ourselves to thy merciful protection and kindness throughout this day. Preserve us from all evil; and, in all our thoughts and words and actions, may we remember that thou, God, seest us.

And unto Him who hath been with us all our life long — our Creator, our Preserver, our Benefactor, and our Redeemer, Father, Son, and Holy Spirit — be glory both now and forever. Amen.

SUNDAY MORNING.

Psalm cxlvi.—5. Happy *is he* that *hath* the God of Jacob for his help; whose hope *is* in the Lord his God;

6. Which made heaven and earth, the sea, and all that therein *is*; which keepeth truth forever;

7. Which executeth judgment for the oppressed; which giveth food to the hungry. The Lord looseth the prisoners:

8. The Lord openeth *the eyes of* the blind: the Lord raiseth them that are bowed down: the Lord loveth the righteous:

9. The Lord preserveth the strangers; he releiveth the fatherless and widow: but the way of the wicked he turneth upside down.

10. The Lord shall reign forever, *even thy God*, O Zion! unto all generations. Praise ye the Lord.

John ix.—1. And, as *Jesus* passed by, he saw a man which was blind from *his* birth.

2. And his disciples asked him, saying, Master, who did sin, this man, or his parents, that he was born blind?

3. Jesus answered, Neither hath this man sinned, nor his parents; but that the works of God should be made manifest in him.

4. I must work the works of him that sent me, while it is day: the night cometh, when no man can work.

5. As long as I am in the world, I am the light of the world.

6. When he had thus spoken, he spat on the

ground, and made clay of the spittle; and he anointed the eyes of the blind man with the clay,

7. And said unto him, Go, wash in the pool of Siloam (which is, by interpretation, Sent). He went his way, therefore, and washed, and came seeing.

8. The neighbors therefore, and they which before had seen him that he was blind, said, Is not this he that sat and begged?

9. Some said, This is he; others *said*, He is like him; *but* he said, I am *he*.

10. Therefore said they unto him, How were thine eyes opened?

11. He answered and said, A man that is called Jesus made clay, and anointed mine eyes, and said unto me, Go to the pool of Siloam, and wash; and I went and washed, and I received sight.

12. Then said they unto him, Where is he? He said, I know not.

13. They brought to the Pharisees him that aforetime was blind.

14. And it was the sabbath day when Jesus made the clay and opened his eyes.

15. Then again the Pharisees also asked him how he had received his sight. He said unto them, He put clay upon mine eyes, and I washed, and do see.

16. Therefore said some of the Pharisees, This man is not of God, because he keepeth not the sabbath day. Others said, How can a man that is a sinner do such miracles? And there was a division among them.

The pool of Siloam lies at the foot of the temple-mount, south-east of the city, just at the mouth of the ancient Tyropœon valley; and is fed in part from a spring or fountain in the mountain itself, under the grand mosque. It was formerly believed to possess medicinal properties; but the sending of the blind man to wash in the pool, like the application of saliva to his eyes, was intended to awaken faith, which has been aptly styled "the conductor of the miraculous power." The Jews referred physical infirmities and calamities to moral causes; and, since this man was born blind, the disciples were

disposed to charge his blindness to some sin of his parents. Jesus disowned a theology that would fasten every specific sorrow upon a specific sin, and taught the broader faith, that, in the providence of God, suffering and sorrow may stand related to some wise and beneficent end, and serve to illustrate his glory in the final good of his creatures. The method of this healing affords a beautiful analogy of our spiritual enlightenment. Under the teaching of Him who is the Light of the world, a believing use of the means of grace will cause us to come forth seeing.

APPROPRIATE HYMNS,]

Prayer.

[Nos. 9, 176.

O blessed Saviour! fulfil to us, we beseech thee, thine own promise, that, where two or three are gathered together in thy name, there thou wilt be in the midst of them. As in the beginning of thy gospel thou didst bless the church in the house, oh! make this house thy church through our living communion with thyself. Make our hearts to rejoice whilst we wait upon thee, and whilst we hear the welcome messages of thy grace.

Almighty God, assist and prosper the labors of thy ministers. May they declare all thy counsel! Touch their lips with a live coal from off thine altar. Cause them deeply to feel the truths which they proclaim, and fervently to love that Saviour of whose grace they testify.

Bless the young who shall be gathered this day

for instruction in our Sunday schools. Let the seed of thy truth take root in many a grateful heart; and grant that every teacher may himself be taught of thee. Through the word of thy lips, O Lord! grant that many a child may be kept from the paths of the destroyer.

We bless thee for the mercies of the past week,—for health and comfort, for food and raiment, for friends and knowledge, and all that thou givest us so richly to enjoy. Our hearts go up to thee, the Father of lights, in grateful adoration.

O Lord our God! be with us throughout the day. Graciously help us so to keep thy sabbath on earth, that we may be the more ready and prepared for an eternal sabbath above. Hear us, we pray thee, for the sake of Jesus Christ our Saviour. Amen.

SUNDAY EVENING.

Psalm xx. — 1. The Lord hear thee in the day of trouble; the name of the God of Jacob defend thee;

2. Send thee help from the sanctuary, and strengthen thee out of Zion;

3. Remember all thy offerings, and accept thy burnt-sacrifice;

4. Grant thee according to thine own heart, and fulfil all thy counsel.

5. We will rejoice in thy salvation, and in the name of our God we will set up *our* banners: the Lord fulfil all thy petitions.

6. Now know I that the Lord saveth his anointed: he will hear him from his holy heaven with the saving strength of his right hand.

7. Some *trust* in chariots, and some in horses; but we will remember the name of the Lord our God.

8. They are brought down and fallen; but we are risen, and stand upright.

9. Save, Lord: let the king hear us when we call.

I Peter v. — 1. The elders which are among you I exhort, who am also an elder, and a witness of the sufferings of Christ, and also a partaker of the glory that shall be revealed:

2. Feed the flock of God which is among you, taking the oversight *thereof*, not by constraint,

but willingly; not for filthy lucre, but of a ready mind;

3. Neither as being lords over *God's* heritage, but being ensamples to the flock.

4. And, when the chief Shepherd shall appear, ye shall receive a crown of glory that fadeth not away.

5. Likewise, ye younger, submit yourselves unto the elder. Yea, all *of you* be subject one to another, and be clothed with humility; for God resisteth the proud, and giveth grace to the humble.

6. Humble yourselves, therefore, under the mighty hand of God, that he may exalt you in due time:

7. Casting all your care upon him; for he careth for you.

8. Be sober, be vigilant; because your adversary the devil, as a roaring lion, walketh about, seeking whom he may devour:

9. Whom resist steadfast in the faith, knowing that the same afflictions are accomplished in your brethren that are in the world.

10. But the God of all grace, who hath called us unto his eternal glory by Christ Jesus, after that ye have suffered a while, make you perfect, stablish, strengthen, settle *you*.

11. To him *be* glory and dominion for ever and ever. Amen.

If Peter was the predecessor and type of modern popes, this exhortation is in strange contrast to their pretensions. Instead of commanding the presbyters as their superior, he exhorts them as one of their own number, who needs the same grace and counsel with themselves. That he had beheld the glory of Christ in the transfiguration, and been an eye-witness of his sufferings, gave a special warrant to his testimony; but he did not rest this upon official supremacy. None must assume to lord it over the heritage of God. On the other hand, such exhortations to humility came with especial grace from one whose self-confidence had brought him to so sad a fall. Humility and hope, dependence and faith, go together. When we cease to set ourselves foremost, and learn to commit our interests to God, then a sensitive pride and a carking care alike vanish. The word "care," in verse 7, as applied to men,

denotes that which *divides* the mind, and hence distracts it with doubts, fears, anxieties, — a distressed state of feeling, the sense of being burdened, the apprehension of evil. But, as applied to God, it is another word, though rendered in our English Bible by the same: it denotes thinking upon one, having regard for him, with a view to taking care of him. We are exhorted to lay aside our anxieties, and to rest in his loving care. A true faith, a humble trust in God, will remove the burden of cares by annulling the spirit of anxiety. We are exhorted to throw off upon God, in filial confidence, all our care, and to gain stability within ourselves by resting implicitly upon him; and this stability of mind will give us steadfastness against evil. To be humble is to be vigilant, peaceful, strong, victorious.

APPROPRIATE HYMNS.]

Prayer.

[Nos. 11, 15, 32.]

Almighty God, our heavenly Father, who hast graciously opened for us sinners a way by which we may approach thee with acceptance, we thank thee for all thine unnumbered gifts and mercies; but, above all, for thine unspeakable love in the redemption of the world by our Lord Jesus Christ. O Lord! give us grace to live as thy people; to walk before thee in newness of life; and to seek those things which are above, where Christ sitteth at thy right hand. Deliver us from over-carefulness about earthly things. Strengthen our confidence in thy providence and thy grace; and dispose us to seek first thy kingdom and righteousness, knowing that all things needful for this life shall be added unto us.

Grant thy Holy Spirit, O Lord! to all thy min-

isters. Fill them with light and wisdom, with zeal and love; and give thy Word power and unction from their lips. Remember the Sunday school. O blessed Jesus! feed thy lambs with thine own truth and grace. Visit this house, we beseech thee, with thy salvation. Thankful for the mercies of the day, we commit ourselves, O Lord! and all that concerns us, to thy gracious care. Make all the dealings of thy providence to work for our good. If thou shouldst appoint trials and afflictions for us, make us patient and submissive to thy holy will. If we enjoy comfort and prosperity, make us humble and thankful. Lead us safely through this world of sin, and bring us at last to thy heavenly kingdom, for the sake of Jesus Christ, our Redeemer. Amen.



MEETING OF JACOB AND RACHEL. GEN. xxix. 10-12.

MONDAY.

John ix. — 24. Then again called they the man that was blind, and said unto him, Give God the praise : we know that this man is a sinner.

25. He answered and said, Whether he be a sinner or no, I know not : one thing I know, that, whereas I was blind, now I see.

26. Then said they to him again, What did he to thee ? how opened he thine eyes ?

27. He answered them, I have told you already, and ye did not hear : wherefore would ye hear it again ? Will ye also be his disciples ?

28. Then they reviled him, and said, Thou art his disciple ; but we are Moses' disciples.

29. We know that God spake unto Moses : as for this fellow, we know not from whence he is.

30. The man answered and said unto them, Why, herein is a marvellous thing, that ye know not from whence he is, and yet he hath opened mine eyes.

31. Now, we know that God heareth not sinners ; but if any man be a worshipper of God, and doeth his will, him he heareth.

32. Since the world began it not heard that any man opened the eyes of one that was born blind.

This miracle was tested at every point. The man was well known to have been blind from his birth ; the neighbors identified him ; and his parents, being summoned, testified to the same fact. The man himself was cross-questioned in every way, but gave uniformly the same answer, — that Jesus had opened his eyes. As yet, he had no idea who his benefactor was : but he reasoned conclusively from the facts of the case ; he knew he had been blind ; he knew that he now saw ; he knew that such a miracle could be wrought only by one who had the divine spirit of love and power, who was

33. If this man were not of God, he could do nothing.

34. They answered and said unto him, Thou wast altogether born in sins ; and dost thou teach us ? And they cast him out.

35. Jesus heard that they had cast him out ; and, when he had found him, he said unto him, Dost thou believe on the Son of God ?

36. He answered and said, Who is he, Lord, that I might believe on him ?

37. And Jesus said unto him, Thou hast both seen him, and it is he that talketh with thee.

38. And he said, Lord, I believe. And he worshipped him.

39. And Jesus said, For judgment I am come into this world ; that they which see not might see, and that they which see might be made blind.

40. And some of the Pharisees which were with him heard these words, and said unto him, Are we blind also ?

41. Jesus said unto them, If ye were blind, ye should have no sin : but now ye say, We see ; therefore your sin remaineth.

himself "of God." In this frame of mind he was already a believer, and was prepared to confess and honor Christ in his full character and glory as soon as these were made known to him. What a beautiful symbol of conversion ! Setting aside all speculative questions, the soul that Jesus has awakened by his truth, and enlightened by his Spirit, testifies, "Whereas I was blind, now I see ;" and declares, "Lord, I believe." Christ, by his light, is thus testing our hearts. Let us beware, lest, in the pride of our understanding, we blind ourselves to the true light, and grope on in our sin.

APPROPRIATE HYMNS,]

Prayer.

[Nos. 9, 122, 187.

Thou only, O Lord ! makest us to dwell in safety. We lie down at night under the shadow of thy wings ; we awake in the morning to the light of thy love. We thank thee for another night of rest and comfort ; for another day of life, health, and hope. We praise thee that thou didst create us with powers of knowing and of loving, and hast made this world so full of wonders and beauties to feed our minds with knowledge, and to stir our hearts with love and joy. May the glory of the heavens, the richness and bounty of the earth, as adapted to our wants, fill us with admiration of thy power, thy wisdom, thy goodness ! and may the voices of gladness with which all Nature celebrates thy praise move our souls to bless and praise thee also ! O Lord ! may we be found faithful to thee in the duties of this day ! and, amid its temptations and its trials, do thou sustain us, comfort us, keep us, and grant us grace in all we do to seek thy glory. May this household, which thou hast so

blessed, serve thee, not at this altar only, but in all the walks of life ! As we engage in the business of the world, as we go into society, wherever we are, and whatever we do, may we remember thee, and do thy will ! Oh ! grant that every member of this family may be a child of God, a humble, faithful follower of the Lord Jesus Christ. Bless all dear to us who are absent from us. Do thou, O Lord ! dwell by thy Spirit in the hearts and the minds of all our friends. We supplicate thy mercy for the needy, the afflicted, the bereaved, and sorrowing. Oh ! grant to all the consolations of thy gospel.

Build up thy Church, O Lord ! Fill our land with pure religion. Bless the industry of the people ; and may its fruit be consecrated to the good of men ! And we beseech thee to bring all lands under the power and glory of thy kingdom. In thy great mercy, O Lord ! forgive our sins, and bring us unto thy heavenly kingdom, through Jesus Christ our Saviour. Amen.

TUESDAY.

Genesis xxvii.—6. And Rebekah spake unto Jacob her son, saying, Behold, I heard thy father speak unto Esau thy brother, saying,

7. Bring me venison, and make me savory meat, that I may eat, and bless thee before the Lord, before my death.

9. Go now to the flock, and fetch me from thence two good kids of the goats; and I will make them savory meat for thy father, such as he loveth:

10. And thou shalt bring *it* to thy father, that he may eat, and that he may bless thee before his death.

14. And he went, and fetched, and brought *them* to his mother; and his mother made savory meat, such as his father loved.

15. And Rebekah took goodly raiment of her eldest son Esau, which *were* with her in the house, and put them upon Jacob, her younger son;

16. And she put the skins of the kids of the goats upon his hands and upon the smooth of his neck;

17. And she gave the savory meat and the bread, which she had prepared, into the hand of her son Jacob.

18. And he came unto his father, and said, My father. And he said, Here *am* I: who *art* thou, my son?

19. And Jacob said unto his father, I *am* Esau, thy first-born; I have done according as thou badest me: arise, I pray thee, sit, and eat of my venison, that thy soul may bless me.

20. And Isaac said unto his son, How *is it* that

thou hast found *it* so quickly, my son? And he said, Because the Lord thy God brought *it* to me.

21. And Isaac said unto Jacob, Come near, I pray thee, that I may feel thee, my son, whether thou *be* my very son Esau, or not.

22. And Jacob went near unto Isaac his father: and he felt him, and said, The voice *is* Jacob's voice; but the hands *are* the hands of Esau.

23. And he discerned him not, because his hands were hairy, as his brother Esau's hands: so he blessed him.

24. And he said, *Art* thou my very son Esau? And he said, I *am*.

25. And he said, Bring *it* near to me, and I will eat of my son's venison, that my soul may bless thee. And he brought *it* near to him, and he did eat; and he brought him wine, and he drank.

26. And his father Isaac said unto him, Come near now, and kiss me, my son.

27. And he came near, and kissed him; and he smelled the smell of his raiment, and blessed him, and said, See, the smell of my son *is* as the smell of a field which the Lord hath blessed:

28. Therefore God give thee of the dew of heaven, and the fatness of the earth, and plenty of corn and wine:

29. Let people serve thee, and nations bow down to thee; be lord over thy brethren, and let thy mother's sons bow down to thee: cursed *be* every one that curseth thee, and blessed *be* he that blesseth thee.

The honesty of the Bible, in narrating, without extenuation, the failings and sins of God's own people, is a token both of the historic truth and the divine wisdom of the record. The fact that God turns the wrong-doings of men to the furtherance of his own plans is never used to justify, or even to palliate, the sin. In this unhappy affair, all the parties were wrong. It was known to Isaac that Jacob was announced to be the heir of the promise; but his partiality for Esau led him to attempt to forestall Divine Providence by giving his blessing in secret. Esau had rashly sold his birthright for a mess of pottage; but he should have regarded his oath to his brother, and have accepted the consequences. Jacob had taken a mean advantage of his necessity, and showed a disposition to

overreach him. Though he shrank, at first, from the deception which his mother proposed,—lest his father should discover the cheat, and give him his curse instead of his blessing,—yet the temptation proved too strong; and, consenting to the first step, he was led from one fraud to another, until he even invoked the name of God to a lie: so easy is it to slide from sin to sin! But Rebekah was the chief offender. She plotted the deception of Jacob, the imposition upon her aged and blind husband, the wrong to her first-born. She attempted to make sure a divine promise by a pious fraud; but she brought strife and bitterness into the household, and sorrow upon herself and her favorite son. Selfishness always brings sorrow, even when it puts on the guise of love.

APPROPRIATE HYMNS,]

Prayer.

[Nos. 115, 124, 136.

O thou Spirit of truth and holiness! we pray thee to keep us from every sin. May we be mindful of thy presence as a holy guardianship from wrong! and may we so delight in God, that we shall live above the power of temptation and evil, and, while diligent in business, be fervent in spirit, serving the Lord! Help us to be true and faithful, just and kind, gentle and loving, pure and holy. May we, as a family, live without partiality and without hypocrisy! [May these children delight in one another's happiness, and be free from envy and deceit!]

We thank thee for another night of rest, and pray that this day we may be free from worldly care. May all things work together for good! and do thou, O Lord! bring good out of evil.

Bless the Church in this community with thy reviving grace; visit our land with thy salvation; and fill the whole earth with thy praise.

Finally, we pray thee, bring us to thyself in joy and glory everlasting; bring us to the realization of thy presence, that we may be satisfied with thy likeness. And to the Father, the Son, and the Holy Spirit, be glory forever. Amen.

WEDNESDAY.

Genesis xxvii.—30. And it came to pass, as soon as Isaac had made an end of blessing Jacob, and Jacob was yet scarce gone out from the presence of Isaac his father, that Esau his brother came in from his hunting.

31. And he also had made savory meat, and brought it unto his father; and said unto his father, Let my father arise and eat of his son's venison, that thy soul may bless me.

32. And Isaac his father said unto him, Who art thou? And he said, I *am* thy son, thy first-born, Esau.

33. And Isaac trembled very exceedingly, and said, Who? where *is* he that hath taken venison, and brought *it* me, and I have eaten of all before thou camest, and have blessed him? yea, *and* he shall be blessed.

34. And, when Esau heard the words of his father, he cried with a great and exceeding bitter cry, and said unto his father, Bless me, *even* me also, O my father!

35. And he said, Thy brother came with subtlety, and hath taken away thy blessing.

36. And he said, Is not he rightly named Jacob? for he hath supplanted me these two times: he took away my birth-right; and, behold, now he hath taken away my blessing. And he said, Hast thou not reserved a blessing for me?

37. And Isaac answered, and said unto Esau, Behold, I have made him thy lord, and all his brethren have I given to him for servants; and

with corn and wine have I sustained him: and what shall I do now unto thee, my son?

38. And Esau said unto his father, Hast thou but one blessing, my father? bless me, *even* me also, O my father! And Esau lifted up his voice, and wept.

39. And Isaac his father answered, and said unto him, Behold, thy dwelling shall be the fatness of the earth, and of the dew of heaven from above;

40. And by thy sword shalt thou live, and shalt serve thy brother: and it shall come to pass, when thou shalt have the dominion, that thou shalt break his yoke from off thy neck.

41. And Esau hated Jacob because of the blessing wherewith his father blessed him: and Esau said in his heart, The days of mourning for my father are at hand; then will I slay my brother Jacob.

42. And these words of Esau her elder son were told to Rebekah; and she sent and called Jacob her younger son, and said unto him, Behold, thy brother Esau, as touching thee, doth comfort himself, *purposing* to kill thee.

43. Now therefore, my son, obey my voice; and arise, flee thou to Laban my brother, to Haran,

44. And tarry with him a few days, until thy brother's fury turn away;

45. Until thy brother's anger turn away from thee, and he forget *that* which thou hast done to him: then I will send, and fetch thee from thence. Why should I be deprived also of you both in one day?

In those early times, and especially in the families of the patriarchs, the parental blessing was believed to have the force of a prophecy. Esau, to be sure, had parted with his right to the blessing as the elder son, and his marriage to an idolater showed that he was indifferent to the religious ties and hopes bound up in "the blessing of Abraham." The Scriptures speak of him as a "profane" or reckless person, deserving condemnation. Yet, when he saw what he had lost, he was filled with anguish, remorse, and rage, and begged and strove to recover a privilege that he had so lightly thrust away. What a

warning to youth not to trifle with mercies, which, once rejected, may never return!

Jacob received the promise of temporal abundance, of superiority among the nations, and of lordship over his brethren. These promises were fulfilled in the history of his descendants. The prediction concerning Esau, in verse 39, should read, "Thy dwelling shall be *away from* the fatness of the earth." He should lead a roving, warlike life, alternately in subjection and in revolt; and such has been the history of his posterity. The Bedouin of to-day fitly represents this "desert-ranger."

APPROPRIATE HYMNS.]

Prayer.

[Nos. 95, 103.]

O Lord Jesus! we do hunger for thy Word; we do thirst for thy Spirit. Weak, empty, perishing, in ourselves, we cry unto thee for the bread of heaven, for the water of life. With longings for good that this world can never satisfy, we turn to thy fulness that we also may be filled. Confessing our folly in forsaking thee, mourning our sin in grieving thee, we come with broken and contrite hearts, and entreat thee to grant us forgiveness, comfort, and peace. Oh! strengthen us to resist temptation, to overcome evil, to renounce the world.

Most merciful God, who in Jesus Christ thy Son hast revealed thyself as our reconciling Father,

grant us grace, we beseech thee, to be followers of God as dear children. Have compassion, O Lord! upon the erring, the outcast, and the sorrowing; deliver the persecuted and the oppressed; have mercy upon all prisoners and captives. Grant us grace to endure with patience any trials and afflictions that may come upon us, and to conquer the world by faith. And do thou, O Lord! forgive our enemies, and forgive us as we forgive them. O Lord our Preserver, who hast kept us through the perils of the night! keep us from evil this day and always; and finally bring us unto thy heavenly kingdom, through Jesus Christ, our Mediator and Redeemer. Amen.

THURSDAY.

Genesis xxviii.—10. And Jacob went out from Beer-sheba, and went towards Haran.

11. And he lighted upon a certain place, and tarried there all night, because the sun was set; and he took of the stones of that place, and put *them* for his pillows, and lay down in that place to sleep.

12. And he dreamed, and behold, a ladder set up on the earth, and the top of it reached to heaven; and behold, the angels of God ascending and descending on it.

13. And behold, the Lord stood above it, and said, *I am* the Lord God of Abraham thy father, and the God of Isaac: the land whereon thou liest, to thee will I give it, and to thy seed.

14. And thy seed shall be as the dust of the earth; and thou shalt spread abroad to the west, and to the east, and to the north, and to the south: and in thee and in thy seed shall all the families of the earth be blessed.

15. And behold, *I am* with thee, and will keep thee in all *places* whither thou goest, and will bring thee again into this land; for I will not leave

thee until I have done *that* which I have spoken to thee of.

16. And Jacob awaked out of his sleep, and he said, Surely the Lord is in this place; and I knew *it* not.

17. And he was afraid, and said, How dreadful *is* this place! this *is* none other but the house of God, and this *is* the gate of heaven.

18. And Jacob rose up early in the morning, and took the stone that he had put *for* his pillows, and set it up *for* a pillar, and poured oil upon the top of it.

19. And he called the name of that place Beth-el; but the name of that city *was called* Luz at the first.

20. And Jacob vowed a vow, saying, If God will be with me, and will keep me in this way that I go, and will give me bread to eat, and raiment to put on,

21. So that I come again to my father's house in peace, then shall the Lord be my God;

22. And this stone, which I have set *for* a pillar, shall be God's house: and of all that thou shalt give me, I will surely give the tenth unto thee.

The first penalty upon Jacob for his fraud on his brother was banishment from his home and his mother. He fled from the rage of Esau. His course lay in a north-easterly direction to Succoth, near which was the ford of Jordan, just above the mouth of the River Jabok. The scene of this vision was near the present village of *Beitin*, about four hours north of Jerusalem, among the mountains of Ephraim. The season favored sleeping in the open air, and Jacob had no tent. Spiritual communications do not depend upon outward conditions; and to the solitary wanderer lying on the ground, with a stone for his pillow, the angels of God drew nigh. By this vision, he, a fugitive, was put in possession of the land promised to his fathers, and was declared to be in the line of succession under the covenant care of God. The spiritual expan-

sion of the promise is prominent. The faults of Jacob were not extenuated nor allowed: no doubt these had already wrought in him the bitterness of repentance. God had taken him in training for good; and, though grace had in him a long conflict with evil, it triumphed in the end. Only through that grace can we conquer ourselves. The vision aroused in Jacob the religious sentiment which his covetousness had for a time repressed. The sense of the nearness of God filled him with awe, incited him to adoration, pledged him to gratitude. Marking the spot with a memorial-stone, and consecrating it with a vow, he went on his way rejoicing. That place is ever nearest heaven where God's presence is felt; and God's presence is felt wherever the soul looks up to him in humble, grateful, admiring love.

APPROPRIATE HYMNS,]

Prayer.

[Nos. 8, 42, 125.

We lift up our eyes unto the hills, whence cometh our help: our help cometh from the Lord, which made heaven and earth. Thine angels, O Lord! have encamped round about us in the night-season, and thou hast given them charge concerning us to defend us from all evil. We open our eyes to the remembrance of thy mercy, to the consciousness of thy presence, to the sense of our dependence. Only our sins separate us from thee, our loving Father; and we beseech thee to blot these out for thy name's sake, and to receive us in Christ as thy redeemed and reconciled children. Deliver us, we pray thee, from the consequences of our own folly and transgression, and give unto us the spirit of true repentance. Help us, O Lord! this day, to walk worthy of thy love, and, as obedient children, to do thy will.

[May the children of this family remember thee in the days of their youth! May they love one another, and seek one another's good! and may

they all acknowledge and serve thee!] Keep us, O Lord! we pray thee, from all evil and sin this day. In our intercourse with others, may we be true and just, loving and patient, gentle and kind, and so may we commend unto all the gospel of thy grace! Preserve us from envy and jealousy; from covetousness and deceit; from the spirit of selfishness; from any and every act that would injure others, or would grieve and offend the Spirit of all truth.

May thy favor be upon the community in which we dwell, upon thy Church, upon our land! Give peace in our time, O Lord! and incline the hearts of our rulers to that which is just and lawful in thy sight. Have mercy upon the poor, the afflicted, the solitary, the bereaved; and cause that the grace of thy gospel shall go forth everywhere to heal the sins and sorrows of all mankind. Finally bring us unto thine everlasting kingdom, through Jesus Christ our Lord. Amen.

FRIDAY.

Genesis xxix. — 1. Then Jacob went on his journey, and came into the land of the people of the east.

2. And he looked, and behold, a well in the field; and lo, there *were* three flocks of sheep lying by it; for out of that well they watered the flocks: and a great stone *was* upon the well's mouth.

3. And thither were all the flocks gathered; and they rolled the stone from the well's mouth and watered the sheep, and put the stone again upon the well's mouth in his place.

4. And Jacob said unto them, My brethren, whence *be* ye? And they said, Of Haran *are* we.

5. And he said unto them, Know ye Laban, the son of Nahor? And they said, We know *him*.

6. And he said unto them, *Is* he well? And they said, *He is* well; and behold, Rachel his daughter cometh with the sheep.

7. And he said, Lo, *it is* yet high day, neither *is it* time that the cattle should be gathered together: water ye the sheep, and go *and* feed *them*.

8. And they said, We cannot until all the flocks be gathered together, and *till* they roll the stone from the well's mouth; then we water the sheep.

9. And, while he yet spake with them, Rachel came with her father's sheep; for she kept them.

10. And it came to pass, when Jacob saw Rachel the daughter of Laban his mother's brother, and the sheep of Laban his mother's brother, that Jacob went near, and rolled the stone from the well's

mouth, and watered the flock of Laban his mother's brother.

11. And Jacob kissed Rachel, and lifted up his voice, and wept.

12. And Jacob told Rachel that he *was* her father's brother, and that he *was* Rebekah's son; and she ran and told her father.

13. And it came to pass, when Laban heard the tidings of Jacob his sister's son, that he ran to meet him, and embraced him, and kissed him, and brought him to his house. And he told Laban all these things.

14. And Laban said to him, Surely thou *art* my bone and my flesh; and he abode with him the space of a month.

15. And Laban said unto Jacob, Because thou *art* my brother, shouldest thou, therefore, serve me for nought? Tell me, what *shall* thy wages *be*?

16. And Laban had two daughters: the name of the elder *was* Leah, and the name of the younger *was* Rachel.

17. Leah *was* tender-eyed; but Rachel *was* beautiful and well-favored.

18. And Jacob loved Rachel; and said, I will serve thee seven years for Rachel thy younger daughter.

19. And Laban said, *It is* better that I give her to thee than that I should give her to another man: abide with me.

20. And Jacob served seven years for Rachel; and they seemed unto him *but* a few days, for the love he had to her.

It is an Eastern idiom for a definite journey, that one "carries his feet;" for journeying at random, that "his feet carry him." Jacob carried his feet upon his long and unknown way, having a definite end in view. At last, he found himself in the country from which his grandfather Abraham had started on his pilgrimage of faith, and near the house from which his mother had set out upon her more romantic journey. A well being a valuable and sometimes a disputed property, it was frequently covered to debar strangers from using it. At this well the flocks of several owners were watered together for an equal share. When Jacob heard that Rachel was coming, he

wished the herdsmen well out of the way; but as soon as she appeared, not regarding their presence, he gave her a somewhat impetuous greeting as her cousin, and the beautiful shepherdess ran home with the news of his arrival. Laban gave Jacob his confidence and a cordial welcome. As he was penitless, and could not hope to marry without providing a dowry, he hired himself out for Rachel's sake; but her love sweetened his toil, and shortened the years. After all, Laban requited him with deception, giving him Leah, and making him serve for Rachel seven years more; and this was another penalty for Jacob's fraud upon his brother.

APPROPRIATE HYMNS.]

Prayer.

[Nos. 21, 32, 137.]

Blessed be God, the Father of all mercies, for the mercies of the past night; for shelter, safety, comfort, rest, and peace. How precious are thy thoughts unto us, O God! how great is the sum of them! When we awake, we are still with thee. So would our hearts rise to thee, O Lord! with the morning light, with the incense of prayer and praise; yea, we would present our bodies unto thee a living sacrifice. May this, our reasonable service, be made holy through the blood of Jesus! Help us this day to live unto thee, and in all our works and ways to do that which is well-pleasing in thy sight. Prosper, we beseech thee, the

labor of our hands, our studies, our various callings; bless to us the means of knowledge and improvement; make us thoughtful of others, considerate of the poor and afflicted, wise and ready unto every good word and work. We commend unto thee our kindred and friends, beseeching thee to grant them the promise of the life that now is; and, in the world to come, life everlasting. We pray for thy holy Church universal, for the coming of light and peace and salvation in the latter-day glory to all the earth, through Christ our Lord; and to thy name be power and glory and dominion world without end. Amen.

SATURDAY.

Genesis xxxii.—9. And Jacob said, O God of my father Abraham, and God of my father Isaac, the Lord which saidst unto me, Return unto thy country and to thy kindred, and I will deal well with thee!

10. I am not worthy of the least of all the mercies and of all the truth which thou hast showed unto thy servant; for with my staff I passed over this Jordan, and now I am become two bands.

11. Deliver me, I pray thee, from the hand of my brother, from the hand of Esau; for I fear him, lest he will come and smite me, and the mother with the children.

12. And thou saidst, I will surely do thee good, and make thy seed as the sand of the sea, which cannot be numbered for multitude.

24. And Jacob was left alone; and there wrestled a man with him until the breaking of the day.

25. And, when he saw that he prevailed not against him, he touched the hollow of his thigh; and the hollow of Jacob's thigh was out of joint as he wrestled with him.

26. And he said; Let me go; for the day breaketh. And he said, I will not let thee go except thou bless me.

27. And he said unto him, What is thy name? And he said, Jacob.

28. And he said, Thy name shall be called no more Jacob, but Israel; for as a prince hast thou power with God and with men, and hast prevailed.

29. And Jacob asked *him*, and said, Tell *me*, I pray thee, thy name. And he said, Wherefore is it *that* thou dost ask after my name? And he blessed him there.

30. And Jacob called the name of the place Peniel; for I have seen God face to face, and my life is preserved.

31. And, as he passed over Penuel, the sun rose upon him, and he halted upon his thigh.

32. Therefore the children of Israel ate not of the sinew which shrank, which is upon the hollow of the thigh, unto this day; because he touched the hollow of Jacob's thigh in the sinew that shrank.

Jacob had emancipated himself from his long dependence upon Laban, and, with his numerous household and flocks, was returning to Canaan. As he approached the Jordan, his sin against his brother returned to plague him. His route lay across the northern frontier of the region occupied by the roving tribes of Esau; and he had reason to dread his brother's long-threatened revenge. Jacob's company, though large, was not in fighting-condition; and Esau was approaching with a band of four hundred warriors. Jacob sought to conciliate him with friendly and even obsequious messages, and with most liberal gifts; but, while using the policy which was so marked a trait in his character, he sought guidance and help from God.

With humility and gratitude he ascribed all his prosperity to the divine favor; with meekness and faith he cast himself upon the divine promise; and then, with an importunity and a persistence which ever since have been the pattern of believing prayer, he *prevailed* with God.

His brother met him with a cordial magnanimity; and the feud of twenty years was buried in a covenant of peace, which was soon after sealed at their father's grave. Whatever our straits, whatever our faults, whatever our perils, whatever our deserts, let us cling to God as our one constant friend, and prove the power of prayer to bring him to us "face to face" for our salvation. It is the effectual fervent prayer that availeth much.

APPROPRIATE HYMNS,

Prayer.

[Nos. 48, 56, 188.]

Father of mercies, accept our humble thanksgiving for all the tokens of thy love. We thank thee for thy watchful care over us during the past night, and for the light and the comfort of this morning. For life and health and reason, for the bounties of thy providence, for our individual and domestic blessings, for all that mingles in the cup of life to make life happy, we offer our grateful praise. Thou hast led us in all our past days, and hast ordered our way in mercy. Oh! guide us with the wisdom that is from above. Give us heart and courage for the duties of this day. Keep us in our going-out and our coming-in. Preserve us from all danger and evil, from accident, and from sudden death. Plentifully endue us with thy grace, that we may walk worthy of our high calling, and in all things adorn the doctrine of God our Saviour. Let not sin have dominion over us. Save us, we beseech thee, from the consequences of our own misdoings, and help us to walk uprightly. Oh! give us the spirit of believing and prevailing prayer, and the victory of faith.

Ever keep this household in thy love. [Oh, may these children be preserved from all harm, from all evil, from all sin, and made happy in thy love! May they shun the way of folly, and choose the fear of the Lord!]

The blessings which we ask for ourselves, let it please thee, O God! to extend to all who are dear to us by the ties of nature and affection. Lift upon them the light of thy countenance, and satisfy them with thy goodness. Hear us when we pray for the good estate of the whole catholic Church. Clothe thy ministers with salvation, and let thy chosen people rejoice. Have pity upon the nations, and fill the world with thy glory. Strengthen the sons of toil, and comfort the children of sorrow. Be thou the father of the fatherless, the judge of the widow, and the rest of the weary.

Our Father in heaven, take us to the bosom of thy love, and keep us evermore, through Jesus Christ our Saviour; to whom, with thee and the Holy Ghost, be glory everlasting. Amen.

SUNDAY MORNING.

Genesis xxxv.—1. And God said unto Jacob, Arise, go up to Beth-el, and dwell there, and make there an altar unto God, that appeared unto thee when thou fleddest from the face of Esau thy brother.

2. Then Jacob said unto his household, and to all that *were* with him, Put away the strange gods that *are* among you, and be clean, and change your garments:

3. And let us arise, and go up to Beth-el; and I will make there an altar unto God, who answered me in the day of my distress, and was with me in the way which I went.

4. And they gave unto Jacob all the strange gods which *were* in their hand, and *all their* ear-rings which *were* in their ears; and Jacob hid them under the oak which *was* by Shechem.

5. And they journeyed; and the terror of God was upon the cities that *were* round about them, and they did not pursue after the sons of Jacob.

6. So Jacob came to Luz, which *is* in the land of Canaan (that *is*, Beth-el), he and all the people that *were* with him.

7. And he built there an altar, and called the place El-beth-el, because there God appeared unto him when he fled from the face of his brother.

8. But Deborah, Rebekah's nurse, died; and she was buried beneath Beth-el, under an oak; and the name of it was called Allon-bachuth [that is, *the oak of weeping*].

9. And God appeared unto Jacob again when he came out of Padan-aram, and blessed him.

10. And God said unto him, Thy name *is* Jacob: thy name shall not be called any more Jacob, but Israel shall be thy name; and he called his name Israel.

11. And God said unto him, I *am* God Almighty: be fruitful and multiply; a nation and a company of nations shall be of thee, and kings shall come out of thy loins.

12. And the land which I gave Abraham and Isaac, to thee I will give it; and to thy seed after thee will I give the land.

13. And God went up from him in the place where he talked with him.

14. And Jacob set up a pillar in the place where he talked with him, *even* a pillar of stone; and he poured a drink-offering thereon, and he poured oil thereon.

15. And Jacob called the name of the place where God spake with him Beth-el.

On returning to Canaan, Jacob had established himself in the beautiful Vale of Shechem, where he bought the well which to this day bears his name. But a quarrel arose between his sons and the men of Shechem; and the patriarch moved southward to Bethel,—the place hallowed by his vision of the ladder, when he lay there, a solitary fugitive, with a stone for his pillow. Rachel had brought with her “for good luck” the amulets and charms that were used in her father's house. No doubt the servants had many things of the same sort, and some of the household had been led to adopt such as they found in use at Shechem. Ear-rings having images of the

gods were used as amulets. Jacob purified and reformed his household from these practices of idolatry, and restored them to the true worship of Jehovah. God would have us keep in remembrance his former mercies by memorials of his grace. When one who has grown rich in the city returns to his birthplace in the country, and rebuilds the dilapidated church or schoolhouse, or founds a library, an academy, an asylum, he is following the example of Jacob in building an altar to the Lord, who answered him in the day of his weakness, and was with him in the way which he went. One may thus make himself a very patriarch of blessing to after-generations.

APPROPRIATE HYMNS,]

Prayer.

[Nos. 2, 17, 42.

Almighty God, who hast revealed unto us what eye had not seen, nor ear heard, and what had never entered into the heart of man to conceive, we bless thee for the manifestation of thyself in Jesus Christ our Lord. Oh! for his sake hear us, and take away our sins. Thankful for the mercies of the night and of the week now closed, we joyfully commit ourselves to thee for this holy day.

Lord of the sabbath, bless us with thy Spirit, that, through the power of his grace, we may enter into the holiest rest, and partake of the purest joy. Go with us to thy house. Help us to worship in the beauty of holiness. May we put away all idols from our hearts, all sins from our thoughts! and may thy truth make us wise unto salvation through faith in thy Son!

We commend to thee, O God! the whole catholic Church. Pour down upon thy ministry, and all congregations committed to their care, the healthful spirit of thy grace. Bless all Sunday

schools, all missionary labor, all the efforts of thy people to save the lost. Let thy kingdom come, and thy will be done on earth as it is in heaven.

Holy Father, we pray for all who are in trouble and sorrow, that it may please thee to comfort them in their distress, and give them a happy issue out of their affliction. Have compassion on the poor; succor the tried and the tempted; loose the chain of the captive; hear the sigh of the prisoner; and be with those who are doomed to die. Praised be thy name for the mercies of this life,—for our home-comforts, our means of education, our manifold enjoyments and privileges. We commend ourselves as a family, with all our kindred and friends, unto thy heavenly care and blessing. May this family altar be to us a Beth-el, making this the house of God! Accept our thanks, pardon our sins, sanctify our souls, and prepare us for glory everlasting, through Jesus Christ, our only Mediator. Amen.

SUNDAY EVENING.

John iii. — 25. Then there arose a question between *some* of John's disciples and the Jews about purifying.

26. And they came unto John, and said unto him, Rabbi, he that was with thee beyond Jordan, to whom thou barest witness, behold, the same baptizeth, and all *men* come to him.

27. John answered and said, A man can receive nothing except it be given him from heaven.

28. Ye yourselves bear me witness that I said I am not the Christ, but that I am sent before him.

29. He that hath the bride is the bridegroom; but the friend of the bridegroom, which standeth and heareth him, rejoiceth greatly because of the bridegroom's voice: this my joy, therefore, is fulfilled.

30. He must increase; but I *must* decrease.

31. He that cometh from above is above all: he that is of the earth is earthly, and speaketh of the earth: he that cometh from heaven is above all.

32. And what he hath seen and heard, that he testifieth; and no man receiveth his testimony.

33. He that hath received his testimony hath set to his seal that God is true.

34. For he whom God hath sent speaketh the words of God; for God giveth not the Spirit by measure *unto him*.

35. The Father loveth the Son, and hath given all things into his hand.

36. He that believeth on the Son hath everlasting life; and he that believeth not the Son shall not see life, but the wrath of God abideth on him.

I John v. — 9. If we receive the witness of men, the witness of God is greater; for this is the witness of God, which he hath testified of his Son.

10. He that believeth on the Son of God hath the witness in himself: he that believeth not God hath made him a liar, because he believeth not the record that God gave of his Son.

11. And this is the record, that God hath given to us eternal life; and this life is in his Son.

12. He that hath the Son hath life; *and* he that hath not the Son of God hath not life.

13. These things have I written unto you that believe on the name of the Son of God; that ye may know that ye have eternal life, and that ye may believe on the name of the Son of God.

20. And we know that the Son of God is come, and hath given us an understanding, that we may know him that is true; and we are in him that is true, *even* in his Son Jesus Christ. This is the true God, and eternal life.

The disciples of Jesus began to make proselytes, and to baptize them, — probably into the confession of Jesus himself as the Christ. The Pharisees, who had questioned the authority of John's baptism, now stirred up a dispute with his adherents touching this newer baptism, and endeavored to excite John's jealousy by reporting that Jesus was gaining more disciples than he. With a touching humility, John refers their relative position to the appointment of Heaven; accepts thankfully the place of the forerunner and the friend of Christ; and finds his own joy in testifying to the more glorious personality and office of Him, who, having come from heaven, is above all.

How sacred such a friendship! how exquisite such a devotion! Happy indeed will it be for us, if, when we have striven to fulfil our sphere and office in life, we can resign it to some younger or more fortunate, and perhaps more quali-

fied person, and, free from envy, rejoice in the prosperity of the work in his hands. Sooner or later we must learn to say, "He must increase; but I must decrease." The lesson will be easier if we early learn it at the feet of Christ, — first by cultivating the spirit of Him, who, that he might redeem us, "made himself of no reputation;" and next by consecrating our lives, in all their purposes, events, and results, to his blessed and ever-glorious will. The fulness of the divine spirit, of divine power and grace, is in Christ. Uniting ourselves to him by faith, we can give up all things for his sake; for, the more we lose of this life, the more shall we prize the life everlasting. Withholding ourselves from him, we do but bring upon our own souls a loss for which there is no compensation here, and no remedy in the hereafter.

APPROPRIATE HYMNS,]

Prayer.

[Nos. 21, 28, 99.

O Thou who art the light and the life of the world! have compassion, we pray thee, upon those who are sitting in darkness and in the shadow of death; and as thou didst at the first, by the preaching of thine apostles, cause the light of thy gospel to shine throughout the world, be pleased to make thy ways known upon earth, thy saving health unto all nations. Bless thy servants who have gone into distant lands to proclaim the message of salvation. Endue them with thy Holy Spirit; enrich them with thy heavenly grace; prosper them in all their labors; and give them souls as their reward. And, O thou Lord of the harvest! we pray thee to send forth more laborers into thy harvest. May they both sow the seed and reap the fruit of their labors!

We bring to thee, O Lord! the homage of our

hearts; blessing thee for the mercies of the day, and desiring to worship thee ever in spirit and in truth. We praise and adore thee for thy great mercy in Jesus Christ our Saviour: oh! do thou for his sake take away our sins, and sanctify us by thy truth and thy Spirit. Keep us ever humble, ever faithful; doing all for the love of Christ, and giving unto Christ all honor and glory. Bless to us the reading and hearing of thy Word, the worship and order of thine house. Bless the assemblies of thy people, the communion of thy saints, the instruction of children, the visiting and teaching of thy servants among the poor, by the wayside, and from house to house. Command thy blessing upon Zion, — even life forevermore. Hear us for Christ's sake. Amen.

MONDAY.

Matthew xii. — 38. Then certain of the scribes and of the Pharisees answered, saying, Master, we would see a sign from thee.

39. But he answered and said to them, An evil and adulterous generation seeketh after a sign; and there shall no sign be given to it but the sign of the prophet Jonas.

40. For as Jonas was three days and three nights in the whale's belly, so shall the Son of man be three days and three nights in the heart of the earth.

41. The men of Nineveh shall rise in judgment with this generation, and shall condemn it: because they repented at the preaching of Jonas; and, behold, a greater than Jonas is here.

42. The queen of the south shall rise up in the judgment with this generation, and shall condemn it: for she came from the uttermost parts of the earth to hear the wisdom of Solomon; and, behold, a greater than Solomon is here.

43. When the unclean spirit is gone out of a man, he walketh through dry places, seeking rest, and findeth none.

44. Then he saith, I will return into my house from whence I came out; and, when he is come, he findeth it empty, swept, and garnished.

45. Then goeth he and taketh with himself seven other spirits more wicked than himself, and they enter in and dwell there; and the last state of that man is worse than the first. Even so shall it be also unto this wicked generation.

46. While he yet talked to the people, behold, his mother and his brethren stood without, desiring to speak with him.

47. Then one said unto him, Behold, thy mother and thy brethren stand without, desiring to speak with thee.

48. But he answered and said unto him that told him, Who is my mother? and who are my brethren?

49. And he stretched forth his hand toward his disciples, and said, Behold my mother and my brethren!

50. For whosoever shall do the will of my Father which is in heaven, the same is my brother and sister and mother.

The multiplication of miracles would not multiply conversions. The miracle addresses itself primarily to the external senses, excites wonder and awe, awakens inquiry, may convince the understanding, and, where its effects are beneficent, may touch the heart; but conversion proceeds from the heart, and manifests itself through the will in the outward life. These scribes and Pharisees had seen miracles enough, but had resisted their testimony, and had even attributed them to the power of Satan. They now demanded some such wonder as Satan himself had suggested in the temptation, — that Jesus should leap from the pinnacle of the temple, and sail down as from heaven. He would not minister to their captious, cavilling spirit, but, under the figure of

the prophet Jonah, predicted his own death and resurrection. He then pointed out their guilt in resisting the accumulated evidence of the divinity within himself and the higher light of his teachings. The tendency of men who resist truth is from bad to worse: the course of error and unbelief is ever downwards. But, while Jesus thus rebuked apostasy, he turned with loving tenderness toward those who sought the will of God. Nearer than the closest earthly ties is the affection of Jesus for his disciples; and, though we see no wonders of his hand, we may share his heart through a loving consecration to our Father which is in heaven. When we consider the tender love of Jesus for his mother, what an ineffable joy and glory are opened by this promise to those who do his will!

APPROPRIATE HYMNS,]

Prayer.

[Nos. 144, 145, 151.

We come to thee this morning, heavenly Father, with hearts full of thankfulness for the mercies of the night. We have rested in safety and in peace under the shadow of thy wing. Thou hast kept us quiet from the fear of evil: nor sickness nor death, nor tempest nor fire, nor any calamity, hath overtaken us or our dwelling. How sure are the mercies of thy covenant, O Lord! All thy promises in Christ Jesus are Yea and Amen. Fulfil unto us, we beseech thee, these thy mercies and promises, and cause that this day we may rejoice in thy salvation.

Bless to us thy Word which we have now read. Oh! sanctify us by thy truth; and, while we receive its instruction and comfort in our hearts, may we carry out its precepts in our lives, and adorn the doctrine of God our Saviour in all things! May we be just and true, loving and kind, gentle, forbearing, and forgiving, and so shine as lights in the world, holding forth the Word of life! May every day witness some new victory over evil

desires and passions within us, and over the evil that is in the world! By feeding upon thy Word, the bread of heaven, may we grow up into Him who is our Life and Head, even Christ! [Oh! may these children grow in grace as they grow in years and in knowledge! May they shun evil companions and evil ways, and walk in the way of thy commandments!] Keep all dear to us even as the apple of thine eye. Bless our neighbors, and send thy Spirit upon this whole community. Bless our rulers, and the schools and churches in our land. May all who rule, and all who teach, be led and taught by thee! Have pity upon the poor and the sorrowing; upon homes made desolate by famine, pestilence, or war. Stay thy judgments, O Lord! and send peace and salvation to all people. Mercifully forgive our sins, and bring us unto the perfection of knowledge, of holiness, and of blessedness, in Jesus Christ our Lord; to whom be glory forever. Amen.

TUESDAY.

Jonah ii. — 1. Then Jonah prayed unto the Lord his God out of the fish's belly,

2. And said, I cried by reason of mine affliction unto the Lord, and he heard me; out of the belly of hell cried I, *and thou* heardest my voice.

3. For thou hadst cast me into the deep, in the midst of the seas; and the floods compassed me about: all thy billows and thy waves passed over me.

4. Then I said, I am cast out of thy sight; yet I will look again toward thy holy temple.

5. The waters compassed me about, *even* to the soul: the depth closed me round about; the weeds were wrapped about my head.

6. I went down to the bottoms of the mountains; the earth with her bars *was* about me forever: yet hast thou brought up my life from corruption, O Lord my God!

7. When my soul fainted within me, I remembered the Lord; and my prayer came in unto thee, into thine holy temple.

Matthew xiv. — 22. And straightway Jesus constrained his disciples to get into a ship, and to go before him unto the other side, while he sent the multitudes away.

23. And, when he had sent the multitudes away, he went up into a mountain apart to pray;

Impetuous, querulous, bold, and timid, by turns, Jonah was the very prototype of Peter. When God subjected him to the highest test of obedience, his faith faltered; and this brought him into peril of his life; but, in his extremity, faith rallied to deliver him. It was so with Peter.

There are occasions in life when to *doubt* is to *fail*. Doubt is the vertigo that disorders our mental vision, and blinds the judgment; so that, the higher we try to rise, the more likely are we to fall. Doubt is the paralysis of the will, that renders our moral decisions and efforts tremulous and uncertain, and causes us to stumble and fall in the very effort to walk. So long as Peter fixed his faith steadily upon Christ, he could quit the vessel without fear, step forth upon the sea, and walk upon the raging waves: but the instant he began to question what he was doing, and the probability of going forward, he began to sink; for he lost hold of that spiritual power which had counteracted gravity, and there was nothing left to keep

him up. He, the stout fisherman, the brave swimmer, who for his whole life had been at home upon that sea, cried in terror, "Lord, save me, or I perish!"

24. But the ship was now in the midst of the sea, tossed with waves; for the wind was contrary.

25. And in the fourth watch of the night Jesus went unto them, walking on the sea.

26. And, when the disciples saw him walking on the sea, they were troubled, saying, It is a spirit; and they cried out for fear.

27. But straightway Jesus spake unto them, saying, Be of good cheer; it is I; be not afraid.

28. And Peter answered him, and said, Lord, if it be thou, bid me come unto thee on the water.

29. And he said, Come. And, when Peter was come down out of the ship, he walked on the water to go to Jesus.

30. But, when he saw the wind boisterous, he was afraid; and, beginning to sink, he cried, saying, Lord, save me!

31. And immediately Jesus stretched forth *his* hand, and caught him, and said unto him, O thou of little faith! wherefore didst thou doubt?

32. And, when they were come into the ship, the wind ceased.

33. Then they that were in the ship came and worshipped him, saying, Of a truth thou art the Son of God.

him up. He, the stout fisherman, the brave swimmer, who for his whole life had been at home upon that sea, cried in terror, "Lord, save me, or I perish!" The energy of faith was palsied for action; but the earnestness of faith revived for trusting. Jesus, who mingled tenderness with rebuke, recognized the reality and sincerity of his faith, while he reproved him for its feebleness; for "little faith" is a different thing from faithlessness. The essence of faith is an unflinching trust in Christ, and its strength lies in its simplicity as an undivided act. In looking to Jesus for salvation, we must look to him wholly; in looking for succor, we must cast all our care on him, and take him at his word; in serving his cause, we must obey him implicitly. In every danger, he is nigh. No night so dark but he can see us; no storm so loud but he can hear us: and, though the sorrows of death compass us, we shall still hear his voice, saying, "It is I; be not afraid."

APPROPRIATE HYMNS,]

Prayer.

[Nos. 26, 57, 168.

Thou only, O Lord! makest us to dwell in safety. We lie down at night under the shadow of thy wings; we awake in the morning to the light of thy love. We thank thee for another night of rest and comfort; for another day of life, health, and hope. O Lord! may we be found faithful to thee in the duties of this day! and, amid its temptations and its trials, do thou sustain us, comfort us, keep us, and grant us grace in all we do to seek thy glory. May this household, which thou hast so blessed, serve thee, not at this altar only, but in all the walks of life! As we engage in the business of the world, as we go into society, wherever we are, and whatever we do, may we remember thee, and

do thy will! Bless all dear to us who are absent from us. Do thou, O Lord! dwell by thy Spirit in the hearts and the minds of all our friends. We supplicate thy mercy for the needy, the afflicted, the bereaved, and the sorrowing.

Build up thy Church, O Lord! Fill our land with pure religion. Bless the industry of the people; and may its fruit be consecrated to the good of men! May our rulers be faithful and just, walking in thy fear! And we beseech thee to bring all lands under the power and glory of thy kingdom. O Lord! forgive our sins, and bring us unto thy heavenly kingdom, through Jesus Christ our Saviour. Amen.



CHRIST WALKING ON THE WATER. MATT. xiv. 30, 31.

WEDNESDAY.

Isaiah xxxv.—1. The wilderness and the solitary place shall be glad for them; and the desert shall rejoice, and blossom as the rose.

2. It shall blossom abundantly, and rejoice, even with joy and singing: the glory of Lebanon shall be given unto it, the excellency of Carmel and Sharon; they shall see the glory of the Lord, and the excellency of our God.

3. Strengthen ye the weak hands, and confirm the feeble knees.

4. Say to them *that are* of a fearful heart, Be strong; fear not: behold, your God will come *with* vengeance, *even* God with a recompense; he will come and save you.

5. Then the eyes of the blind shall be opened, and the ears of the deaf shall be unstopped.

6. Then shall the lame *man* leap as a hart, and the tongue of the dumb sing; for in the wilderness shall waters break out, and streams in the desert.

Matthew xv.—21. Then Jesus went thence, and departed into the coasts of Tyre and Sidon.

22. And, behold, a woman of Canaan came out of the same coasts, and cried unto him, saying, Have mercy on me, O Lord, *thou* son of David! my daughter is grievously vexed with a devil.

23. But he answered her not a word. And his

disciples came and besought him, saying, Send her away; for she crieth after us.

24. But he answered and said, I am not sent but unto the lost sheep of the house of Israel.

25. Then came she and worshipped him, saying, Lord, help me.

26. But he answered and said, It is not meet to take the children's bread and to cast *it* to dogs.

27. And she said, Truth, Lord; yet the dogs eat of the crumbs which fall from their masters' table.

28. Then Jesus answered and said unto her, O woman! great *is* thy faith: be it unto thee even as thou wilt. And her daughter was made whole from that very hour.

29. And Jesus departed from thence, and came nigh unto the Sea of Galilee; and went up into a mountain, and sat down there.

30. And great multitudes came unto him, having with them *those that were* lame, blind, dumb, maimed, and many others, and cast them down at Jesus' feet; and he healed them:

31. Inasmuch that the multitude wondered, when they saw the dumb to speak, the maimed to be whole, the lame to walk, and the blind to see; and they glorified the God of Israel.

The territory of Phœnicia—a narrow plain which lay along the Mediterranean, north of the White Promontory—was never annexed to Palestine, but always remained a pagan country. The two famous seaports of Tyre and Sidon, about twenty miles apart, were often brought into connection with the history of the Jews. This, however, was the only instance in which our Lord set foot upon pagan soil. His personal mission was to the Jews, and through them to all mankind. The woman here spoken of, Mark calls "a Greek, a Syro-Phœnician by nation;" that is, one born in Phœnicia, or Canaan, but speaking the Greek language: hence she was a type of the Gentile world, burdened with afflictions, hearing of Christ,

seeking his grace. Her persistence in her petition is a wonderful example of faith,—a faith all the more earnest and confiding, because of the humility of the suppliant, and her sense of utter need and helplessness. Jesus tested her by what seems, at first, a strange severity; but the lesson he would teach was, that his mercy, to be appreciated, must be *yearned* for as the indispensable good. This woman, not having been trained in the Jewish faith, might have had only a vague notion of Christ as a worker of miracles; but Jesus drew her out until her whole soul was concentrated in this one desire, this one hope. Even so should we pray, if we would have our prayer take hold upon Christ's power, and our desire become his will.

APPROPRIATE HYMNS,]

Prayer.

[Nos. 1, 99, 102.

O Lord, our heavenly Father! we have nothing to bring to thee but our wants, and such poor return of love and gratitude and praise as these hearts can render for thy goodness. As thou dost cause our lives to overflow with thy mercies, so do thou fill our hearts to overflowing with thy Spirit, that we may thank thee and praise thee as we ought. The morning calls us again to praise thee for thy loving-kindness in the night-season; and every day renews the tokens of thy bounty. Every good gift cometh down from thee, the Father of lights; and though we are so changeful in our love, so inconstant in our service, with thee there is no variableness, neither shadow of turning. Bind us to thyself, O our Father! by the mighty attraction of thy love. May the love of Christ, who died for us that we might live, constrain us to live ever unto thee!

We pray thee keep us this day from temptation, evil, and sin. Prosper us in our lawful undertakings: may we be upright in our dealings, true and kind in our speech, gentle and patient in our spirit, pure and holy in our walk! May we do good to all as we shall have opportunity, and so exhibit in our lives the graces of the gospel, that we shall win others to the love of Christ! And we pray that multitudes may be won to the Saviour; that thy Church may increase; that missions may prosper; that thy Word may be given to all people, and the knowledge of the Lord may fill the earth as the waters fill the sea. We thank thee for our home, and pray thee to bless us with all things that we need as a family. Bless the absent who are dear to us; and bring them, together with us, we beseech thee, unto thy heavenly kingdom, through Jesus Christ our Lord. Amen.

THURSDAY.

I Corinthians ii.—1. And I, brethren, when I came to you, came not with excellency of speech or of wisdom, declaring unto you the testimony of God.

2. For I determined not to know any thing among you, save Jesus Christ, and him crucified.

3. And I was with you in weakness, and in fear, and in much trembling.

4. And my speech and my preaching *was* not with enticing words of man's wisdom, but in demonstration of the Spirit, and of power;

5. That your faith should not stand in the wisdom of men, but in the power of God.

6. Howbeit, we speak wisdom among them that are perfect; yet not the wisdom of this world, nor of the princes of this world, that come to nought:

7. But we speak the wisdom of God in a mystery, *even* the hidden *wisdom* which God ordained before the world unto our glory;

8. Which none of the princes of this world knew; for, had they known *it*, they would not have crucified the Lord of glory.

9. But as it is written, Eye hath not seen, nor ear heard, neither have entered into the heart of

man, the things which God hath prepared for them that love him.

10. But God hath revealed *them* unto us by his Spirit: for the Spirit searcheth all things; yea, the deep things of God.

11. For what man knoweth the things of a man, save the spirit of man which is in him? Even so the things of God knoweth no man, but the Spirit of God.

12. Now we have received, not the spirit of the world, but the Spirit which is of God; that we might know the things that are freely given to us of God.

13. Which things also we speak, not in the words which man's wisdom teacheth, but which the Holy Ghost teacheth; comparing spiritual things with spiritual.

14. But the natural man receiveth not the things of the Spirit of God; for they are foolishness unto him: neither can he know *them*, because they are spiritually discerned.

15. But he that is spiritual judgeth all things; yet he himself is judged of no man.

16. For who hath known the mind of the Lord, that he may instruct him? But we have the mind of Christ.

In a capital where philosophy and eloquence were in high repute, Paul adhered to the simplicity of the gospel, both in the statement of doctrine and in his manner of preaching. Philosophy had failed to fathom "the wisdom of God" in the plan of man's redemption: poetry had not imagined, nor could human eloquence describe, "the things which God hath prepared for them that love him." From the nature of the case, the knowledge of such truths must come by revelation. But, though these things in themselves transcend the native powers of human thought and expression, the Spirit of God has inspired their utterance in words clear and simple to whoever will understand them. Yet, simple as are the teachings of the Bible, the man whose heart is upon earthly things,

whose life is made up of what the senses and appetites may yield him,—the "natural" or *psychical* man, as Paul designates him,—cannot appreciate them, either in their meaning or their power. Only when one follows the leadings of his higher nature, and subjects the world and the flesh to reason, conscience, and the love of God,—in a word, to the "spiritual" faculty within him,—will he discern, approve, and enjoy these blessed, saving truths. The chief hinderance to the understanding of the Bible is moral, not intellectual. Faith must lead the way; and, when this centres in Jesus Christ and him crucified, it finds in him the highest expression of the wisdom and the love of God,—the most wondrous unveiling of spiritual truth, and the most exhilarating promise of future glory.

APPROPRIATE HYMNS,]

Prayer.

[Nos. 4, 60, 158.

O God, who hast prepared for those who love thee such good things as pass man's understanding! pour into our hearts such love toward thee, that we, loving thee above all things, may obtain thy promises, which exceed all that we can desire; through Jesus Christ our Lord. May we believe all that thou hast spoken, and set our affections upon things above!

We thank thee, O Lord! for the precious comfort that remains to us concerning dear friends who have departed in the faith; that to them heaven is even now a reality; that they have no more want, nor sorrow, nor care, nor sin. Oh, may heaven be a reality to our faith! and may the hope of it, yea, the assurance of it, as our home, lift us above all the temptations and trials of this present world! Give to us strength for labors, courage

for conflicts, patience under afflictions, fidelity to duty, and faith that shall endure to the end, and shall make us more than conquerors over death. May the true life be now begun in our souls! and daily may we live in thee!

We praise thee, O Lord! for the blessings of the present time; for another night of rest; for another morning of mercy and hope. Oh, may we this day love thee more, know thee more, and serve thee better, than ever before! In all that is given us to do may we glorify thy name; in all that we are called to bear may we accept thy holy will! So may we daily live to thee: and, when the things of earth shall pass away, make us to be numbered with thy saints in glory everlasting, through Jesus Christ our Saviour; to whom be all honor and glory, world without end. Amen.

FRIDAY.

I Corinthians iii.—5. Who is Paul, and who is Apollos, but ministers by whom ye believed, even as the Lord gave to every man?

6. I have planted; Apollos watered: but God gave the increase.

7. So, then, neither is he that planteth any thing, neither he that watereth; but God that giveth the increase.

8. Now, he that planteth and he that watereth are one; and every man shall receive his own reward, according to his own labor.

9. For we are laborers together with God: ye are God's husbandry; *ye are God's building.*

10. According to the grace of God which is given unto me, as a wise master-builder I have laid the foundation, and another buildeth thereon. But let every man take heed how he buildeth thereupon.

11. For other foundation can no man lay than that is laid, which is Jesus Christ.

12. Now, if any man build upon this foundation gold, silver, precious stones, wood, hay, stubble;

13. Every man's work shall be made manifest: for the day shall declare it, because it shall be revealed by fire; and the fire shall try every man's work, of what sort it is.

14. If any man's work abide which he hath built thereupon, he shall receive a reward.

15. If any man's work shall be burned, he shall suffer loss: but he himself shall be saved; yet so as by fire.

Psalm cxxvi.—5. They that sow in tears shall reap in joy.

6. He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves *with him.*

Psalm cxxvii.—1. Except the Lord build the house, they labor in vain that build it; except the Lord keep the city, the watchman waketh *but* in vain.

2. *It is vain* for you to rise up early, to sit up late, to eat the bread of sorrows; *for* so he giveth his beloved sleep.

The modesty and humility of Paul in every thing that related to himself were as remarkable as his boldness and zeal where the doctrine that he preached, the cause of his Lord, or his commission as an ambassador for Christ, was concerned. His was no feigned humility, that would excuse him from labor and responsibility upon the plea that he had no fitness or no influence. He knew what he could do as a planter or builder; and he spoke of this freely, and, when circumstances called for it, with decision. But he always ascribed to the grace of God both his qualifications for his work, and his success in it; and, free from all trace of jealousy or envy, he gave to others their meed of praise.

But the same thought that made him humble exalted him; for, since he worked only by the help of divine grace, he thus became a "laborer together with God." Such is the dignity that our Lord puts, not only upon the minister and the missionary, but upon the Bible-reader, the Sunday-school teacher, the private Christian in every walk of life who seeks to do his work in his spirit and to his name. But, to enjoy this divine aid and approval, we must be careful where we build, and what we build. There is but one foundation that can stand; and all our beliefs and all our works must be built upon Christ, and in the spirit of Christ, if they would stand the searching test of the last day.

APPROPRIATE HYMNS.]

Prayer.

[Nos. 16, 99, 159.]

Heavenly Father, in whose favor is life, we render thanks for thy protecting care during the night, and for the manifold mercies of this morning. We adore thee for life and health, and the bounties of thy providence. So fill us with thy grace, that we may worthily show forth thy praise in our bodies and our spirits, which are thine.

Keep us this day in thy fear and love. Grant that we may fall into no sin; and that, in the hour of temptation and of evil, we may overcome through the power of faith and by the grace of thy Spirit. Let integrity and uprightness preserve us in all our dealings and in all our doings. Let no prospect of gain, and no fear of loss, ever tempt us to depart from thy truth. In all the duties, perplexities, and struggles of life, inspire us with child-like trust in thy faithfulness and love. Let thy grace be sufficient for us, and thy strength be perfected in our weakness. Grant us all needful light and guidance. Order our footsteps in thy ways. Help us to do justly, and to love mercy. Let the blood of Christ, who, through the eternal

Spirit, offered himself without spot unto thee, purge our consciences from dead works, that we may henceforth serve thee in newness and righteousness of life. May we be built upon Christ, the sure foundation! and may we build in truth and righteousness!

Gracious God, we commend to thy fatherly blessing our family, our kindred, and our friends. May it please thee to sanctify us all, and preserve us unto thy heavenly joy! Have compassion upon the poor and the needy. Lift upon thy suffering and sorrowing children the light of thy countenance, and pour into their hearts the balm of consolation. Break the rod of the oppressor, and let the captive go free. Bless and prosper thy Church, and give unto thy Son the kingdom promised in thy Word.

O God, whose nature and property it is ever to have mercy! in the pitifulness of thy love forgive our sins, hear our prayers, accept our persons, and do more for us than we ask or think, through Jesus Christ, our only Mediator and Advocate. Amen.

SATURDAY.

Psalm xi.—1. In the Lord put I my trust: how say ye to my soul, Flee as a bird to your mountain?

2. For, lo, the wicked bend *their* bow, they make ready their arrow upon the string, that they may privily shoot at the upright in heart.

3. If the foundations be destroyed, what can the righteous do?

4. The Lord *is* in his holy temple; the Lord's throne *is* in heaven: his eyes behold, his eyelids try, the children of men.

5. The Lord trieth the righteous; but the wicked and him that loveth violence his soul hateth.

6. Upon the wicked he shall rain snares, fire and brimstone, and a horrible tempest: *this shall be* the portion of their cup.

7. For the righteous Lord loveth righteousness; his countenance doth behold the upright.

Psalm xii.—1. Help, Lord; for the godly man ceaseth; for the faithful fail from among the children of men.

2. They speak vanity every one with his neighbor; *with* flattering lips *and* with a double heart do they speak.

3. The Lord shall cut off all flattering lips, *and* the tongue that speaketh proud things;

4. Who have said, With our tongue will we prevail; our lips *are* our own; who *is* lord over us?

5. For the oppression of the poor, for the sighing of the needy, now will I arise, saith the Lord; I will set *him* in safety *from him that* puffeth at him.

6. The words of the Lord *are* pure words; as silver tried in a furnace of earth, purified seven times.

7. Thou shalt keep them, O Lord! thou shalt preserve them from this generation forever.

8. The wicked walk on every side when the vilest men are exalted.

Psalm cxxi.—1. I will lift up mine eyes unto the hills, from whence cometh my help.

2. My help *cometh* from the Lord, which made heaven and earth.

3. He will not suffer thy foot to be moved: he that keepeth thee will not slumber.

4. Behold, he that keepeth Israel shall neither slumber nor sleep.

5. The Lord *is* thy keeper; the Lord *is* thy shade upon thy right hand.

6. The sun shall not smite thee by day, nor the moon by night.

7. The Lord shall preserve thee from all evil; he shall preserve thy soul.

8. The Lord shall preserve thy going-out and thy coming-in from this time forth, and even forevermore.

These psalms are all in the same key, — trust in the Lord in times of danger and trial. Adopting the view of Tholuck, and inverting the order of the first two, we have a connection in time as well as in thought. Psalm xii. was written while David was at the court of Saul, which was daily becoming more and more corrupt. He sees that fraud and flattery pave the way to promotion. He knows that he is the object of envy, and surrounded by hypocrites and maligners. But, though he is thus hemmed about by the ungodly who are plotting his destruction, he will not lose heart "so long as the gate of prayer is open." By that he can always escape to his Refuge and Helper.

Psalm xi. was written when David, driven out by the jealousy of Saul, was hunted "as when one doth hunt a partridge in the mountains." For years he was a fugitive in the mountains of Judah bordering upon the Dead Sea, flitting from height to height as a bird pursued by the marksman; but,

though the wicked seemed to triumph, he never lost his confidence in God. "Though justice, faith, and truth may seem to have fled from the earth, Jehovah will never suffer the boundaries which separate right from wrong to be effaced. He continues holy and unchangeable on his heavenly throne, and is able in a moment to reverse the most desperate condition of his servants."

Psalm cxxi. is of later date, and by another hand. The troubled soul looks for help to the hill of Zion where Jehovah dwells. "The weak in faith are prone to imagine, at the delay of divine deliverance, that God has forgotten them;" but he never ceases his watch, never withdraws his care. It is a token of the inspiration of the Psalms, that, however they may have been prompted by the circumstances of the writers, they come home to our personal experiences, and utter our thoughts and feelings as if coined out of the conflicts and the desires, the sorrows and the hopes, of our own hearts.

APPROPRIATE HYMNS,]

Prayer.

[Nos. 17, 35, 37.

Thou only, Lord, makest us to dwell in safety: therefore will we lie down in peace, and sleep. We commit ourselves to thy keeping; for the darkness and the light are both alike to thee. Oh! keep us this night under the shadow of thy wings; grant us the sleep which thou givest to thy beloved.

O Lord Jesus, who hast invited the weary and heavy-laden to come unto thee that thou mayest give them rest! grant us, we pray thee, rest from all care and trouble, from all sin and sorrow; and prepare us by thy grace for that holy and blessed rest which remaineth for the people of God.

We thank thee for this holy day, — its sacred memories, its blessed communion of prayer and praise, its comforting sacraments, its teachings and promises, and its immortal hopes.

Bless thy Word, O Lord! to all who have heard it: to the young, for their guidance; to the aged, for their comfort; to all, for their instruction in righteousness. And, O Lord! send, we pray thee, thy Word to those who have it not. Let thy salvation be known in all the earth; and hasten the coming of thy kingdom. And unto thy name be honor and glory for ever and ever. Amen.

SUNDAY MORNING.

John iii.—1. There was a man of the Pharisees named Nicodemus, a ruler of the Jews:

2. The same came to Jesus by night, and said unto him, Rabbi, we know that thou art a teacher come from God; for no man can do these miracles that thou doest, except God be with him.

3. Jesus answered and said unto him, Verily, verily, I say unto thee, Except a man be born again, he cannot see the kingdom of God.

4. Nicodemus saith unto him, How can a man be born when he is old? can he enter the second time into his mother's womb, and be born?

5. Jesus answered, Verily, verily, I say unto thee, Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God.

6. That which is born of the flesh is flesh; and that which is born of the Spirit is spirit.

7. Marvel not that I said unto thee, Ye must be born again.

8. The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth: so is every one that is born of the Spirit.

9. Nicodemus answered and said unto him, How can these things be?

10. Jesus answered and said unto him, Art thou a master of Israel, and knowest not these things?

11. Verily, verily, I say unto thee, We speak that we do know, and testify that we have seen; and ye receive not our witness.

12. If I have told you earthly things, and ye believe not, how shall ye believe if I tell you of heavenly things?

13. And no man hath ascended up to heaven but he that came down from heaven, *even* the Son of man which is in heaven.

14. And as Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up;

15. That whosoever believeth in him should not perish, but have eternal life.

16. For God so loved the world, that he gave his only-begotten Son, that whosoever believeth in him should not perish, but have everlasting life.

17. For God sent not his Son into the world to condemn the world, but that the world through him might be saved.

18. He that believeth on him is not condemned; but he that believeth not is condemned already, because he hath not believed in the name of the only-begotten Son of God.

19. And this is the condemnation, that light is come into the world, and men loved darkness rather than light, because their deeds were evil.

20. For every one that doeth evil hateth the light, neither cometh to the light, lest his deeds should be reproved.

21. But he that doeth truth cometh to the light, that his deeds may be made manifest that they are wrought in God.

Christ here laid down the uniform condition of admission into his kingdom. Natural birth, position, advantages, cannot determine this; outward reformation, education, intellectual and moral culture, will not suffice for this; baptism, confirmation, church-membership, are not its equivalent. Every man must be renewed in the spirit of his mind, by renouncing selfishness, the love of this world, and every form of sin, and consecrating himself, as his supreme purpose and his highest delight, to the service of God, in a holy and blameless life. This inward renewal is required of all alike, because, in the light of God's holy law, all are sinners in heart and deed. This renewal is made possible to all, because

Christ came to deliver men from sin through his sacrifice upon the cross; and to turn to him in faith, to renounce the evil of our lives, and trust, love, and serve the Lord Jesus as our Saviour, is to be thus renewed. This renewal is urged upon all; since for this the Holy Spirit seeks us, draws us, quickens us, and, if we do heartily yield to his grace, will renew and sanctify us. The love of God meets us in his truth, reaches forth to us through his Son, follows after us by his Spirit; and, with all these influences of mercy to draw us into his kingdom, nothing can keep us out but our own unbelief. The responsibility of our eternal future rests wholly with ourselves.

APPROPRIATE HYMNS,]

Prayer.

[Nos. 10, 17, 93.

Oh! grant us grace, Father in heaven, to hear thy Word, and to obey it. We would make haste, and delay not, to keep thy commandments. Thou hast a right, O Lord! to our time, our gifts, our hearts, our persons; to all that we are, and all that we have: for thou hast created us, and hast re-deemed us with the precious blood of thy Son. We would begin this sabbath in thy fear: help us in all things to please and honor thee.

We give thee thanks for the mercies of the night, and for all the mercies of our past lives, — for home and its blessings; for friends, and all the ministries of love; for health, knowledge, comfort, and prosperity; but, above all things, for thy grace in the

gospel of our Lord Jesus Christ. May we ever be ready to acknowledge him the Son of God, the Saviour of the world! May men in the high places of power and influence consecrate themselves to him! may the poor and lowly trust in him! may children sing hosannas to the Son of David! Show forth this day, O Lord! thy glory in the sanctuary. For all thy mercies in the gospel, we bless and magnify thy glorious name; humbly beseeching thee to accept this our morning sacrifice of praise and thanksgiving for His sake who lay down in the grave, and rose again for us, — thy Son, our Saviour Jesus Christ; to whom be glory and dominion, world without end. Amen.

SUNDAY EVENING.

Psalm cxviii. — 22. The stone *which* the builders refused is become the head *stone* of the corner.

23. This is the Lord's doing: it *is* marvellous in our eyes.

24. This *is* the day *which* the Lord hath made: we will rejoice and be glad in it.

25. Save now, I beseech thee, O Lord! O Lord! I beseech thee, send now prosperity.

26. Blessed *be* he that cometh in the name of the Lord: we have blessed you out of the house of the Lord:

27. God *is* the Lord, which hath showed us light: bind the sacrifice with cords, *even* unto the horns of the altar.

28. Thou *art* my God, and I will praise thee; *thou art* my God, I will exalt thee.

29. Oh! give thanks unto the Lord; for *he is* good: for his mercy *endureth* forever.

Ephesians ii. — 8. For by grace are ye saved, through faith; and that of not yourselves: *it is* the gift of God:

9. Not of works, lest any man should boast.

10. For we are his workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them.

11. Wherefore remember, that ye *being* in time past Gentiles in the flesh, who are called Uncircumcision by that which is called the Circumcision in the flesh made by hands;

12. That at that time ye were without Christ,

being aliens from the commonwealth of Israel, and strangers from the covenants of promise, having no hope, and without God in the world:

13. But now, in Christ Jesus, ye who sometime were far off are made nigh by the blood of Christ.

14. For he is our peace, who hath made both one, and hath broken down the middle wall of partition *between us*;

15. Having abolished in his flesh the enmity, *even* the law of commandments *contained* in ordinances, for to make in himself of twain one new man, *so* making peace;

16. And that he might reconcile both unto God in one body by the cross, having slain the enmity thereby;

17. And came and preached peace to you which were afar off, and to them that were nigh.

18. For through him we both have access by one Spirit unto the Father.

19. Now, therefore, ye are no more strangers and foreigners, but fellow-citizens with the saints, and of the household of God;

20. And are built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner-stone;

21. In whom all the building, fitly framed together, groweth unto a holy temple in the Lord:

22. In whom ye also are builded together for a habitation of God through the Spirit.

The commonwealth of Israel was the outward type of that spiritual community of which God is the head, and in which holiness is the life. By means of this was figured the government of God over a people obedient to his law, and devoted to his praise. The Gentiles, who followed other gods, were aliens from that commonwealth, and could have no part in its promises or blessings, except as they should become proselytes unto the house of Israel. But when, on the one hand, the theocracy had served its purpose as a type, and, on the other, the Jews had begun to boast this as their salvation, the walls of the material city were broken down, and the true spiritual

Jerusalem came forth as the household of God, embracing all believers. This commonwealth has its temple, — a temple built of living stones. The prophets, who had taught of the coming of Christ, and the apostles, who witnessed for his doctrine, his death, and his resurrection, joined in laying their faith upon Christ himself as the chief corner-stone. On that same foundation all true believers are established; in that same faith they are builded together: so that, without distinction of name, race, or country, all who believe constitute one household, in which God himself abides, pervading every heart with his Spirit.

APPROPRIATE HYMNS,]

Prayer.

[Nos. 104, 196, 199.

Thou, Lord, only makest us to dwell in safety: therefore will we lie down in peace, and sleep. Keep us this night under the shadow of thy wings; grant us the sleep which thou givest to thy beloved; or, if wakeful hours shall be allotted us, may we remember thee upon our bed, and meditate upon thee in the night-watches!

O Lord Jesus, who hast invited the weary and heavy-laden to come unto thee that thou mayest give them rest! grant us, we pray thee, rest from all care and trouble, from all sin and sorrow; and prepare us by thy grace for that holy and blessed rest which remaineth for the people of God.

We bless thee for our fellowship with thy saints; and we pray for the whole Church of God,

that it may be one in spirit and life, in faith and hope.

We thank thee for this holy day, — its sacred memories, its blessed communion of prayer and praise, its comforting sacraments, its teachings and promises, and its immortal hopes. May thy Word abide with us to teach and sanctify us!

And bless thy Word, also, to all who have heard it: to the young, for their guidance; to the aged, for their comfort; to all, for their instruction in righteousness. And, O Lord! send, we pray thee, thy Word to those who have it not. Let thy salvation be known in all the earth; and hasten the coming of thy kingdom. And to thy name be honor and glory for ever and ever. Amen.

MONDAY.

Genesis xxxvii. — 5. And Joseph dreamed a dream, and he told *it* his brethren; and they hated him yet the more.

6. And he said unto them, Hear, I pray you, this dream which I have dreamed:

7. For, behold, we *were* binding sheaves in the field; and, lo, my sheaf arose, and also stood upright; and, behold, your sheaves stood round about, and made obeisance to my sheaf.

8. And his brethren said to him, Shalt thou indeed reign over us? or shalt thou indeed have dominion over us? And they hated him yet the more for his dreams and for his words.

9. And he dreamed yet another dream, and told it his brethren, and said, Behold, I have dreamed a dream more; and, behold, the sun and the moon and the eleven stars made obeisance to me.

10. And he told *it* to his father, and to his brethren; and his father rebuked him, and said unto him, What *is* this dream that thou hast dreamed? Shall I and thy mother and thy brethren indeed come to bow down ourselves to thee to the earth?

11. And his brethren envied him; but his father observed the saying.

12. And his brethren went to feed their father's flock in Shechem.

Though his mother's partiality for himself over Esau had brought him so much trouble in his earlier life, Jacob now fell into the same snare, and made a favorite of Joseph, the child of his old age. The vanity of the boy was encouraged by the coat of many colors in which his father decked him; and this made him an object of envy to his brethren. This spirit was kindled even to hatred by the childish exultation with which he told his dreams. His father, however, suspecting nothing, did not hesitate to put Joseph in the power of his brethren at a distance from home.

13. And Israel said unto Joseph, Do not thy brethren feed *the flock* in Shechem? Come, and I will send thee unto them. And he said to him, Here *am I*.

14. And he said to him, Go, I pray thee, see whether it be well with thy brethren, and well with the flocks; and bring me word again. So he sent him out of the vale of Hebron, and he came to Shechem.

18. And when they saw him afar off, even before he came near unto them, they conspired against him to slay him.

19. And they said one to another, Behold, this dreamer cometh!

20. Come now, therefore, and let us slay him, and cast him into some pit; and we will say, Some evil beast hath devoured him; and we shall see what will become of his dreams.

21. And Reuben heard *it*, and he delivered him out of their hands, and said, Let us not kill him.

22. And Reuben said unto them, Shed no blood, *but* cast him into this pit that *is* in the wilderness, and lay no hand upon him; that he might rid him out of their hands, to deliver him to his father again.

Jacob still retained his tract of land in the well-watered Vale of Shechem; and, when the pasturage around Hebron had dried up, he sent his flocks up to Shechem, about four days' journey. Joseph found them still farther to the north, — at a point near the southern edge of the great fertile Plain of Esdraelon. He went among his brethren in the innocence of his heart; but the spirit of malice which they had indulged for years was now ripe for murder. So fearfully do evil passions grow, choking natural affection, honor, truth, and, for a time, even conscience itself. Let us beware of the beginnings of envy.

APPROPRIATE HYMNS.]

Prayer.

[Nos. 56, 63, 91.]

Our Father in heaven, we come to thee with wants which thou knowest far better than we, and for blessings which thou art more ready to give than we to ask. Thou hast kept us in the watches of the night from every trouble, sorrow, and alarm; thou hast given us refreshing sleep. And now we bless thee for the day, for life and health, for food and raiment, for home and friends, for means of education and of enjoyment, for means of occupation and of support, for means of improvement in the knowledge of thyself from thy works and thy Word, and for opportunities of doing good to others. Oh! grant us grace that we may use to thy glory the lives which thou didst give, and which thy mercy doth continually spare.

We acknowledge, O Lord! our unworthiness and our sinfulness, and beseech thee to pardon our transgressions and heal our infirmities. Help us this day to live aright. In the business of life

may we be diligent, faithful, true! and do thou, Lord, prosper the labor of our hands. In our intercourse with others, may we manifest the gentleness, the sincerity, the charity, of the gospel of Christ! May we be patient under trials, meek under injuries, firm against temptation, bold for the truth, zealous for thy cause! May we be kind to the poor, helpful to the suffering, gentle toward all men! [Give unto these children, O Lord! grace to serve thee in the morning of life, and in their thoughts and words, their studies and their play, always to please their Father in heaven.] Remember with thy mercy all our friends; visit with thy grace the homes of all who are dear to us. Build up, O Lord! thy Church; prosper thy kingdom in our land, and throughout the world. Ever guide, keep, and bless us. Bring us to the close of the day in peace, and to the close of life in a hope full of immortality, through Jesus Christ, our Lord and Saviour. Amen.

TUESDAY.

Genesis xxxvii. — 23. And it came to pass, when Joseph was come unto his brethren, that they stripped Joseph out of his coat, *his coat of many colors that was on him.*

24. And they took him, and cast him into a pit: and the pit *was empty; there was no water in it.*

25. And they sat down to eat bread; and they lifted up their eyes and looked, and behold a company of Ishmaelites came from Gilead, with their camels bearing spicery and balm and myrrh, going to carry *it* down to Egypt.

26. And Judah said unto his brethren, What profit *is it* if we slay our brother, and conceal his blood?

27. Come, and let us sell him to the Ishmaelites, and let not our hand be upon him; for he *is* our brother *and* our flesh: and his brethren were content.

28. Then there passed by Midianites, merchantmen; and they drew and lifted up Joseph out of the pit, and sold Joseph to the Ishmaelites for twenty *pieces* of silver; and they brought Joseph into Egypt.

29. And Reuben returned unto the pit: and,

behold, Joseph *was* not in the pit; and he rent his clothes.

30. And he returned unto his brethren, and said, The child *is* not; and I, whither shall I go?

31. And they took Joseph's coat, and killed a kid of the goats, and dipped the coat in the blood;

32. And they sent the coat of *many* colors, and they brought *it* to their father, and said, This have we found: know now whether it *be* thy son's coat or no.

33. And he knew it, and said, *It is* my son's coat; an evil beast hath devoured him: Joseph is without doubt rent in pieces.

34. And Jacob rent his clothes, and put sackcloth upon his loins, and mourned for his son many days.

35. And all his sons and all his daughters rose up to comfort him; but he refused to be comforted; and he said, For I will go down into the grave unto my son mourning. Thus his father wept for him.

36. And the Midianites sold him into Egypt unto Potiphar, an officer of Pharaoh's, *and* captain of the guard.

Though the brethren of Joseph were agreed in wishing to rid themselves of such a competitor for the family honors, Reuben and Judah had enough of pity or of compunction to wish to save his life. Reuben contrived to have him cast into an empty cistern, intending afterwards to rescue him; and now Judah managed to preserve his life by proposing to sell him into slavery. There was much commerce between Egypt and Asia. The spices and resins so much used in Egypt for embalming were brought from the East. Slaves, too, were always in demand. The route of caravans crossing the Jordan at Beisan lay near Dothan; so that these Ishmaelitic traders naturally passed that way. Thus every incident of the narrative is verified by the geographical features of the country, and by the commercial customs of the times. The

natural way in which these incidents are given, and the perfect accuracy of all such allusions, mark the story as an authentic record of fact.

Crime begets crime. Envy brought forth malice, deceit, lying, the intent of murder, and the kindred crime of man-stealing. Such a fountain of iniquity is the heart of man! What a dreadful secret had these ten men to carry all their lives! And poor old Jacob! — his final retribution for the deception practised upon his brother comes in this cruel deception, that shall carry him mourning down into the grave! God, indeed, had better thoughts for him; but the guilt of men remains the same, however God may overrule it for good. As we cannot charge upon God our own evil-doings, neither can we credit ourselves with the good which God brings out of evil.

APPROPRIATE HYMNS,]

Prayer.

[Nos. 147, 166, 171.

O God, our heavenly Father! we come to thee in our need; for thou alone art able to succor us: we come to thee in our weakness; for thou alone canst give us strength: we come to thee in our sins; for thou alone canst pardon, heal, and save us. Have mercy upon us, O Lord! for the sake of thy Son, our Saviour Jesus Christ; and suffer us never to fall away from thee.

Thou art good, and doest good continually; and thy tender mercies are over all thy works. Thou didst create us to be blessed in each other and in thyself; to dwell in love, and so to dwell in God: oh! keep us ever in thy love. We praise thee for thy watchful providence over us in our persons, in our family, in our home, in all that pertains to our well-being; and we beseech thee grant unto us, this day, health and prosperity, and preserve us from all harm and danger. Keep us from all impatience and anger, from envy and jealousy,

from every evil lust. Keep our hearts from the thought of evil, and our lips from speaking guile; keep our feet from falling, our eyes from tears, our souls from death. Grant us grace to be faithful in all the offices and relations of life. May we study to be helpful to each other, be patient of each other's infirmities, and rejoice in each other's prosperity! Let no selfishness disturb our peace. [May parents and children, brothers and sisters, all be joined together in the household of faith!] And may the love that blesses our earthly home interpret to us the love of our Father in heaven, and draw us toward the better home! We make supplication for all men; beseeching thee, the Father of all, to dispense unto all thy mercies according to their several conditions and necessities, and to show forth thy salvation in all the earth, through Christ our Lord. Amen.



JOSEPH SOLD BY HIS BRETHREN. GEN. xxxvii. 28.

WEDNESDAY.

Genesis xl.—1. And it came to pass after these things, *that* the butler of the king of Egypt and *his* baker had offended their lord the king of Egypt.

2. And Pharaoh was wroth against two *of* his officers, against the chief of the butlers, and against the chief of the bakers;

3. And he put them in ward in the house of the captain of the guard, into the prison, the place where Joseph *was* bound.

6. And Joseph came in unto them in the morning, and looked upon them; and, behold, they *were* sad.

7. And he asked Pharaoh's officers that *were* with him in the ward of his lord's house, saying, Wherefore look ye *so* sadly to-day?

8. And they said unto him, We have dreamed a dream, and *there is* no interpreter of it. And Joseph said unto them, *Do* not interpretations *be-*long to God? Tell me *them*, I pray you.

9. And the chief butler told his dream to Joseph, and said to him, In my dream, behold a vine *was* before me;

10. And in the vine *were* three branches: and it *was* as though it budded, and her blossoms shot forth; and the clusters thereof brought forth ripe grapes:

11. And Pharaoh's cup *was* in my hand; and I took the grapes, and pressed them into Pharaoh's cup, and I gave the cup into Pharaoh's hand.

12. And Joseph said unto him, *This is* the interpretation of it: The three branches *are* three days:

13. Yet within three days shall Pharaoh lift up thine head, and restore thee unto thy place; and

thou shalt deliver Pharaoh's cup into his hand, after the former manner when thou wast his butler.

14. But think on me when it shall be well with thee, and show kindness, I pray thee, unto me, and make mention of me unto Pharaoh, and bring me out of this house:

15. For indeed I was stolen away out of the land of the Hebrews; and here also have I done nothing that they should put me into the dungeon.

16. When the chief baker saw that the interpretation was good, he said unto Joseph, I also *was* in my dream; and, behold, *I had* three white baskets on my head:

17. And in the uppermost basket *there was* of all manner of bake-meats for Pharaoh; and the birds did eat them out of the basket upon my head.

18. And Joseph answered, and said, *This is* the interpretation thereof: The three baskets *are* three days:

19. Yet within three days shall Pharaoh lift up thy head from off thee, and shall hang thee on a tree; and the birds shall eat thy flesh from off thee.

20. And it came to pass the third day, *which was* Pharaoh's birthday, that he made a feast unto all his servants; and he lifted up the head of the chief butler and of the chief baker among his servants.

21. And he restored the chief butler unto his butlership again; and he gave the cup into Pharaoh's hand:

22. But he hanged the chief baker, as Joseph had interpreted to them.

23. Yet did not the chief butler remember Joseph, but forgot him.

The incidents here mentioned are in striking accordance with the customs of Egypt. Upon the tombs may be seen pictures of growing grapes, of wine-presses, and of servants giving the wine-cup at the feast; pictures also of bakers and pastry-cooks at their work, and of servants carrying the dishes from the oven in willow-baskets on their heads. Joseph,

who had been put into prison without a trial, upon the infamous accusation of his master's wife, was doomed to another sad experience through the ingratitude of the butler whom he befriended. But God would make all things work for his good.

APPROPRIATE HYMNS.]

Prayer.

[Nos. 40, 65, 67.]

Gracious God, who never failest to help and govern them that put their trust in thee, be near to each of us in the greatness of thy power. Help us ever to act as seeing thee who art invisible, that, being filled with light and strength from above, we may practise whatsoever things are true, and honest, and just, and pure, and lovely, and of good report; and that in the doing of these things we may be filled with that peace which passeth all understanding. Let us yield to no temptation, neither fall before the force of any evil. Inspire us with humility. Let us not be high-minded, but fill us with holy, loving, child-like fear. Guide us by thy counsel, and preserve us unto thine eternal glory.

We render thanks to thee for the comfort of rest and sleep, and for a home undisturbed by fear or sorrow. We pray for all men. Pity such as are in darkness and in error, and lead them into the way of truth. Bring the wickedness of the wicked to an end, and let the just be established. Bless the education of the young, the instruction of the ignorant, the visitation of the sick. Comfort all in sorrow, and prepare the dying for the rest and the joy of heaven.

Holy Father, command thy blessing on each member of this family, and take us into union with thyself; and so let the light of heaven fall upon our path, that we may finally come into the life eternal, through Jesus Christ our Lord. Amen.

THURSDAY.

Genesis xli. — 14. Then Pharaoh sent and called Joseph, and they brought him hastily out of the dungeon; and he shaved *himself*, and changed his raiment, and came in unto Pharaoh.

17. And Pharaoh said unto Joseph, In my dream, behold, I stood upon the bank of the river:

18. And, behold, there came up out of the river seven kine, fat-fleshed and well-favored; and they fed in a meadow:

19. And, behold, seven other kine came up after them, poor, and very ill-favored and lean-fleshed, such as I never saw in all the land of Egypt for badness:

20. And the lean and the ill-favored kine did eat up the first seven fat kine;

21. And, when they had eaten them up, it could not be known that they had eaten them, but they *were* still ill-favored, as at the beginning. So I awoke.

22. And I saw in my dream; and, behold, seven ears came up in one stalk, full and good:

23. And, behold, seven ears, withered, thin, and blasted with the east wind, sprang up after them;

24. And the thin ears devoured the seven good ears: and I told *this* unto the magicians; but *there was* none that could declare *it* to me.

25. And Joseph said unto Pharaoh, The dream of Pharaoh *is* one: God hath showed Pharaoh what he *is* about to do.

26. The seven good kine *are* seven years; and the seven good ears *are* seven years: the dream *is* one.

27. And the seven thin and ill-favored kine that came up after them *are* seven years; and the seven empty ears blasted with the east wind shall be seven years of famine.

28. This *is* the thing which I have spoken unto Pharaoh: What God *is* about to do he sheweth unto Pharaoh.

29. Behold, there come seven years of great plenty throughout all the land of Egypt:

30. And there shall arise after them seven years of famine; and all the plenty shall be forgotten in the land of Egypt; and the famine shall consume the land:

31. And the plenty shall not be known in the land by reason of that famine following; for it *shall be* very grievous.

32. And for that the dream was doubled unto Pharaoh twice, *it is* because the thing *is* established by God, and God will shortly bring it to pass.

33. Now, therefore, let Pharaoh look out a man discreet and wise, and set him over the land of Egypt.

34. Let Pharaoh do *this*, and let him appoint officers over the land, and take up the fifth part of the land of Egypt in the seven plenteous years.

35. And let them gather all the food of those good years that come, and lay up corn under the hand of Pharaoh; and let them keep food in the cities.

36. And that food shall be for store to the land against the seven years of famine which shall be in the land of Egypt, that the land perish not through the famine.

Had Joseph been released from prison when the butler promised it, he might not have been thought of again, — might even have quit Egypt for his native land; but now the butler brought him to the notice of the king. It was according to the custom of the court that he should shave his beard and head before being presented to Pharaoh. The dream reflected

the peculiar features of the country. The river was the life of the land; the kine were a natural symbol of fruitfulness; the east wind, or *Kamsin*, suddenly wilts vegetation wherever it strikes it. The practical wisdom of Joseph marked him for statesmanship of a high order: his years of solitary meditation and of communion with God had not been in vain.

APPROPRIATE HYMNS.]

Prayer.

[Nos. 20, 47, 81.]

Heavenly Father, we bless thee for the light of the morning: oh! lift upon us the light of thy countenance, that we may see thy glory in the sun, may feel thy presence in the breath of life, may discern thy hand in all the good that comes to us, may meet thy grace in thy holy Word. Oh for a heart to love thee, to praise thee, to serve thee, as we ought! Thou didst create us for thy glory; thou hast enriched us with thy bounty; thou hast redeemed us with the precious blood of thy Son; thou hast sent forth thy Spirit into our hearts to quicken us to a new life, that we might receive the adoption of children. Oh, may we feel that we are thy children, and be separate from the children of this world in our loves and hopes, our aims and joys! Disobedient and unthankful children we have been; and we confess our waywardness and our sin. Forgive us, we beseech thee, O

our Father! for Christ's sake; and help us this day to walk as children of the light, as children of heaven.

O God! thy watchful providence is over all our ways. We pray thee this day to deliver us from temptation, to defend us from evil. [Give to the children grace to serve thee in the morning of life; to be gentle, obedient, loving, and kind. May they grow up pure and holy!] Remember all dear to us; bless them in their hearts and in their homes. Visit, O Lord! with thy grace, the community in which we live. Bless thy Church here, and in our land, and throughout the world. Oh! send thy salvation to all people. We beseech thee to comfort the poor, the sick, the sorrowing, the dying; and O Lord! when heart and flesh shall fail us, be thou the strength of our heart, and our portion forever, for Christ's sake. Amen.



JOSEPH INTERPRETS PHARAOH'S DREAM. GEN. xli. 23, 30.

FRIDAY.

Genesis xli.—39. And Pharaoh said unto Joseph, Forasmuch as God hath showed thee all this, *there is none so discreet and wise as thou art* :

40. Thou shalt be over my house, and according unto thy word shall all my people be ruled: only in the throne will I be greater than thou.

41. And Pharaoh said unto Joseph, See, I have set thee over all the land of Egypt.

42. And Pharaoh took off his ring from his hand, and put it upon Joseph's hand, and arrayed him in vestures of fine linen, and put a gold chain about his neck;

43. And he made him to ride in the second chariot which he had: and they cried before him, Bow the knee; and he made him *ruler* over all the land of Egypt.

44. And Pharaoh said unto Joseph, I *am* Pharaoh, and without thee shall no man lift up his hand or foot in all the land of Egypt.

45. And Pharaoh called Joseph's name Zaphnath-paaneah; and he gave him to wife Asenath, the daughter of Poti-pherah, priest of On: and Joseph went out over all the land of Egypt.

46. And Joseph *was* thirty years old when he stood before Pharaoh, king of Egypt; and Joseph went out from the presence of Pharaoh, and went throughout all the land of Egypt.

The signet-ring was a sign of special favor, and a seal of royal power. The highest ambition might well have been satisfied with such a sudden exaltation. But far more than the favor of the king was to be prized that favor of Providence which had raised the slave-boy to be prime-minister of the most rich and powerful empire, and allied in marriage with the chief priest of the city of the sun. He did not, however, assume the sacred functions of the priesthood.

Since the crops in Egypt depend upon the yearly rising of the Nile, which is fed by vast lakes under the equator, which drain half a continent, Egypt is often flourishing when neighboring countries that depend on rain are suffering with famine. But when, as sometimes happens, the Nile fails to rise so as to

47. And in the seven plenteous years the earth brought forth by handfuls:

48. And he gathered up all the food of the seven years which were in the land of Egypt, and laid up the food in the cities; the food of the field which *was* round about every city laid he up in the same.

49. And Joseph gathered corn as the sand of the sea, very much, until he left numbering; for *it was* without number.

53. And the seven years of plenteousness that *was* in the land of Egypt were ended.

54. And the seven years of dearth began to come, according as Joseph had said: and the dearth was in all lands; but in all the land of Egypt there was bread.

55. And, when all the land of Egypt was famished, the people cried to Pharaoh for bread: and Pharaoh said unto all the Egyptians, Go unto Joseph; what he saith to you, do.

56. And the famine was over all the face of the earth: and Joseph opened all the store-houses, and sold unto the Egyptians; and the famine waxed sore in the land of Egypt.

57. And all countries came into Egypt to Joseph for to buy *corn*, because that the famine was *so* sore in all lands.

irrigate the country, the famine in Egypt is terrible. Every thing is cut off at one blow. At the close of the twelfth century there was a famine so sore, that parents devoured their own children. The foresight of Joseph averted such a calamity; and we may still see on the tombs pictures of huge granaries such as he used for storing the food of the nation.

The title conferred upon Joseph by Pharaoh was analogous to such titles as the Prince of Wales, the Duke of Edinburgh, &c. There was a quarter of Memphis, the capital, which took its name from a temple there dedicated to a goddess who was styled "the Life of the World." Joseph was apparently made governor of that quarter; and hence his title, "Prince of the World of Life."

APPROPRIATE HYMNS,]

Prayer.

[Nos. 59, 68, 81.

We will sing unto the Lord as long as we live; we will sing praises unto our God while we have any being. We bless thee for the light of the day: Lord, lift up the light of thy countenance upon us. We bless thee for the breath of life: Lord, grant us life eternal. We bless thee for the continued use of our faculties: assist us to use all our powers for thy glory. We thank thee for the shelter of our dwelling: be thou our strong refuge to which we may continually resort. We praise thee for the bread that perisheth: feed us, O God! with the bread of life. We thank thee for the love of kindred and friends: may we have the friendship of Him who sticketh closer than a brother! We bless thee for access to thyself: prompt us to pray without ceasing, and in every thing to give thanks. We thank thee for the mis-

sion of the Holy Ghost: may we never grieve the Holy Spirit of God! We worship thee for thine unspeakable gift; may Christ be precious to our souls! We bless thee for the revelation of heaven: O God! grant that we may be daily maturing for the inheritance of the saints in light.

Prepare us for whatever shall befall us; and teach us to walk with God, believing that all things work together for good to them that love thee. And do thou cause all grace to abound toward us, that we may abound to every good work. Exalt thy Church, O God! Make manifest thy saving power. Pity the children of sorrow. Heal the wounds of their hearts, and wipe away their tears. Overthrow the dominion of sin; and let thy kingdom come, and thy will be done on earth as it is in heaven, for Christ's sake. Amen.

SATURDAY.

Genesis xlii. — 1. Now, when Jacob saw that there was corn in Egypt, Jacob said unto his sons, Why do ye look one upon another?

2. And he said, Behold, I have heard that there is corn in Egypt: get you down thither, and buy for us from thence; that we may live, and not die.

3. And Joseph's ten brethren went down to buy corn in Egypt.

4. But Benjamin, Joseph's brother, Jacob sent not with his brethren; for he said, Lest peradventure mischief befall him.

5. And the sons of Israel came to buy corn among those that came; for the famine was in the land of Canaan.

6. And Joseph *was* the governor over the land, and he *it was* that sold to all the people of the land; and Joseph's brethren came, and bowed down themselves before him *with* their faces to the earth.

7. And Joseph saw his brethren, and he knew them, but made himself strange unto them, and spake roughly unto them: and he said unto them, Whence come ye? and they said, From the land of Canaan to buy food.

8. And Joseph knew his brethren; but they knew not him.

9. And Joseph remembered the dreams which he dreamed of them, and said unto them, Ye *are* spies: to see the nakedness of the land ye *are* come.

10. And they said unto him, Nay, my lord, but to buy food *are* thy servants come.

11. We *are* all one man's sons; we *are* true *men*; thy servants *are* no spies.

12. And he said unto them, Nay, but to see the nakedness of the land ye *are* come.

13. And they said, Thy servants *are* twelve brethren, the sons of one man in the land of Canaan; and, behold, the youngest *is* this day with our father, and one *is* not.

14. And Joseph said unto them, That *is it* that I spake unto you, saying, Ye *are* spies.

15. Hereby ye shall be proved: by the life of Pharaoh ye shall not go forth hence, except your youngest brother come hither.

16. Send one of you, and let him fetch your brother, and ye shall be kept in prison, that your words may be proved, whether *there be any* truth in you; or else, by the life of Pharaoh, surely ye *are* spies.

17. And he put them all together into ward three days.

18. And Joseph said unto them the third day, This do, and live; for I fear God:

19. If ye *be* true *men*, let one of your brethren be bound in the house of your prison: go ye, carry corn for the famine of your houses:

20. But bring your youngest brother unto me; so shall your words be verified, and ye shall not die. And they did so.

Joseph might be pardoned a little pride at seeing his dream of supremacy over his brethren thus strangely fulfilled: yet, in this first interview, he exhibits great self-control; and his assertion of his power is simply a device to secure the bringing of his father. He avails himself of the custom of hostages; and, by accusing his visitors of a hostile purpose, he gains a point for the possession of Benjamin. Though he used the device of speaking in the Egyptian tongue, it is a wonder that the suspicions of his brethren were not aroused by his saying, "I fear God." Evidently they regarded Joseph as dead.

But why had he left his father so long in ignorance of his welfare? At the first, while a servant and a prisoner, he may

have had no means of communication; for there was no general postal service in those days: afterwards, his own advancement may have depended upon his keeping his origin in the background. In the multitude of his cares and responsibilities, he could give little thought to his early home. Moreover, he still had reason to distrust his brethren: they would envy his promotion, and might seek to do him further mischief. He was only too glad to escape from a home which had no attractions for him, except the presence of his venerable father, whom he could in no way benefit. Above all, he had learned to wait for the unfolding of that mystery of Providence which was now coming into the perfect light.

APPROPRIATE HYMNS.]

Prayer.

[Nos. 59, 84, 88, 130.]

We thank thee, O God! for the blessings of the past night. Thou hast watched over us when we could not watch ourselves, and hast brought us in safety to the beginning of this day.

We thank thee for the measure of health which we enjoy, for our family comforts, and for our many spiritual mercies. We bless thee, most of all, for the gift of a Saviour. Oh that he may be precious to our souls! May we know him, and love him, and serve him! Enable each one of us now before thee to be his true and faithful follower.

O Lord! as we enter upon the employments of another day, be with us in our going-out and coming-in. Give thine angels charge concerning

us. Keep us not only from outward transgressions, but also from inward and secret sins. May we be watchful over our hearts, and keep the door of our lips! Give us grace to correct our evil tempers. May we be kind and gentle one towards another; tender-hearted; forgiving one another, even as thou, for Christ's sake, hast forgiven us!

Oh that each day may find us holier and more heavenly-minded, growing in grace, more conformed to the image of Christ, and more meet for heaven! And grant, that, when our days on earth are ended, we may be received into thy presence, to dwell with thee forever, through the merits of Jesus Christ our Saviour. Amen.

SUNDAY MORNING.

Hebrews xi. — 17. By faith Abraham, when he was tried, offered up Isaac; and he that had received the promises offered up his only-begotten son,

19. Accounting that God *was* able to raise him up, even from the dead; from whence also he received him in a figure.

20. By faith Isaac blessed Jacob and Esau concerning things to come.

21. By faith Jacob, when he was a-dying, blessed both the sons of Joseph; and worshipped, *leaning* upon the top of his staff.

22. By faith Joseph, when he died, made mention of the departing of the children of Israel, and gave commandment concerning his bones.

24. By faith Moses, when he was come to years, refused to be called the son of Pharaoh's daughter;

25. Choosing rather to suffer affliction with the people of God than to enjoy the pleasures of sin for a season;

26. Esteeming the reproach of Christ greater riches than the treasures in Egypt: for he had respect unto the recompense of the reward.

27. By faith he forsook Egypt, not fearing the wrath of the king; for he endured, as seeing him who is invisible.

28. Through faith he kept the passover and the sprinkling of blood, lest he that destroyed the first-born should touch them.

29. By faith they passed through the Red Sea as by dry *land*; which the Egyptians essaying to do, were drowned.

30. By faith the walls of Jericho fell down, after they were compassed about seven days.

32. And what shall I more say? for the time would fail me to tell of Gideon, and of Barak, and of Samson, and of Jephthah, of David also, and Samuel, and of the prophets;

33. Who through faith subdued kingdoms, wrought righteousness, obtained promises, stopped the mouths of lions,

34. Quenched the violence of fire, escaped the edge of the sword, out of weakness were made strong, waxed valiant in fight, turned to flight the armies of the aliens.

35. Women received their dead raised to life again: and others were tortured, not accepting deliverance; that they might obtain a better resurrection:

36. And others had trial of *cruel* mockings and scourgings; yea, moreover, of bonds and imprisonment:

37. They were stoned, they were sawn asunder, were tempted, were slain with the sword: they wandered about in sheep-skins and goat-skins; being destitute, afflicted, tormented;

38. (Of whom the world was not worthy:) they wandered in deserts, and *in* mountains, and *in* dens and caves of the earth.

39. And these all, having obtained a good report through faith, received not the promise;

40. God having provided some better thing for us, that they without us should not be made perfect.

What history can show a line of heroes to be compared to these witnesses for the faith of the Bible? What cause has had an attestation so courageous, so persistent, so triumphant? A political cause, like that of popular liberty in England; a cause combining religious and political ends, like the Reformation of the sixteenth century, — may enlist generation after generation, and present a long succession of heroes and martyrs. In such causes, however, something objective and tangible is aimed at; and there is likely to be a mixture of personal and partisan motives with devotion to a prin-

ciple. But, in this case, the sustaining motive was a subjective faith; faith in an invisible person; faith in realities that were not seen; in promises that were not fulfilled; in a country, a kingdom, in the far-distant future. Nothing personal prompted this faith; nothing selfish nurtured this hope. So far as this world is concerned, there was every thing to lose in embracing a faith so spiritual. These were our forerunners: they paved the way for us with tears and blood, awaiting our perfecting for the fruition of their hope. Let us enter manfully into their labors, that we may come at length to their rest and their reward.

APPROPRIATE HYMNS,]

Prayer.

[Nos. 22, 57, 85, 101.

Holy Father, we bless thee for the faith and example of the godly who have gone before us. So enlighten, purify, and strengthen our whole nature, that we shall faithfully follow them. More especially we bless thee for the perfect example of thy Son Jesus Christ, and beseech thee so to endure us with his spirit, that we may evermore walk in his steps, and be found faithful to him even unto death. Thou art the strength of all them that put their trust in thee. Grant us, we beseech thee, the continual help of thy grace, that, in keeping thy commandments, we may please thee, and that, in the midst of dangers, we may be upheld and preserved.

Father of mercies, we offer our humble thanksgiving for thy great and manifold favors bestowed upon us. Goodness and mercy have followed us all our days. For continued life and health and reason, for food and raiment and the comforts of home, for friends and kindred and social happiness, we praise thy most holy name. May it please thee still to be merciful to us, and bless us, and cause thy face to shine upon us! Make us strong in faith, and joyful in hope; and, finally, let us stand before thy throne, accepted and glorified, through the merits of thy Son and our Saviour, Jesus Christ. Amen.

SUNDAY EVENING.

Psalm xlviii.—1. Great *is* the Lord, and greatly to be praised in the city of our God, *in* the mountain of his holiness.

2. Beautiful for situation, the joy of the whole earth, *is* Mount Zion, *on* the sides of the north, the city of the great King.

3. God is known in her palaces for a refuge.

4. For, lo, the kings were assembled; they passed by together.

5. They saw *it*, and so they marvelled; they were troubled, and hastened away.

7. Thou breakest the ships of Tarshish with an east wind.

8. As we have heard, so have we seen in the city of the Lord of hosts, in the city of our God: God will establish it forever.

9. We have thought of thy loving-kindness, O God! in the midst of thy temple.

10. According to thy name, O God! so *is* thy praise unto the ends of the earth: thy right hand *is* full of righteousness.

11. Let Mount Zion rejoice, let the daughters of Judah be glad, because of thy judgments.

12. Walk about Zion, and go round about her; tell the towers thereof.

13. Mark ye well her bulwarks, consider her palaces, that ye may tell *it* to the generation following.

14. For this God *is* our God for ever and ever: he will be our guide *even* unto death.

Psalm lxxxvii.—1. His foundation *is* in the holy mountains.

2. The Lord loveth the gates of Zion more than all the dwellings of Jacob.

3. Glorious things are spoken of thee, O city of God!

4. I will make mention of Rahab and Babylon to them that know me: behold Philistia and Tyre, with Ethiopia; this *man* was born there.

5. And of Zion it shall be said, This and that man was born in her; and the Highest himself shall establish her.

6. The Lord shall count, when he writeth up the people, *that* this *man* was born there.

7. As well the singers as the players on instruments *shall be there*: all my springs *are* in thee.

The group of hills upon which Jerusalem was built is described as holy or sacred, because there was the temple, the seat of Jehovah's glory; and since Zion was the hill first occupied by David, and the most conspicuous quarter of the city, this stands for the whole. The glory of this sacred capital is here celebrated in the prospect of its universal supremacy. "As the city where the king resides is the eye and crown of a country, much more is Jerusalem the eye and crown of the land where the Lord resides in the sanctuary, worshipped by all Israel." Zion has this pre-eminence over all the dwellings of the people of God, throughout even the Holy Land. But not Israel alone shall thus exult in her sacred capital. The proud and mighty nations of the earth; the seats of empire, power, commerce, and wealth; countries whose citizens were

accustomed to boast of their nativity,—should be numbered by Zion among her admiring dependants. Of one and another in distant nations it shall be said, "He was born in Zion;" and her glorious King, in the census of his vast dominions, shall enter it as a special distinction of this and that man that he was born in her. No name, no honor, no possession upon earth, can be compared with being a child and heir of God. It is not of the physical Jerusalem, its streets, walls, gates, palaces, that these glorious things are spoken, but of Jerusalem as representing the presence, the word, the Spirit, of the true God. In him are all our springs of life, of hope, of joy; and his service is a delight that calls for the richest combinations of music to express it. O happy souls that are born of God, and daily draw their bliss from the fulness of his love!

APPROPRIATE HYMNS,]

Prayer.

[Nos. 162, 186, 197.

O Thou that dwellest in the heavens! holy and reverend is thy name. Unto thee would we lift up our souls. As the eyes of servants look unto the hand of their masters, and as the eyes of a maiden unto the hand of her mistress, so our eyes wait upon the Lord our God. To whom can we go but unto thee? Thou hast the words of eternal life. We praise and bless thy name for all thy mercy to us this day; for the bounties of thy providence, and for the riches of thy grace; for the supply of our bodily wants, and for the spiritual food which nourishes and refreshes our souls. We thank thee for the Holy Scriptures, for the preaching of the gospel, for the privilege of prayer, for all the ordinances and means of grace. Follow these with thy blessing. Lord, pardon what thy pure eyes hath seen amiss in us, and accept us in the Beloved.

We commend ourselves to thy care and keeping for the night. Watch over us in the hours of

darkness and helplessness. If it be thy will, may we have refreshing sleep, and rise renewed for the duties and employments of another day! Sleeping or waking, may we be ever with thee! Be with all in whom we are specially interested, and to whom we are bound by the ties of nature or of grace. Lord, bestow on them the blessings which we have asked for ourselves. Draw nigh to all who are in distress. Be a very present help in trouble. Send the Holy Spirit, the Comforter, to all the suffering and the dying. Sanctify to them their affliction, and give them deliverance in thine own time and way. To live may it be Christ, and to die may it be gain. Our prayers are before thee: grant us an answer in peace. Do to us and for us exceeding abundantly above all we ask or think; and unto thee be glory in the Church by Christ Jesus throughout all ages, world without end. Amen.

MONDAY.

Acts xiii. — 32. We declare unto you glad tidings, how that the promise which was made unto the fathers,

33. God hath fulfilled the same unto us their children, in that he hath raised up Jesus again: as it is also written in the second psalm, Thou art my Son; this day have I begotten thee.

34. And as concerning that he raised him up from the dead, *now* no more to return to corruption, he said on this wise: I will give you the sure mercies of David.

35. Wherefore he saith also in another *psalm*, Thou shalt not suffer thine Holy One to see corruption.

36. For David, after he had served his own generation by the will of God, fell on sleep, and was laid unto his fathers, and saw corruption;

37. But he whom God raised again saw no corruption.

38. Be it known unto you therefore, men *and* brethren, that through this man is preached unto you the forgiveness of sins;

39. And by him all that believe are justified from all things, from which ye could not be justified by the law of Moses.

40. Beware, therefore, lest that come upon you which is spoken of in the prophets:

41. Behold, ye despisers, and wonder, and per-

ish; for I work a work in your days, a work which ye shall in no wise believe, though a man declare it unto you.

42. And, when the Jews were gone out of the synagogue, the Gentiles besought that these words might be preached to them the next sabbath.

43. Now, when the congregation was broken up, many of the Jews and religious proselytes followed Paul and Barnabas; who, speaking to them, persuaded them to continue in the grace of God.

44. And the next sabbath day came almost the whole city together to hear the word of God.

45. But, when the Jews saw the multitudes, they were filled with envy, and spake against those things which were spoken by Paul, contradicting and blaspheming.

46. Then Paul and Barnabas waxed bold, and said, It was necessary that the word of God should first have been spoken to you; but seeing ye put it from you, and judge yourselves unworthy of everlasting life, lo, we turn to the Gentiles:

47. For so hath the Lord commanded us, *saying*, I have set thee to be a light of the Gentiles, that thou shouldest be for salvation unto the ends of the earth.

48. And, when the Gentiles heard this, they were glad, and glorified the word of the Lord; and as many as were ordained to eternal life believed.

This speech of Paul at Antioch seems like an echo of the speech which he had heard at Jerusalem from the lips of the martyr Stephen. The very truth against which he then rebelled he now proclaims. He sees Jesus foretold in the prophecies of the Old Testament concerning Christ, and the grand spiritual meaning of the ancient prophets is interpreted by the coming of the Son of God.

Two great truths were the substance of apostolic preaching,—the resurrection of Jesus from the dead, and the forgiveness of sins through his name. His death was our redemption, his righteousness is our justification; and both are

made sure by the fact that God raised up Jesus, and so put the seal of the sublimest act of divine power to his life, his doctrine, and his death. And, to enjoy all these benefits of the Saviour's coming, we have only to believe on his name; to commit our souls to him for pardon, for justification, for eternal life.

But it is just this acknowledgment of dependence and need, this humbling confession of guilt, this self-eradicating supplication for mercy, against which the heart of man rebels. Surely they who despise this free abounding grace of the Lord Jesus will deserve his judgment.

APPROPRIATE HYMNS.]

Prayer.

[Nos. 70, 90, 173.]

God of the evening and of the morning, to whom all times and seasons belong, we praise thee for thy watchful care during the past night. May the lives which thou hast prolonged be devoted to thee! As we are not our own, but bought with a price, may we glorify God in our bodies and spirits, which are his! May we be loving and grateful, willing and obedient! Thy service is perfect freedom. Thy commandments are not grievous, but joyous; and, in keeping them, there is great reward. May we enjoy the happiness which thy faithful servants alone can feel, and ever possess the consciousness that we please thee!

We thank thee for good men who have been raised up in every part of the world, and in every age of time, to perform thy will. May their spirit rest upon others, and thus may the name of Christ be

remembered throughout all generations! and may thy salvation go forth unto the ends of the earth!

Forgive, O Lord! for the sake of Jesus Christ our Saviour, all the offences we have committed against thee.

Hear us while we pray for our land and people. Bless all who are in authority. May righteousness exalt this nation, and pervade all the nations of the earth!

As we now separate to our different employments, we commend each other unto thee and to the word of thy grace. Be our guide in perplexity, our guard in danger, and our unfailing comfort amidst the sorrows and changes of life. May the eternal God be our refuge, and underneath us the everlasting arms! Fulfil these our petitions, O our Father! for the sake of Jesus Christ. Amen.

TUESDAY.

Acts xiv.—8. And there sat a certain man at Lystra, impotent in his feet, being a cripple from his mother's womb, who never had walked.

9. The same heard Paul speak; who steadfastly beholding him, and perceiving that he had faith to be healed,

10. Said with a loud voice, Stand upright on thy feet. And he leaped and walked.

11. And, when the people saw what Paul had done, they lifted up their voices, saying in the speech of Lycaonia, The gods are come down to us in the likeness of men.

12. And they called Barnabas, Jupiter; and Paul, Mercurius, because he was the chief speaker.

13. Then the priest of Jupiter, which was before their city, brought oxen and garlands unto the gates, and would have done sacrifice with the people.

14. *Which* when the apostles, Barnabas and Paul, heard of, they rent their clothes, and ran in among the people, crying out,

15. And saying, Sirs, why do ye these things? We also are men of like passions with you, and preach unto you, that ye should turn from these vanities unto the living God, which made heaven

and earth, and the sea, and all things that are therein;

16. Who in times past suffered all nations to walk in their own ways.

17. Nevertheless he left not himself without witness, in that he did good, and gave us rain from heaven, and fruitful seasons, filling our hearts with food and gladness.

18. And with these sayings scarce restrained they the people, that they had not done sacrifice unto them.

19. And there came thither *certain* Jews from Antioch and Iconium, who persuaded the people, and, having stoned Paul, drew *him* out of the city, supposing he had been dead.

20. Howbeit, as the disciples stood around about him, he rose up, and came into the city; and the next day he departed with Barnabas to Derbe.

21. And when they had preached the gospel to that city, and had taught many, they returned again to Lystra, and to Iconium and Antioch,

22. Confirming the souls of the disciples, and exhorting them to continue in the faith, and that we must through much tribulation enter into the kingdom of God.

In ancient times, each city had its patron divinity, whose statue or temple stood often outside the city walls. At Lystra, Jupiter was the tutelary god; and his worship was celebrated before the city gate. These pagans had a strong belief in supernatural beings and powers; and Paul and Barnabas might easily have perverted this to their own interest, just as in all ages designing priests have taken advantage of the credulity of the people. But the apostles, like their Lord, used the power of miracle for purposes of benevolence, and to attest the truth, — never for histrionic effects, nor for personal gains. Disclaiming all honor for themselves, Paul and Barnabas discoursed of God as he is seen in his works of creation and of providence, illustrating his being, his goodness, and his grace. Only an abstract of their argument is given; but this shows that Christianity, so far from being in opposition to the religion of Nature, adopts, elevates, and enforces this by its own teachings. The discoveries of modern science which

illustrate, upon so wide a scale, that orderly succession of phenomena in Nature which we intuitively refer to law, are in perfect accord with the teachings of the Bible, which ascribe these same phenomena to the providence of God. The Bible was not written with a scientific purpose; and therefore it does not use the terms and definitions of science. It aims to keep continually before us the great First Cause, and therefore makes little mention of second causes. But the very laws of Nature, by their uniformity, their combinations, their adaptations, reflect the wisdom and the omnipotence of God; and the Scriptures describe the movements of the heavenly bodies, the seasons, the winds, the rains, as his *ordinances*. Yet the very men who professed to follow Nature, and were ready to worship those whom they mistook for their divinities, turned upon them with rage and violence. So fickle is human nature, and so far is the spirit of wonder from the spirit of true faith!

APPROPRIATE HYMNS,]

Prayer.

[Nos. 88, 140, 152.

Blessed be God, the Father of all mercies, for the daily comforts of his providence and grace. Thy mercies, O Lord! are new every morning. Grant us grace daily to live unto thee, to do thy holy will, and to glorify thee in our bodies and spirits, which are thine. Suffer not the cares of life to distract our minds from thee; but may we seek first the kingdom of God and his righteousness!

Give us, this day, our daily bread; and feed our souls with that living bread which came down from heaven. May Christ be in us the hope of glory, and the power of an endless life! O Lord, the Maker and Ruler of all! we bless thee for all thy marvellous works and for thy ways unto the children of men. Thou givest us rain from heaven,

and fruitful seasons, filling our hearts with food and gladness. Bless the earth, we pray thee, with abundant harvests, that there may be seed for the sower, and bread for the eater. And, O most merciful Father! do thou visit our land with plenteous showers of grace, making thy Word fruitful, reviving thy Church, and causing righteousness to flourish and abound. Rule in the hearts of our rulers, and turn the people unto the things of thy kingdom. We commend unto thee all dear to us. We commit our souls unto thee for this day; beseeching thee for Christ's sake to forgive our sins, to keep us unspotted from the world, and pure in thy sight. And to the Father, the Son, and the Holy Ghost, be glory forever. Amen.

WEDNESDAY.

Acts xv. — 5. But there rose up certain of the sect of the Pharisees, which believed, saying, That it was needful to circumcise them, and to command *them* to keep the law of Moses.

6. And the apostles and elders came together for to consider of this matter.

7. And, when there had been much disputing, Peter rose up, and said unto them, Men *and* brethren, ye know how, that, a good while ago, God made choice among us, that the Gentiles, by my mouth, should hear the word of the gospel, and believe.

8. And God, which knoweth the hearts, bare them witness, giving them the Holy Ghost, even as *he did* unto us;

9. And put no difference between us and them, purifying their hearts by faith.

10. Now, therefore, why tempt ye God, to put a yoke upon the neck of the disciples, which neither our fathers nor we were able to bear?

11. But we believe, that, through the grace of the Lord Jesus Christ, we shall be saved, even as they.

12. Then all the multitude kept silence, and gave audience to Barnabas and Paul, declaring what miracles and wonders God had wrought among the Gentiles by them.

13. And, after they had held their peace, James answered, saying, Men *and* brethren, hearken unto me:

14. Simeon hath declared how God at the first did visit the Gentiles, to take out of them a people for his name.

15. And to this agree the words of the prophets: as it is written,

16. After this I will return, and will build again the tabernacle of David, which is fallen down; and I will build again the ruins thereof, and I will set it up;

17. That the residue of men might seek after the Lord, and all the Gentiles, upon whom my name is called, saith the Lord, who doeth all these things.

18. Known unto God are all his works from the beginning of the world.

19. Wherefore my sentence is, that we trouble not them which from among the Gentiles are turned to God;

20. But that we write unto them that they abstain from pollutions of idols, and *from* fornication, and *from* things strangled, and *from* blood.

21. For Moses of old time hath in every city them that preach him, being read in the synagogues every sabbath day.

The spirit of sect broke out in the Church at the very beginning; and, as is apt to be the case, it magnified secondary points of belief and practice as essential to the Christian name. The Church at Antioch was composed almost entirely of converts from paganism: it had shown its faith by its missionary zeal, its practical benevolence, and its love for all disciples of Christ. But Jewish converts, not yet emancipated from their old ideas of the divine obligation and exclusiveness of Jewish rites, had gone to Antioch, and insisted, that, "except ye be circumcised after the manner of Moses, ye cannot be saved." That is always the tone of bigotry, — "Conform to *our* way, or you cannot be saved." Paul and

Barnabas carried the question up to Jerusalem, where a council of the Church was convened to deliberate upon it. There were some who insisted on the Jewish view; but good sense and Christian liberality happily prevailed. The council took the evidence of faith, as given in character and works, to be sufficient, and refused to enjoin or to sanction any test of mere forms. This decision was the emancipation of Christianity from legalism, formalism, and traditions; and he is no true successor of the apostles who would attempt to restrain the freedom of the Church in the spirit and faith of Christ, and to put a yoke of ceremony on the neck of the disciples.

APPROPRIATE HYMNS,]

Prayer.

[Nos. 76, 89, 96.

Blessed Lord, who hast caused all holy Scriptures to be written for our learning, grant that we may in such wise hear them, read, mark, learn, and inwardly digest them, that, by patience and comfort of thy holy Word, we may embrace and ever hold fast the blessed hope of everlasting life which thou hast given us in our Saviour Jesus Christ. May we receive the truth in the love of it! and, walking in its light, may we ourselves shine as lights in the world, holding forth the word of life! Preserve us, we pray thee, from pride, prejudice, and unbelief; from a worldly and covetous spirit; from self-righteousness, and from uncharitableness toward others; from all false hopes, and from all unholy desires. Give unto us that wisdom from above which shall purify our hearts and minds, and shall make us gentle and considerate in dealing with our fellow-men.

[We entreat thee, O Lord! so to feed the children of this household with the words of Jesus their Saviour, that they shall grow up in the nurture and admonition of the Lord. Cause them to shun the ways of sin, and to walk in the narrow way which leadeth unto life.] Be very gracious to our friends, our kindred, our neighbors; and bring them all into thy kingdom. Oh! let thy gospel go forth to enlighten and save the whole world.

Heavenly Father, we thank thee for rest in the night; for the light of the morning; for health, comfort, and hope. Give unto us that which thou seest to be good for us. Defend us, O Lord! from all evil; be thou our rock, our refuge, our strong tower; and, when heart and flesh shall fail us, be thou, O God! the strength of our heart, and our portion forever, through Jesus Christ. Amen.

THURSDAY.

Acts xvi.—13. And on the sabbath we went out of the city by a river-side, where prayer was wont to be made; and we sat down, and spake unto the women which resorted *thither*.

14. And a certain woman named Lydia, a seller of purple, of the city of Thyatira, which worshipped God, heard *us*; whose heart the Lord opened, that she attended unto the things which were spoken of Paul.

15. And when she was baptized, and her household, she besought *us*, saying, If ye have judged me to be faithful to the Lord, come into my house, and abide *there*. And she constrained us.

16. And it came to pass, as we went to prayer, a certain damsel possessed with a spirit of divination met us, which brought her masters much gain by soothsaying:

17. The same followed Paul and us, and cried, saying, These men are the servants of the most high God, which show unto us the way of salvation.

18. And this did she many days. But Paul,

being grieved, turned, and said to the spirit, I command thee in the name of Jesus Christ to come out of her; and he came out the same hour.

19. And, when her masters saw that the hope of their gains was gone, they caught Paul and Silas, and drew *them* into the market-place unto the rulers,

20. And brought them to the magistrates, saying, These men, being Jews, do exceedingly trouble our city,

21. And teach customs which are not lawful for us to receive, neither to observe, being Romans.

22. And the multitude rose up together against them; and the magistrates rent off their clothes, and commanded to beat *them*.

23. And, when they had laid many stripes upon them, they cast *them* into prison, charging the jailer to keep them safely;

24. Who, having received such a charge, thrust them into the inner prison, and made their feet fast in the stocks.

The conversion of Lydia was the first-fruit of the gospel in Europe. In answer to a vision, Paul had sailed over from Asia to Macedonia; and his first sojourn was at Philippi, an important city, and the seat of a large Roman colony. Thyatira was famous for the manufacture of cloths of a rich purple dye, and Lydia had sought a market for such goods in a growing commercial city. The Jews do not appear to have been numerous enough at Philippi to have had a synagogue; but there was in the suburbs a little chapel, to which a few devout women resorted on the Jewish sabbath for prayer. As Paul spake of Christ and his salvation, the heart of Lydia opened as gently as a flower to the sun: she drank in the air and light of a new morn-

ing, and dedicated herself and all her house to the new faith.

In contrast with this modest householder, there appeared at Philippi a female slave who was notorious throughout the city as a sorceress, whose masters represented her crazed utterances as inspired by Apollo, and made much money by using her as a "medium." She seems to have been possessed of a demon; and, as it was important to separate Christianity from such associations, the apostles cast out the spirit from her. But the miracle was lost upon hearts that were wrapped up in the pursuit of gain: a mob was raised, and Lynch law was inflicted upon the servants of Christ. This, however, was made to contribute to the furtherance of the gospel.

APPROPRIATE HYMNS.]

Prayer.

[Nos. 48, 84, 93.]

Thou only, O Lord! makest us to dwell in safety. We lie down at night under the shadow of thy wings; we awake in the morning to the light of thy love. We thank thee for another night of rest and comfort; for another day of life, health, and hope. We praise thee that thou didst create us with powers of knowing and of loving, and hast made this world so full of wonders and beauties to feed our minds with knowledge, and to stir our hearts with love and joy. May the glory of the heavens, the richness and bounty of the earth, as adapted to our wants, fill us with admiration of thy power, thy wisdom, thy goodness! and may the voices of gladness with which all Nature celebrates thy praise move our souls to bless and praise thee also! O Lord! may we be found faithful to thee in the duties of this day! and, amid its temptations and its trials, do thou sustain us, comfort us, keep us, and grant us grace in all we do to seek thy glory. May this household, which thou hast so blessed, serve thee, not at

this altar only, but in all the walks of life! As we engage in the business of the world, as we go into society, wherever we are, and whatever we do, may we remember thee, and do thy will! Oh! grant that every member of this family may be a child of God; a humble, faithful follower of the Lord Jesus Christ. Bless all dear to us who are absent from us. Do thou, O Lord! dwell by thy Spirit in the hearts and the minds of all our friends. We supplicate thy mercy for the needy, the afflicted, the bereaved and sorrowing. Oh! grant to all the consolations of thy gospel.

Build up thy Church, O Lord! Fill our land with pure religion. Bless the industry of the people; and may its fruit be consecrated to the good of men! May our rulers be faithful and just, walking in thy fear! And we beseech thee to bring all lands under the power and glory of thy kingdom. In thy great mercy, O Lord! forgive our sins, and bring us unto thy heavenly kingdom, through Jesus Christ our Saviour. Amen.

FRIDAY.

Acts xvi.—25. And at midnight Paul and Silas prayed, and sang praises unto God; and the prisoners heard them.

26. And suddenly there was a great earthquake, so that the foundations of the prison were shaken; and immediately all the doors were opened, and every one's bands were loosed.

27. And the keeper of the prison awaking out of his sleep, and seeing the prison-doors open, he drew out his sword, and would have killed himself, supposing that the prisoners had been fled.

28. But Paul cried with a loud voice, saying, Do thyself no harm; for we are all here.

29. Then he called for a light, and sprang in, and came trembling, and fell down before Paul and Silas;

30. And brought them out, and said, Sirs, what must I do to be saved?

31. And they said, Believe on the Lord Jesus Christ, and thou shalt be saved, and thy house.

32. And they spake unto him the word of the Lord, and to all that were in his house.

33. And he took them the same hour of the night, and washed *their* stripes; and was baptized, he and all his, straightway.

34. And, when he had brought them into his house, he set meat before them, and rejoiced, believing in God with all his house.

35. And, when it was day, the magistrates sent the sergeants, saying, Let those men go.

36. And the keeper of the prison told this saying to Paul: The magistrates have sent to let you go: now, therefore, depart, and go in peace.

37. But Paul said unto them, They have beaten us openly uncondemned, being Romans, and have cast *us* into prison; and now do they thrust us out privily? Nay verily; but let them come themselves and fetch us out.

38. And the sergeants told these words unto the magistrates; and they feared when they heard that they were Romans.

39. And they came and besought them, and brought *them* out, and desired *them* to depart out of the city.

40. And they went out of the prison, and entered into *the house of* Lydia; and, when they had seen the brethren, they comforted them, and departed.

Paul and Silas had been beaten in an unmerciful manner, and then locked in the innermost dungeon for safe-keeping. Their feet were also put into the stocks, which was "an instrument for torture as well as confinement: it was a heavy piece of wood, with holes, into which the feet were put, so far apart as to distend the limbs in the most painful manner. Yet in this situation, with their bodies still bleeding from the effect of their recent chastisement, and looking forward to the morrow only in the expectation that it would renew their pains, they could still rejoice: their prison at midnight resounds with the voice of prayer and praise." Their souls took hold upon spiritual powers, and the arm of Omnipotence shook their dungeon-walls. The jailer, knowing that he must answer for his prisoners with his life, would have killed himself in his excitement and despair; but the re-assur-

ing voice of Paul showed him a greater wonder than the earthquake, in his prisoners declining to escape. The danger had roused his fears, and quickened his conscience: the composure of his prisoners, and their solicitude for his safety rather than their own, opened some hidden springs of feeling under the hardened crust of his official life. The great question of every sin-convicted soul, "What must I do to be saved?" was wrung out from his heart; and to this rough, affrighted, trembling man, the answer was the same as to the gentle, loving Lydia. "Believe on the Lord Jesus Christ" is the one act of becoming a Christian. Like Lydia, the jailer showed his new love by caring for the apostles; and, in both cases, the households were included in the consecration of the head of the family.

APPROPRIATE HYMNS.]

Prayer.

[Nos. 108, 121, 157.]

Oh! grant us grace, Father in heaven, to hear thy Word, and to obey it. We would make haste, and delay not, to keep thy commandments. Thou hast a right, O Lord! to our time, our gifts, our hearts, our persons; to all that we are, and all that we have: for thou hast created us, and hast redeemed us with the precious blood of thy Son.

We give thee thanks for the mercies of the night, and for all the mercies of our past lives, — for home and its blessings; for friends, and all the ministries of love; for health, knowledge, comfort, and prosperity; but, above all things, for thy grace in the gospel of our Lord Jesus Christ. May we ever be ready to acknowledge him the Son of God, the Saviour of the world! May men in the high places of power and influence consecrate themselves to

him! may the poor and lowly trust in him! may children sing hosannas to the Son of David! We commend unto thee all who are dear to us, and also those who are at this time afflicted or distressed in mind, body, or estate. May it please thee to relieve them according to their several necessities, giving them patience under their sufferings, and a happy issue out of all their afflictions!

How shall we praise thee, O God! for thy love and grace to us sinners? For all thy mercies we bless and magnify thy glorious name; humbly beseeching thee to accept this our morning sacrifice of praise and thanksgiving for His sake who lay down in the grave, and rose again for us; to whom be glory and dominion, world without end. Amen.

SATURDAY.

I Peter iii. — 8. Finally, *be ye* all of one mind, having compassion one of another; love as brethren, *be* pitiful, *be* courteous;

9. Not rendering evil for evil, or railing for railing, but, contrariwise, blessing; knowing that ye are thereunto called, that ye should inherit a blessing.

10. For he that will love life, and see good days, let him refrain his tongue from evil, and his lips that they speak no guile;

11. Let him eschew evil, and do good; let him seek peace, and ensue it.

12. For the eyes of the Lord *are* over the righteous, and his ears *are open* unto their prayers; but the face of the Lord *is* against them that do evil.

13. And who *is* he that will harm you if ye be followers of that which is good?

14. But and if ye suffer for righteousness' sake, happy *are ye*; and be not afraid of their terror, neither be troubled;

15. But sanctify the Lord God in your hearts; and *be* ready always to *give* an answer to every man that asketh you a reason of the hope that is in you, with meekness and fear:

16. Having a good conscience; that whereas they speak evil of you, as of evil-doers, they may be ashamed that falsely accuse your good conversation in Christ.

17. For *it is* better, if the will of God be so, that ye suffer for well-doing than for evil-doing.

18. For Christ also hath once suffered for sins, the just for the unjust, that he might bring us to God, being put to death in the flesh, but quickened by the Spirit:

19. By which, also, he went and preached unto the spirits in prison;

20. Which sometime were disobedient, when once the long-suffering of God waited in the days of Noah, while the ark was a preparing, wherein few (that is, eight) souls were saved by water.

21. The like figure whereunto, *even* baptism, doth also now save us (not the putting-away of the filth of the flesh, but the answer of a good conscience toward God), by the resurrection of Jesus Christ;

22. Who is gone into heaven, and is on the right hand of God; angels and authorities and powers being made subject unto him.

Upon this passage chiefly rests the article in the Apostles' Creed, "He descended into hell," — a clause not found in the creed in its earliest form. Like the mention of paradise in the promise of our Lord to the dying thief, and again by Paul in describing his being "caught up into the third heaven," this passage gives intimations and awakens inquiries which it does not attempt to satisfy. In the matter of the future state, the Bible addresses nothing to curiosity; demands every thing of faith. The Scriptures seem to teach that spirits continue conscious after death; that they exist in separate states, being divided according to character in this life; that, after the final judgment, this separation will not

only be fixed, but will be enhanced by the augmentation of blessedness and of misery: and the natural and obvious reading of this passage is, "that our Lord, in his disembodied state, did go to the place of detention of departed spirits, and did there announce his work of redemption — preach salvation, in fact — to the disembodied spirits of those who refused to obey the voice of God when the judgment of the flood was hanging over them. The inference is not purgatory; it is not universal restitution; but it is one which throws blessed light on one of the darkest enigmas of the divine justice." Yet let it not betray any of us into forgetting that *now* is the accepted time, and *now* is the day of salvation.

APPROPRIATE HYMNS,]

Prayer.

[Nos. 82, 103.

We come to thee this morning, heavenly Father, with hearts full of thankfulness for the mercies of the night. We have rested in safety and in peace under the shadow of thy wing. Thou hast kept us quiet from the fear of evil: nor sickness nor death, nor tempest nor fire, nor any calamity, hath overtaken us or our dwelling. How sure are the mercies of thy covenant, O Lord! All thy promises in Christ Jesus are Yea and Amen. Fulfil unto us, we beseech thee, these thy mercies and promises, and cause that this day we may rejoice in thy salvation.

Bless to us thy Word which we have now read. Oh! sanctify us by thy truth; and, while we receive its instruction and comfort in our hearts, may we carry out its precepts in our lives, and adorn the doctrine of God our Saviour in all things! May we be just and true, loving and kind, gentle, forbearing, and forgiving, and so shine as lights in the world, holding forth the Word of life!

May every day witness some new victory over evil desires and passions within us, and over the evil that is in the world! By feeding upon thy Word, the bread of heaven, may we grow up into Him who is our Life and Head, even Christ! [Oh, may these children grow in grace as they grow in years and in knowledge! May they shun evil companions and evil ways, and walk in the way of thy commandments!] Keep all dear to us even as the apple of thine eye. Bless our neighbors, and send thy Spirit upon this whole community. Bless our rulers, and the schools and churches in our land. May all who rule, and all who teach, be led and taught by thee! Have pity upon the poor and the sorrowing; upon homes made desolate by famine, pestilence, fire, or war. Mercifully forgive our sins, and bring us unto the perfection of knowledge, of holiness, and of blessedness, in Jesus Christ our Lord; to whom be glory forever. Amen.

SUNDAY MORNING.

Luke x.—1. After these things, the Lord appointed other seventy also, and sent them two and two before his face into every city and place whither he himself would come.

2. Therefore said he unto them, The harvest truly is great, but the laborers are few: pray ye, therefore, the Lord of the harvest, that he would send forth laborers into his harvest.

3. Go your ways: behold, I send you forth as lambs among wolves.

4. Carry neither purse, nor scrip, nor shoes; and salute no man by the way.

5. And into whatsoever house ye enter, first say, Peace be to this house.

6. And, if the son of peace be there, your peace shall rest upon it; if not, it shall turn to you again.

7. And in the same house remain, eating and drinking such things as they give; for the laborer is worthy of his hire. Go not from house to house.

8. And into whatsoever city ye enter, and they receive you, eat such things as are set before you.

9. And heal the sick that are therein, and say

unto them, The kingdom of God is come nigh unto you.

10. But into whatsoever city ye enter, and they receive you not, go your ways out into the streets of the same, and say,

11. Even the very dust of your city which cleaveth on us we do wipe off against you: notwithstanding, be ye sure of this, that the kingdom of God is come nigh unto you.

12. But I say unto you, That it shall be more tolerable in that day for Sodom than for that city.

13. Woe unto thee, Chorazin! woe unto thee, Bethsaida! for if the mighty works had been done in Tyre and Sidon which have been done in you, they had a great while ago repented, sitting in sackcloth and ashes:

14. But it shall be more tolerable for Tyre and Sidon at the judgment than for you.

15. And thou, Capernaum, which art exalted to heaven, shalt be thrust down to hell.

16. He that heareth you heareth me; and he that despiseth you despiseth me; and he that despiseth me despiseth him that sent me.

In sending forth these primitive evangelists, our Lord held up to view the spirituality and urgency of their work: they were to avoid, as much as possible, whatever would tend to secularize their minds, or would give to their mission the semblance of worldliness. "The customary salutations," says Dr. W. H. Thomson, "were formal and tedious, and consumed much valuable time. If an Oriental meets an acquaintance, he must stop and make an endless number of inquiries, and answer as many." The disciples were to avoid such interviews by the way. "These would waste time, distract attention, and in many ways hinder the prompt and faithful discharge of their important mission." The prohibition to go from house to house was likewise founded

upon an Oriental custom. "When a stranger arrives in a village or an encampment, the neighbors, one after another, must invite him to eat with them. The evangelists were sent, not to be honored and feasted, but to call men to repentance, prepare the way of the Lord, and proclaim that the kingdom of heaven was at hand. They were, therefore, first to seek a becoming habitation to lodge in, and there abide until their work in that city was accomplished." In all this there is nothing to justify incivility, rudeness, or an unsocial habit, on the part of ministers of the gospel; but they are taught to keep their spiritual work continually prominent, and to make their intercourse with men a testimony to the kingdom of God.

APPROPRIATE HYMNS.]

Prayer.

[Nos. 93, 101, 110.]

Almighty God, who in times past didst speak unto the fathers by the prophets, we bless thee that in these latter days thou hast spoken unto us by thy Son; that the glory which the patriarchs beheld afar off, and the promise which the prophets waited for, have been revealed in Christ; and, above all, that we have in him the forgiveness of sins and the life everlasting. Grant us grace, we beseech thee, ever to walk in thy light, and to keep thy testimonies. May thy gospel this day minister to our peace and comfort, our faith and hope, our instruction in righteousness, our sanctification through obedience of the truth! May it quicken souls that are dead in trespasses and sins, and comfort and edify thy saints! May children hear the voice of Jesus their Saviour, and come unto him! While in thy house, may we have the spirit of prayer and praise, and give earnest heed to the things that we shall hear! O thou God of peace, who didst bring again the Lord Jesus from

the dead! grant us peace, we pray thee, through pardon in his blood and the hope of his resurrection. May none of us neglect this great salvation!

O Lord! bless all societies formed for the spread of thy gospel. Give wisdom to those who manage them, and grace and zeal to all whom they employ. May their labors be crowned with success! and may they be the means of leading many to the knowledge of the Saviour! And hasten the time, we entreat thee, when all shall know thee, from the least to the greatest.

We give thee thanks, O Lord our preserver! for rest and refreshment in the night: grant us, this day, rest from the toils and cares of life,—rest in thee. Fulfil unto this household, and to all believing households, the mercies of thy covenant, through Jesus Christ our Lord; to whom, with thee, O Father, and the Eternal Spirit! be glory everlasting. Amen.

SUNDAY EVENING.

I Timothy iii.—1. This *is* a true saying, If a man desire the office of a bishop, he desireth a good work.

2. A bishop, then, must be blameless, the husband of one wife, vigilant, sober, of good behavior, given to hospitality, apt to teach;

3. Not given to wine, no striker, not greedy of filthy lucre; but patient; not a brawler, not covetous;

4. One that ruleth well his own house, having his children in subjection with all gravity;

5. (For, if a man know not how to rule his own house, how shall he take care of the church of God?)

6. Not a novice, lest, being lifted up with pride, he fall into the condemnation of the devil.

7. Moreover, he must have a good report of them which are without, lest he fall into reproach and the snare of the devil.

8. Likewise *must* the deacons *be* grave, not double-tongued, not given to much wine, not greedy of filthy lucre;

9. Holding the mystery of the faith in a pure conscience.

10. And let these also first be proved; then let them use the office of a deacon, being *found* blameless.

11. Even so *must* their wives *be* grave, not slanderers, sober, faithful in all things.

12. Let the deacons be the husbands of one wife, ruling their children and their own houses well;

13. For they that have used the office of a deacon well purchase to themselves a good degree, and great boldness in the faith which is in Christ Jesus.

14. These things write I unto thee, hoping to come unto thee shortly;

15. But if I tarry long, that thou mayest know how thou oughtest to behave thyself in the house of God, which is the church of the living God, the pillar and ground of the truth.

16. And, without controversy, great is the mystery of godliness: God was manifest in the flesh, justified in the Spirit, seen of angels, preached unto the Gentiles, believed on in the world, received up into glory.

Two classes of officers appear in the permanent constitution of the primitive churches,—*overseers* and *deacons*. The first are commonly called “bishops” in the English version, but were the same persons who are sometimes spoken of as “presbyters,” or “elders.” There is nothing in the name to identify it with “the office of a bishop” as this exists in any communion of the present day. In the Church at Philippi, for instance, there were several bishops; in the Church at Ephesus there were several elders, who are also called bishops. These appear to have been a board of superintendents, having the general direction of public worship and the spiritual oversight of the Church; while the deacons looked after the more practical affairs. For both offices there were required a

character above reproach, sound discretion, and personal experience in the knowledge and the grace of Christ. It is plain that Paul did not intend that the clergy should practise celibacy: indeed, he elsewhere condemns those who forbid to marry.

But whatever the form of administration in the Church, whatever the number and the titles of its officers, the Church itself is the stay and the witness of the truth, bearing through all the ages her sublime, unbroken testimony to the incarnation of the Son of God, to the holiness of his person and life, to his resurrection and ascension, and to his gospel as the message of grace and salvation to be preached throughout the whole world.

APPROPRIATE HYMNS.]

Prayer.

[Nos. 98, 104.]

Heavenly Father, we desire to close this, thy holy sabbath, with thee. Thou hast been as a pillar of cloud before us this day; thou hast again spread for us a table in the wilderness; we have seen again thy glory in thy temple. As the shadows of night are falling around us, do thou still be near us, dispersing all the darkness of sin, and giving us the inner light of thy presence and love.

We entreat thee to forgive the sins that have mingled in our efforts to serve thee this day. Look not on us as we are in ourselves: but behold, O God our shield! look upon the face of thine Anointed. Through him may our wills be absorbed in thine, and thy will become our meat day by day!

We pray for a world lying in wickedness. Oh! look upon the fields already white, and send forth laborers into the harvest. Save thy people; bless thine inheritance; feed them also, and lift them up

forever. Bless abundantly the preaching of thy holy Word. Glorify thyself in the salvation of sinners.

We entreat thee to take under thy merciful protection, this night, all our beloved friends. We commend both present and absent ones to the gracious Shepherd of Israel. Be thou to them all as the shadow of a rock in a weary land. Draw near to the sons and daughters of sorrow; give them everlasting consolation and good hope through grace.

We thank thee for thy many mercies still vouchsafed to us. Watch over us during this night. Grant us the sleep of thy beloved. When we awake, may we still be with thee! And all that we ask is in the name and for the sake of Him whom thou hearest always; to whom, with thee, the Father, and thee, O Eternal Spirit! one God, be ascribed all blessing and honor and glory and praise, world without end. Amen.

MONDAY.

Genesis xlii.—21. And they said one to another, *We are verily guilty concerning our brother, in that we saw the anguish of his soul when he besought us, and we would not hear: therefore is this distress come upon us.*

22. And Reuben answered them, saying, Spake I not unto you, saying, Do not sin against the child; and ye would not hear? therefore behold also his blood is required.

23. And they knew not that Joseph understood *them*; for he spake unto them by an interpreter.

24. And he turned himself about from them, and wept; and returned to them again, and communed with them, and took from them Simeon, and bound him before their eyes.

25. Then Joseph commanded to fill their sacks with corn, and to restore every man's money into his sack, and to give them provision for the way; and thus did he unto them.

26. And they laded their asses with the corn, and departed thence.

27. And, as one of them opened his sack to give his ass provender in the inn, he espied his money; for, behold, *it was* in his sack's mouth.

28. And he said unto his brethren, My money is restored; and, lo, *it is* even in my sack. And their heart failed *them*, and they were afraid, saying one to another, What *is* this *that* God hath done unto us?

29. And they came unto Jacob their father unto the land of Canaan, and told him all that befell unto them, saying,

30. The man *who is* the lord of the land spake

roughly to us, and took us for spies of the country.

31. And we said unto him, *We are true men*; we are no spies:

32. We *be* twelve brethren, sons of our father: one *is* not, and the youngest *is* this day with our father in the land of Canaan.

33. And the man, the lord of the country, said unto us, Hereby shall I know that ye *are* true men: leave one of your brethren *here* with me, and take *food* for the famine of your households, and be gone;

34. And bring your youngest brother unto me; then shall I know that ye *are* no spies, but *that* ye *are* true men: so will I deliver you your brother, and ye shall traffic in the land.

35. And it came to pass, as they emptied their sacks, that, behold, every man's bundle of money *was* in his sack; and, when *both* they and their father saw the bundles of money, they were afraid.

36. And Jacob their father said unto them, *Me have ye bereaved of my children*: Joseph *is* not, and Simeon *is* not; and ye will take Benjamin *away*: all these things are against me.

37. And Reuben spake unto his father, saying, Slay my two sons if I bring him not to thee: deliver him into my hand, and I will bring him to thee again.

38. And he said, My son shall not go down with you; for his brother is dead, and he is left alone: if mischief befall him by the way in the which ye go, then shall ye bring down my gray hairs with sorrow to the grave.

Conscience is a terrible quickener of the memory. At any time she can enter its hidden and forgotten chambers, and kindle, as with a magnesium-light, the impressions photographed on their walls. Joseph's brethren had never inquired after his fate, and probably for years had not thought of him at all; but now that they were in this strait of personal danger, and saw what anguish any risk to Benjamin must carry to their father, their cruelty to Joseph seemed as of yesterday;

and they were tortured with remorse and fear. So impossible is it for men to escape from their sins. Joseph's harshness with his brethren was necessary to bring them to this frame of penitence: but it was harshness only in seeming; for his soul was yearning to embrace them. The lament of Jacob was as the tearing out of his heart-strings; but often the sorrows that for the moment render us most desolate are but making room for the richest experiences of grace and joy.

APPROPRIATE HYMNS,]

Prayer.

[Nos. 124, 160.

O Lord! make clean our hearts before thee, that, being renewed in the spirit of our minds, we may exhibit in our daily walk all the virtues and graces of the Christian life.

We render thanks to thee for thy loving care in the night-season. We thank thee that health and home and friends and country are preserved to us. We thank thee for all thy goodness to us as a family. O Lord! we beseech thee to visit us this day with thy loving-kindness. Give us grace to discharge faithfully our duties to thee and to each other! May we be kind and courteous unto all men, honest in our dealings, truthful in our words, guile-

less in our thoughts! Strengthen us to bear with patience whatever trials or sufferings may be in store for us, preserve us from the sins which do most easily beset us, and enable us to walk worthy of our Christian calling, through Jesus Christ our Lord.

O Lord Jesus! we long for thy coming in power and glory among the nations. May thy Church arise, and make straight the way of the Lord! Have pity upon the poor, the sick, the dying, and the sorrowing. Incline thine ear to us, and hear us, we beseech thee; and order all our ways, this and every day, according to thy will, through Jesus Christ our Lord. Amen.

TUESDAY.

Genesis xliii. — 26. And, when Joseph came home, they brought him the present which *was* in their hand into the house, and bowed themselves to him to the earth.

27. And he asked them of *their* welfare, and said, *Is* your father well, the old man of whom ye spake? *Is* he yet alive?

28. And they answered, Thy servant our father *is* in good health; he *is* yet alive: and they bowed down their heads, and made obeisance.

29. And he lifted up his eyes, and saw his brother Benjamin, his mother's son, and said, *Is* this your younger brother, of whom ye spake unto me? And he said, God be gracious unto thee, my son.

30. And Joseph made haste; for his bowels did yearn upon his brother: and he sought *where* to weep; and he entered into *his* chamber, and wept there.

31. And he washed his face, and went out, and refrained himself, and said, Set on bread.

32. And they set on for him by himself, and for them by themselves, and for the Egyptians which did eat with him by themselves; because the Egyptians might not eat bread with the Hebrews, for that *is* an abomination unto the Egyptians.

33. And they sat before him, the first-born according to his birthright, and the youngest according to his youth; and the men marvelled one at another.

34. And he took *and sent* messes unto them from before him; but Benjamin's mess was five times so much as any of theirs. And they drank, and were merry with him.

Genesis xliv. — 1. And he commanded the steward of his house, saying, Fill the men's sacks *with* food, as much as they can carry, and put every man's money in his sack's mouth;

2. And put my cup, the silver cup, in the sack's mouth of the youngest, and his corn-money: and he did according to the word that Joseph had spoken.

3. As soon as the morning was light, the men were sent away, they and their asses.

4. And when they were gone out of the city, *and* not yet far off, Joseph said unto his steward, Up; follow after the men: and, when thou dost overtake them, say unto them, Wherefore have ye rewarded evil for good?

5. *Is* not this *it* in which my lord drinketh, and whereby indeed he divineth? Ye have done evil in so doing.

6. And he overtook them, and he spake unto them these same words.

7. And they said unto him, Wherefore saith my lord these words? God forbid that thy servants should do according to this thing.

8. Behold, the money which we found in our sacks' mouths, we brought again unto thee out of the land of Canaan: how, then, should we steal out of thy lord's house silver or gold?

9. With whomsoever of thy servants it be found, both let him die, and we also will be my lord's bondmen.

10. And he said, Now also *let it be* according unto your words: he with whom it is found shall be my servant; and ye shall be blameless.

11. Then they speedily took down every man his sack to the ground, and opened every man his sack.

12. And he searched, *and* began at the eldest, and left at the youngest; and the cup was found in Benjamin's sack.

13. Then they rent their clothes, and laded every man his ass, and returned to the city.

It was long before Jacob could bring himself to suffer Benjamin to go with his brethren to Egypt: but, after Joseph's positive injunction, they could not venture to go again for corn without their younger brother; and the pressure of famine at length compelled their father to give his consent. They went laden with gifts of money, balm, and spices, and were well received by Joseph's steward. At sight of Benjamin, Joseph

almost betrayed himself; but it was necessary to delay the recognition in order to satisfy his brethren of his identity, and also of his good-will.

The contempt of the Egyptians for other nations, together with their religious scruples, forbade them to eat with foreigners; and Joseph was still acting out his character as an Egyptian prince.

APPROPRIATE HYMNS.]

Prayer.

[Nos. 109, 115.]

Almighty and most merciful Father, we beseech thee to forgive our sins, and incline us ever to keep thy commandments. Every good gift cometh down from thee, the Father of lights; and though we are so changeful in our love, so inconstant in our service, with thee there is no variableness, neither shadow of turning. Bind us to thyself, O our Father! by the mighty attraction of thy love. We pray thee keep us this day from temptation, evil, and sin. May we be upright in our dealings, true and kind in our

speech, gentle and patient in our spirit, pure and holy in our walk, and so exhibit in our lives the graces of the gospel, that we shall win others to the love of Christ! And we pray that multitudes may be won to the Saviour; that thy Church may increase; that missions may prosper; that thy Word may be given to all people. We thank thee for our home, and pray thee to bless us with all things that we need as a family. Bless the absent who are dear to us; and bring them, together with us, unto thy heavenly kingdom, for Christ's sake. Amen.

WEDNESDAY.

Genesis xliv. — 14. And Judah and his brethren came to Joseph's house (for he *was* yet there); and they fell before him on the ground.

15. And Joseph said unto them, What deed *is* this that ye have done? wot ye not that such a man as I can certainly divine?

16. And Judah said, What shall we say unto my lord? what shall we speak? or how shall we clear ourselves? God hath found out the iniquity of thy servants: behold, we *are* my lord's servants, both we, and *he* also with whom the cup is found.

17. And he said, God forbid that I should do so: *but* the man in whose hand the cup is found, he shall be my servant; and as for you, get you up in peace unto your father.

18. Then Judah came near unto him, and said, O my lord! let thy servant, I pray thee, speak a word in my lord's ears, and let not thine anger burn against thy servant; for thou *art* even as Pharaoh.

19. My lord asked his servants, saying, Have ye a father or a brother?

20. And we said unto my lord, We have a father, an old man, and a child of his old age, a little one; and his brother is dead, and he alone is left of his mother, and his father loveth him.

21. And thou saidst unto thy servants, Bring him down unto me, that I may set mine eyes upon him.

22. And we said unto my lord, The lad cannot leave his father; for, *if* he should leave his father, *his father* would die.

23. And thou saidst unto thy servants, Except your youngest brother come down with you, ye shall see my face no more.

24. And it came to pass, when we came up unto thy servant my father, we told him the words of my lord.

25. And our father said, Go again, *and* buy us a little food.

26. And we said, We cannot go down: if our youngest brother be with us, then will we go down; for we may not see the man's face except our youngest brother *be* with us.

27. And thy servant my father said unto us, Ye know that my wife bare me two *sons*:

28. And the one went out from me, and I said, Surely he is torn in pieces; and I saw him not since;

29. And if ye take this also from me, and mischief befall him, ye shall bring down my gray hairs with sorrow to the grave.

30. Now, therefore, when I come to thy servant my father, and the lad *be* not with us (seeing that his life is bound up in the lad's life),

31. It shall come to pass, when he seeth that the lad *is* not *with us*, that he will die; and thy servants shall bring down the gray hairs of thy servant our father with sorrow to the grave:

32. For thy servant became surety for the lad unto my father, saying, If I bring him not unto thee, then I shall bear the blame to my father forever.

33. Now, therefore, I pray thee, let thy servant abide, instead of the lad, a bondman to my lord; and let the lad go up with his brethren.

34. For how shall I go up to my father, and the lad *be* not with me? lest peradventure I see the evil that shall come on my father.

That the art of divining was practised in Egypt is evident from history and from the monuments; and to steal the cup used for this purpose was not only a gross breach of hospitality, but an act of sacrilege. Yet both these offences seemed to be fastened upon Benjamin by the finding of the cup in his sack. Judah was more tender-hearted than his brethren: it was his mediation that saved Joseph's

life when his brethren had cast him into the pit; and now he was ready to make himself a slave that he might deliver Benjamin. How the recital of the family history must have wrung his soul with the remembrance of the brother whom he believed to be dead! but his picture of Jacob's grief brought on the crisis that Joseph had so long struggled to delay.

APPROPRIATE HYMNS,]

Prayer.

[Nos. 154, 166.

Create in us a clean heart, O God! and renew a right spirit within us. We bless thee for thy loving care, for rest and safety in the night, for the comfort and promise of the morning. O heavenly Father! we beseech thee to look with favor upon this family. May each of us in our respective stations truly serve thee! May we do unto others as we would that they should do unto us! May we be true and just in all our dealings! May we bear no hatred nor malice in our hearts! May we be honest and upright in our daily conduct! May we keep our tongues from evil, and our lips from speaking guile!

Give us grace, that we may be established in the truth, and be doers of thy Word, and not hearers only, deceiving our own selves. May we bring forth fruit to the glory of thy name and the comfort of our souls!

[O Lord! grant unto the children of this household the teaching of thy Spirit, the guidance of thy providence, that they may walk in the way of wisdom and of life.]

Defend us with thy heavenly grace, that we may continue thine forever, and daily increase in thy Holy Spirit more and more, until we come unto thine everlasting kingdom, through the merits of Jesus Christ our Lord. Amen.

THURSDAY.

Genesis xlv. — 1. Then Joseph could not refrain himself before all them that stood by him; and he cried, Cause every man to go out from me; and there stood no man with him while Joseph made himself known unto his brethren.

2. And he wept aloud; and the Egyptians and the house of Pharaoh heard.

3. And Joseph said unto his brethren, I *am* Joseph: doth my father yet live? And his brethren could not answer him; for they were troubled at his presence.

4. And Joseph said unto his brethren, Come near to me, I pray you; and they came near. And he said, I *am* Joseph, your brother, whom ye sold into Egypt.

5. Now therefore be not grieved, nor angry with yourselves, that ye sold me hither; for God did send me before you to preserve life.

6. For these two years *hath* the famine *been* in the land; and yet *there are* five years in the which *there shall* neither be earing nor harvest.

7. And God sent me before you to preserve you a posterity in the earth, and to save your lives by a great deliverance.

8. So now *it was* not you *that* sent me hither, but God; and he hath made me a father to Pha-

raoh, and lord of all his house, and a ruler throughout all the land of Egypt.

9. Haste ye, and go up to my father, and say unto him, Thus saith thy son Joseph: God hath made me lord of all Egypt: come down unto me; tarry not.

10. And thou shalt dwell in the land of Goshen, and thou shalt be near unto me, thou, and thy children, and thy children's children, and thy flocks, and thy herds, and all that thou hast;

11. And there will I nourish thee (for yet *there are* five years of famine), lest thou, and thy household, and all that thou hast, come to poverty.

12. And, behold, your eyes see, and the eyes of my brother Benjamin, that *it is* my mouth that speaketh unto you.

13. And ye shall tell my father of all my glory in Egypt, and of all that ye have seen; and ye shall haste, and bring down my father hither.

14. And he fell upon his brother Benjamin's neck, and wept; and Benjamin wept upon his neck.

15. Moreover, he kissed all his brethren, and wept upon them; and after that his brethren talked with him.

The attempt has been made to dramatize the story of Joseph, and to produce it upon the stage with the accessories of scenery and music; but to portray it, to expand it, even to comment upon it, is to take away its charm. We see magnanimity triumphing over meanness; generosity requiting envy and malice; the man who had become so great in wisdom and in power showing himself greater still in love; but, above all, we see the spirit of piety honoring God in all the events of life, and dictating forgiveness toward men for injuries which God had turned to blessings. Up to the time of his sudden exaltation, each particular event of Joseph's life had seemed to tell against him; everybody was his enemy; and yet all things were working together for his good! Who would not trust and magnify the Lord, who

holds all the complicated threads of life in the guiding hand of love? But, like Joseph, we should retain under all circumstances purity of life, simplicity of faith, integrity of character. The promise of God to Abraham would be best fulfilled by the removal of Israel into Egypt. Had the family of Jacob remained in Canaan, they or their descendants might have become separated in their interests, corrupted in their faith, and finally absorbed in the native population. Removing to Egypt, and dwelling compactly, they grew to be a nation. But to remain in Egypt would be to frustrate the covenant; and so, when they had become strong enough to take permanent possession of Canaan, they were dislodged from Egypt by oppression, and led forth to the land of promise.

APPROPRIATE HYMNS,]

Prayer.

[Nos. 96, 124.

We thank thee, O Lord! for thy watchful care over us, and for all thy bounty towards us. Grant that we may show our thankfulness to thee, not only with our lips, but in our lives, by giving up ourselves to thy service, and by daily endeavoring to do such things as are pleasing to thee.

We bless thee that in thy holy Word thou hast made known to us thy will and thy love. Teach us to hide its truths and precepts in our hearts, that we may not sin against thee. Teach us also to read thy love in all thy works, and in all the ways of thy providence.

Lord, preserve us this day in body and soul. Be pleased to grant us health and strength, that we may rightly fulfil the duties of our different stations; and do thou keep our hearts steadfast in thy

fear. Hold up our goings in thy paths, that our footsteps slip not. In word and deed may we seek to adorn the doctrine of God our Saviour, and to prove ourselves thy true disciples! May our light so shine before men, that they, seeing our good works, shall glorify thee, our heavenly Father, and desire to be numbered with thy children!

[May these children confide in their heavenly Father, who watches over the sparrows! and, oh, may they fear to sin, remembering that wherever they are, and whatever they do, the eye of God is upon them!]

We commit ourselves to thy care for the coming day. May we act as in thy presence, and do all this day to thy glory! Hear us, we beseech thee, for the sake of Jesus Christ our Saviour. Amen.

FRIDAY.

Genesis xlvii. — 1. Then Joseph came and told Pharaoh, and said, My father and my brethren, and their flocks, and their herds, and all that they have, are come out of the land of Canaan; and, behold, they *are* in the land of Goshen.

2. And he took some of his brethren, *even* five men, and presented them unto Pharaoh.

3. And Pharaoh said unto his brethren, What *is* your occupation? And they said unto Pharaoh, Thy servants *are* shepherds, both we, *and* also our fathers.

4. They said, moreover, unto Pharaoh, For to sojourn in the land are we come; for thy servants have no pasture for their flocks, for the famine *is* sore in the land of Canaan: now therefore, we pray thee, let thy servants dwell in the land of Goshen.

5. And Pharaoh spake unto Joseph, saying, Thy father and thy brethren are come unto thee:

6. The land of Egypt *is* before thee: in the best of the land make thy father and brethren to dwell;

in the land of Goshen let them dwell; and if thou knowest *any* men of activity among them, then make them rulers over my cattle.

7. And Joseph brought in Jacob his father, and set him before Pharaoh; and Jacob blessed Pharaoh.

8. And Pharaoh said unto Jacob, How old *art* thou?

9. And Jacob said unto Pharaoh, The days of the years of my pilgrimage *are* a hundred and thirty years: few and evil have the days of the years of my life been, and have not attained unto the days of the years of the life of my fathers in the days of their pilgrimage.

10. And Jacob blessed Pharaoh, and went out from before Pharaoh.

11. And Joseph placed his father and his brethren, and gave them a possession in the land of Egypt, in the best of the land, in the land of Ramesses, as Pharaoh had commanded.

12. And Joseph nourished his father and his brethren, and all his father's household, with bread according to *their* families.

As a settled agricultural people, the Egyptians had a contempt for the roving tribes of shepherds, and a dread of them, also, because of their frequent invasions, which kept the eastern frontier in a state of alarm. Joseph took advantage of this prejudice to secure for his father and brethren a separate district of country, for the reason that they were shepherds. This district of Goshen was one of the most fertile in the whole land. It lay along the easternmost branch of the Nile, — now dried away, — and covered the region of the *Wady Tâmilât*, through which the sweet water canal flows from the Nile to the Suez Canal. The hospitality with which Pharaoh received these strangers is proof of the great esteem in which

Joseph was held. In the interview between Jacob and Pharaoh, the dignity of the patriarch is exalted above the majesty of the king. In those times, great respect was shown to age and to the head of a tribe, as is still the case in the East. Moreover, Jacob, from his intimacy with God, felt moved to confer a blessing as in the character of a priest. In comparison with the lives of his ancestors, his own days seemed few: indeed, the longest life, when looked back upon, appears as a dream. But, whatever its trials, no life can be fitly described as “evil” into which there enters any proper sense of the divine mercy, or any experience of communion with God.

APPROPRIATE HYMNS.]

Prayer.

[Nos. 68, 90, 106.]

Our Father in heaven, we come to thee with wants which thou knowest far better than we, and for blessings which thou art more ready to give than we to ask. But thou hast bidden to pray; and we love to come, saying, “Our Father.” Oh, may we have the spirit of little children, and show our love and gratitude in lives of devotion! Thou hast kept us in the watches of the night from every trouble, sorrow, and alarm; and now we bless thee for the day, for life and health, for food and raiment, for home and friends, for means of education and of enjoyment, for means of occupation and of support, for means of improvement in the knowledge of thyself from thy works and thy Word, and for opportunities of doing good to others. Oh! grant us grace that we may use to thy glory the lives which thou didst give, and which thy mercy doth continually spare.

We acknowledge, O Lord! our unworthiness and our sinfulness, and beseech thee to pardon our transgressions, and heal our infirmities. Help us this day to live aright. In the business of life

may we be diligent, faithful, and true! and do thou, Lord, prosper the labor of our hands. In our intercourse with others, may we manifest the gentleness, the sincerity, the charity, of the gospel of Christ! May we be patient under trials, meek under injuries, firm against temptation, bold for the truth, zealous for thy cause! May we be kind to the poor, helpful to the suffering, gentle toward all men! [Give unto these children, O Lord! grace to serve thee in the morning of life, and in their thoughts and words, their studies and their play, always to please their Father in heaven.] Remember with thy mercy all our friends; visit with thy grace the homes of all who are dear to us. Build up, O Lord! thy Church; prosper thy kingdom in our land, and throughout the world. Ever guide, keep, and bless us. May we live as pilgrims in the world, seeking that better country which is the home of thy saints! Bring us to the close of the day in peace, and to the close of life in a hope full of immortality, through Jesus Christ, our Lord and Saviour. Amen.

SATURDAY.

Genesis xlix.—33. And, when Jacob had made an end of commanding his sons, he gathered up his feet into the bed, and yielded up the ghost, and was gathered unto his people.

Genesis i.—1. And Joseph fell upon his father's face, and wept upon him, and kissed him.

2. And Joseph commanded his servants, the physicians, to embalm his father; and the physicians embalmed Israel.

3. And forty days were fulfilled for him; for so are fulfilled the days of those which are embalmed: and the Egyptians mourned for him threescore and ten days.

7. And Joseph went up to bury his father; and with him went up all the servants of Pharaoh, the elders of his house, and all the elders of the land of Egypt,

8. And all the house of Joseph, and his brethren, and his father's house: only their little ones, and their flocks, and their herds, they left in the land of Goshen.

9. And there went up with him both chariots and horsemen; and it was a very great company.

10. And they came to the threshing-floor of Atad, which is beyond Jordan; and there they mourned with a great and very sore lamentation; and he made a mourning for his father seven days.

12. And his sons did unto him according as he commanded them;

13. For his sons carried him into the land of Canaan, and buried him in the cave of the field of Machpelah, which Abraham bought with the field, for a possession of a burying-place, of Ephron the Hittite, before Mamre.

15. And, when Joseph's brethren saw that their father was dead, they said, Joseph will peradventure hate us, and will certainly requite us all the evil which we did unto him.

16. And they sent a messenger unto Joseph, saying, Thy father did command before he died,

17. So shall ye say unto Joseph, Forgive, I pray thee now, the trespass of thy brethren and their sin; for they did unto thee evil: and now, we pray thee, forgive the trespass of the servants of the God of thy father. And Joseph wept when they spake unto him.

18. And his brethren also went and fell down before his face; and they said, Behold, we be thy servants.

19. And Joseph said unto them, Fear not; for *am* I in the place of God?

20. But as for you, ye thought evil against me; *but* God meant it unto good, to bring to pass, as it is this day, to save much people alive.

21. Now, therefore, fear ye not: I will nourish you and your little ones. And he comforted them, and spake kindly unto them.

24. And Joseph said unto his brethren, I die; and God will surely visit you, and bring you out of this land, unto the land which he sware to Abraham, to Isaac, and to Jacob.

25. And Joseph took an oath of the children of Israel, saying, God will surely visit you, and ye shall carry up my bones from hence.

26. So Joseph died, *being* a hundred and ten years old; and they embalmed him, and he was put in a coffin in Egypt.

The custom of embalming the dead was more marked and uniform among the Egyptians than with any people of whose funeral-rites we have knowledge. With families of means, great pains were taken for the preservation of the body after death. According to Diodorus, embalming was a distinct profession: the process consumed from thirty to forty days; and, for persons of distinction, the mourning was extended to seventy-two days. Herodotus assigns seventy days to the

embalming. There can hardly be a doubt that the body of Jacob lies uncorrupted still in the family-tomb at Hebron, or that the sarcophagus of Joseph remains where it was buried in Shechem.

The fears of Joseph's brethren show how much harder it is for guilt to forgive itself than for love to forgive it; but the loving peace of Joseph's age was a beautiful contrast to the dark and troubled times of his youth.

APPROPRIATE HYMNS,]

Prayer.

[Nos. 32, 46.

O God, our heavenly Father! we come to thee in our need; for thou alone art able to succor us: we come to thee in our weakness; for thou alone canst give us strength: we come to thee in our sins; for thou alone canst pardon, heal, and save us. Have mercy upon us, O Lord! for the sake of thy Son, our Saviour Jesus Christ; and suffer us never to fall away from thee. We praise thee for thy watchful providence over us in our persons, in our family, in our home, in all that pertains to our well-being; and we beseech thee grant unto us, this day, health and prosperity, and preserve us from all harm and danger. Keep us from all

impatience and anger, from envy and jealousy, from every evil lust. Grant us grace to be faithful in all the offices and relations of life. May we study to be helpful to each other, be patient of each other's infirmities, and rejoice in each other's prosperity! and may the love that blesses our earthly home interpret to us the love of our Father in heaven, and draw us toward the better home! We make supplication for all men; beseeching thee, the Father of all, to dispense unto all thy mercies according to their several conditions and necessities, through Christ our Lord. Amen.

SUNDAY MORNING.

Acts xvii. — 16. Now, while Paul waited for them at Athens, his spirit was stirred in him when he saw the city wholly given to idolatry.

17. Therefore disputed he in the synagogue with the Jews, and with the devout persons, and in the market daily with them that met with him.

18. Then certain philosophers of the Epicureans and of the Stoics encountered him. And some said, What will this babbler say? other some, He seemeth to be a setter-forth of strange gods; because he preached unto them Jesus and the resurrection.

19. And they took him, and brought him unto Areopagus, saying, May we know what this new doctrine, whereof thou speakest, is?

22. Then Paul stood in the midst of Mars' Hill, and said, Ye men of Athens, I perceive that in all things ye are too superstitious;

23. For as I passed by, and beheld your devotions, I found an altar with this inscription: TO THE UNKNOWN GOD. Whom, therefore, ye ignorantly worship, him declare I unto you.

24. God that made the world, and all things therein, seeing that he is Lord of heaven and earth, dwelleth not in temples made with hands;

25. Neither is worshipped with men's hands, as

though he needed any thing, seeing he giveth to all life and breath and all things;

26. And hath made of one blood all nations of men for to dwell on all the face of the earth; and hath determined the times before appointed, and the bounds of their habitation;

27. That they should seek the Lord, if haply they might feel after him, and find him, though he be not far from every one of us;

28. For in him we live and move, and have our being; as certain also of your own poets have said, For we are also his offspring.

29. Forasmuch, then, as we are the offspring of God, we ought not to think that the Godhead is like unto gold or silver or stone, graven by art and man's device.

30. And the times of this ignorance God winked at, but now commandeth all men everywhere to repent;

31. Because he hath appointed a day, in the which he will judge the world in righteousness by that man whom he hath ordained; *whereof* he hath given assurance unto all men, in that he hath raised him from the dead.

32. And, when they heard of the resurrection of the dead, some mocked; and others said, We will hear thee again of this *matter*.

Athens was "the eye of Greece," and, to the Roman world, was yet the centre of art, of letters, and of philosophy. Art had so crowded it with temples, altars, and idols, that a satirist said it was easier to find a god at Athens than a man. Many Greek and Roman writers corroborate Luke's epithet, "a city full of idols." But the philosophers, though they would humor the superstitions of the people, inwardly condemned their worship: the Epicureans advocated a life of sensual pleasure; the Stoics, the opposite extreme of indifference to the world, and a stern fatalism. In the heart of the city was the Forum, which was at once a business-exchange, a place of news, and the arena of public discussions. Back of this was the hill of the Acropolis, crowned with the Parthenon and other wonders of art, especially the colossal statue of Minerva, whose shining spear was visible far out at sea. A little west of the Acropolis was another ridge, somewhat lower, but still sixty feet above the forum, known as Mars' Hill, where the high court of justice sat. Paul's discussions in the

Forum had drawn such crowds, that he was placed upon Mars' Hill to address them. Here he had above him the splendid temples and statues of the Acropolis; beyond him, the mountains and the sea; beneath him, the temples and altars with which the city was filled. Taking advantage of this prominence given to objects of devotion, he said, "I perceive that ye are in every way most religiously inclined; for, passing by, and closely observing the objects of your religious veneration, I found an altar 'To the Unknown God.'" Then, arguing from the glory of the creation visible around him, and from the testimony of their consciousness uttered by one of their own poets, he proclaimed the majesty of the one spiritual, eternal Creator and Father of all above these dumb images of gold or silver or stone. Then, pressing home this truth upon the conscience, he proclaimed the moral government of God as Judge, and urged the duty of repentance, and faith in Jesus Christ. It is not enough to behold and admire God in nature: the heart must serve him in humble, adoring faith.

APPROPRIATE HYMNS.]

Prayer.

[Nos. 132, 140, 178.]

O Lord, most gracious Saviour, who on this day didst rise again from the dead! raise up our souls unto newness of life, granting us repentance from dead works, and planting us in the likeness of thy resurrection. We beseech thee so to purify our hearts this day, that we may worship thee acceptably, with reverence and godly fear. Incline us to receive thy Word into honest and good hearts, and to bring forth fruit with patience; that we may at last inherit everlasting life, through the mediation of our great High Priest, who has passed into the heavens, and who liveth evermore.

Thou Lord of the evening and morning, we bless

thee for thy love which shines upon us in the morning light. As thy goodness hath preserved us in the night, may thy grace attend and keep us this day! As we shall study thee in thy works and Word, fill our minds with thy truth, and our hearts with thy love. Teach the children thy grace in the gospel of thy Son, that they may consecrate to thee the dew of their youth.

Let thy special blessing, O Lord! rest on all our friends and neighbors, and upon thy whole Church. Oh! hasten the final coming of Christ our Saviour; to whom, with the Father and the Holy Ghost, be all praise and thanksgiving forever. Amen.

SUNDAY EVENING.

Psalm cxiii. — 1. Praise ye the Lord. Praise, O ye servants of the Lord! praise the name of the Lord.

2. Blessed be the name of the Lord from this time forth and forevermore.

3. From the rising of the sun unto the going down of the same the Lord's name *is* to be praised.

4. The Lord *is* high above all nations, *and* his glory above the heavens.

5. Who *is* like unto the Lord our God, who dwelleth on high,

6. Who humbleth *himself* to behold *the things that are* in heaven and in the earth?

7. He raiseth up the poor out of the dust, *and* lifteth the needy out of the dunghill;

8. That he may set *him* with princes, *even* with the princes of his people.

9. He maketh the barren woman to keep house, *and to be* a joyful mother of children. Praise ye the Lord.

Psalm cxxxviii. — 1. I will praise thee with my

whole heart: before the gods will I sing praise unto thee.

2. I will worship toward thy holy temple, and praise thy name for thy loving-kindness and for thy truth; for thou hast magnified thy word above all thy name.

3. In the day when I cried thou answeredst me, *and* strengthenedst me *with* strength in my soul.

4. All the kings of the earth shall praise thee, O Lord! when they hear the words of thy mouth;

5. Yea, they shall sing in the ways of the Lord: for great *is* the glory of the Lord.

6. Though the Lord *be* high, yet hath he respect unto the lowly; but the proud he knoweth afar off.

7. Though I walk in the midst of trouble, thou wilt revive me: thou shalt stretch forth thine hand against the wrath of mine enemies, and thy right hand shall save me.

8. The Lord will perfect *that which* concerneth me: thy mercy, O Lord! *endureth* forever: forsake not the works of thine own hands.

God has a plan concerning every one of us. Our lives do not move on at hap-hazard, neither are they altogether shaped by our own choice; but the Lord had a purpose in bringing us into being, and is directing our lives toward the fulfilment of that purpose. His purpose toward the work of his hands is always good. We can, indeed, frustrate the moral end of our creation by our perversity and sin; but, if we adapt ourselves in obedience and submission to the will of God, he will *perfect* that which concerneth us. He will not abandon his own plan. It matters nothing that he is so great and high, and we so insignificant: He who clothes the lilies and feeds the birds of the air, and watches over the minutest laws and processes of the physical universe, thinks upon his children with a father's watchful and forecasting love. When we find ourselves in trouble, we

may not infer that God has forsaken or forgotten us. Our path may lie through the sea; but he will make the waters as a wall upon the right hand and the left. Our way may lead through the valley of the shadow of death: but he will go with us; his rod and staff will comfort us. The very troubles of life—disciplining our hearts to a loftier faith, separating us from a worldly unto a spiritual life—may be a means of perfecting that which concerneth us in the wise and holy purpose of God. So the Psalmist had already found it. His troubles had brought him experiences of the merciful faithfulness of God, so rich and blessed, that the fulfilment of the divine promise even exceeded the hopes based upon his glorious name. So let the remembrance of past mercies lead us to praise and trust Him whose ways toward us are perfect, and whose mercy endureth forever.

APPROPRIATE HYMNS,]

Prayer.

[Nos. 43, 139, 141.

O Lord our God! we come before thee this evening, trusting only in the name of Christ our Saviour. Though thou art high and holy, yet dost thou humble thyself to behold the dwellers upon earth, and dost hearken to the cry of the needy for thy dear Son's sake.

We thank thee for health and strength, and every earthly comfort and blessing. But we praise thee yet more for the measure of grace which thou hast given to us; for thy holy Word, and for the way of salvation. Teach us to devote all that we have, and all that we are, to Him who gave himself for us. May we walk as children of the light! and may our light so shine before men, that they may see our good works, and glorify our Father which is in heaven! So fill us with the grandeur of thy kingdom, with the reality of things not seen, with the nearness of eternity, that we shall count all earthly things but loss for thy sake. May we trust thy providence to take care of us while we seek first the kingdom of God!

[May the children of this family grow up in the love of all that is pure and good and holy!] We implore thy blessing upon all who are in any way connected with us, especially those who are in any trouble and sorrow. Comfort those who mourn. Enlighten and sanctify any who are yet far from thee, and who are ignorant of the great salvation.

Bless, O Lord! we beseech thee, all societies formed for the spread of thy gospel. Give wisdom to those who manage them, and grace and zeal to all whom they employ. May their labors be crowned with success! and may they be the means of leading many to the knowledge of the Saviour! And hasten the time, we entreat thee, when all shall know thee.

And now, most gracious Father, we pray thee to watch over and protect us through this night. Let thy love cheer us, and thy Holy Spirit comfort us, for the sake of Jesus Christ, our Mediator and Advocate. Amen.

MONDAY.

Ezekiel xxxiii. — 6. But if the watchman see the sword come, and blow not the trumpet, and the people be not warned; if the sword come, and take *any* person from among them, he is taken away in his iniquity; but his blood will I require at the watchman's hand.

7. So thou, O son of man! I have set thee a watchman unto the house of Israel: therefore thou shalt hear the word at my mouth, and warn them from me.

8. When I say unto the wicked, O wicked *man*! thou shalt surely die; if thou dost not speak to warn the wicked from his way, that wicked *man* shall die in his iniquity; but his blood will I require at thine hand.

9. Nevertheless, if thou warn the wicked of his way to turn from it; if he do not turn from his way, he shall die in his iniquity; but thou hast delivered thy soul.

Acts xviii. — 1. After these things, Paul departed from Athens, and came to Corinth;

2. And found a certain Jew named Aquila, born in Pontus, lately come from Italy, with his wife Priscilla (because that Claudius had commanded all Jews to depart from Rome), and came unto them.

3. And, because he was of the same craft, he

abode with them, and wrought (for by their occupation they were tent-makers).

4. And he reasoned in the synagogue every sabbath, and persuaded the Jews and the Greeks.

5. And, when Silas and Timotheus were come from Macedonia, Paul was pressed in the spirit, and testified to the Jews *that Jesus was Christ*.

6. And when they opposed themselves, and blasphemed, he shook *his* raiment, and said unto them, Your blood *be* upon your own heads: I *am* clean; from henceforth I will go unto the Gentiles.

7. And he departed thence, and entered into a certain *man's* house, named Justus, *one* that worshipped God, whose house joined hard to the synagogue.

8. And Crispus, the chief ruler of the synagogue, believed on the Lord with all his house; and many of the Corinthians, hearing, believed, and were baptized.

9. Then spake the Lord to Paul in the night by a vision, Be not afraid, but speak, and hold not thy peace;

10. For I am with thee, and no man shall set on thee to hurt thee; for I have much people in this city.

11. And he continued *there* a year and six months, teaching the word of God among them.

Though not fifty miles distant, Corinth was in wide contrast to artistic and philosophical Athens as a city of commerce and luxury; yet it proved to be a more hopeful field for Paul's labors, and he remained there longer than in any other place. Indeed, he identified himself with the Church of Corinth with more of personal feeling than with any other; speaking of them as his children, and giving to them the most earnest and affectionate counsels. Besides being an important and populous city in itself, Corinth was a central point from which the gospel could be diffused over a wide region. So Paul settled down here to his work. And he went very quietly to work: for the gospel was not always to spread by Pen-

tecosts and miracles; and Paul, though an inspired apostle, must needs lay foundations in patience and prayer. According to the wise custom of the Jews, that a son should always learn some trade, Paul had been taught the manufacture of tent-cloth, which was a common business in his native Cilicia; and so he maintained himself by his work through the week, and every sabbath preached the gospel. At the same time, Paul insisted strongly upon the duty of the churches to support the ministry. It is ground of encouragement for great cities, that, in Corinth, Paul made head against all kinds of opposition, and gathered much people to the Lord. More of his faith would now gather more of his fruits.

APPROPRIATE HYMNS,]

Prayer.

[Nos. 36, 99.

We will sing unto the Lord as long as we live; we will sing praises unto our God while we have any being. We bless thee for the light of the day: Lord, lift up the light of thy countenance upon us. We bless thee for the breath of life: Lord, grant us life eternal. We bless thee for the continued use of our faculties: assist us to use all our powers for thy glory. We thank thee for the shelter of our dwelling: be thou our strong refuge to which we may continually resort. We praise thee for the bread that perisheth: feed us, O God! with the bread of life. We thank thee for the love of kindred and friends: may we have the friendship of Him who sticketh closer than a brother! We bless thee for access to thyself: prompt us to pray without ceasing, and in every thing to give thanks. We thank thee for the mis-

sion of the Holy Ghost: may we never grieve the Holy Spirit of God! We worship thee for thine unspeakable gift: may Christ be precious to our souls! We bless thee for the revelation of heaven: O God! grant that we may be daily maturing for the inheritance of the saints in light.

Prepare us for whatever shall befall us; and teach us to walk with God, believing that all things work together for good to them that love thee. And do thou cause all grace to abound toward us, that we may abound to every good work. Exalt thy Church, O God! Make manifest thy saving power. Pity the children of sorrow; heal the wounds of their hearts, and wipe away their tears. Overthrow the dominion of sin; and let thy kingdom come, and thy will be done on earth as it is in heaven, for Christ's sake. Amen.

TUESDAY.

2 Corinthians vi.—1. We then, *as workers together with him*, beseech *you* also that ye receive not the grace of God in vain.

2. (For he saith, I have heard thee in a time accepted, and in the day of salvation have I succored thee: behold, now *is* the accepted time; behold, now *is* the day of salvation.)

3. Giving no offence in any thing, that the ministry be not blamed;

4. But in all *things* approving ourselves as the ministers of God, in much patience, in afflictions, in necessities, in distresses,

5. In stripes, in imprisonments, in tumults, in labors, in watchings, in fastings;

6. By pureness, by knowledge, by long-suffering, by kindness, by the Holy Ghost, by love unfeigned,

7. By the word of truth, by the power of God, by the armor of righteousness on the right hand and on the left,

8. By honor and dishonor, by evil report and good report; as deceivers, and *yet* true;

9. As unknown, and *yet* well known; as dying, and, behold, we live; as chastened, and not killed.

10. As sorrowful, yet always rejoicing; as poor,

yet making many rich; as having nothing, and *yet* possessing all things.

11. O *ye* Corinthians! our mouth is open unto you; our heart is enlarged.

12. Ye are not straitened in us; but ye are straitened in your own bowels.

13. Now, for a recompense in the same (I speak as unto *my* children), be ye also enlarged.

14. Be ye not unequally yoked together with unbelievers; for what fellowship hath righteousness with unrighteousness? and what communion hath light with darkness?

15. And what concord hath Christ with Belial? or what part hath he that believeth with an infidel?

16. And what agreement hath the temple of God with idols? For ye are the temple of the living God; as God hath said, I will dwell in them, and walk in *them*; and I will be their God, and they shall be my people.

17. Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean *thing*; and I will receive you,

18. And will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty.

How wondrous are the surprises, the transformations, the contradictions even, of faith! It turns poverty into riches, sorrow into joy, persecution into honor, death into life. For every self-denial and sacrifice it returns so rich a compensation, that he who, in the largeness of his devotion, should strip himself to nothing, would find himself possessing all things. Was there ever a life into which entered more of the elements of outward disturbance than were in the life of the apostle Paul? Yet was ever a life happier than his? Corinth, the scene of his greatest trials, was the scene also of his richest triumphs.

But these joys and rewards of faith are in proportion to the

absoluteness of our dependence upon Christ,—the entireness of our separation from the world. We cannot combine a worldly spirit with a believing spirit: but, when we renounce all for God, he takes us to his embrace as sons and daughters; and that is the possessing all things.

Aside from the special gift of inspiration, the supernatural illumination of his understanding in the things of God, there was no possession or attainment of Paul in the Christian life, no elevation of hope or rapture, which is not equally within the reach of any believer who will exercise the same faith and practise the same self-denial.

APPROPRIATE HYMNS.]

Prayer.

[Nos. 39, 50, 57.]

Thou only, O Lord! makest us to dwell in safety. We lie down at night under the shadow of thy wings; we awake in the morning to the light of thy love. We thank thee for another night of rest and comfort; for another day of life, health, and hope. O Lord! may we be found faithful to thee in the duties of this day! and, amid its temptations and its trials, do thou sustain us, comfort us, keep us, and grant us grace in all we do to seek thy glory. May this household, which thou hast so blessed, serve thee, not at this altar only, but in all the walks of life! As we engage in the business of the world, as we go into society, wherever we are, and whatever we do, may we remember thee, and do thy will! Oh! grant that every member of this family may be a child of God; a humble, faithful follower of the Lord Jesus Christ.

[We commend unto thy fatherly goodness the children of this family. O Lord! give unto them

grace to serve thee in the morning of life, and in their thoughts and words, their studies and their play, always to please their Father in heaven.]

Bless all dear to us who are absent from us. Do thou, O Lord! dwell by thy Spirit in the hearts and the minds of all our friends. We supplicate thy mercy for the needy, the afflicted, the bereaved, and the sorrowing. Oh! grant to all the consolations of thy gospel.

Build up thy Church, O Lord! Fill our land with pure religion. Bless the industry of the people; and may its fruit be consecrated to the good of men! May our rulers be faithful and just, walking in thy fear! And we beseech thee to bring all lands under the power and glory of thy kingdom. In thy great mercy, O Lord! forgive our sins, and bring us unto thy heavenly kingdom, through Jesus Christ our Saviour. Amen.

WEDNESDAY.

Acts xix. — 1. And it came to pass, that, while Apollos was at Corinth, Paul, having passed through the upper coasts, came to Ephesus; and, finding certain disciples,

2. He said unto them, Have ye received the Holy Ghost since ye believed? And they said unto him, We have not so much as heard whether there be any Holy Ghost.

3. And he said unto them, Unto what, then, were ye baptized? And they said, Unto John's baptism.

4. Then said Paul, John verily baptized with the baptism of repentance, saying unto the people, that they should believe on him which should come after him; that is, on Christ Jesus.

5. When they heard *this*, they were baptized in the name of the Lord Jesus.

6. And, when Paul had laid *his* hands upon them, the Holy Ghost came on them; and they spake with tongues, and prophesied.

7. And all the men were about twelve.

8. And he went into the synagogue, and spake boldly for the space of three months, disputing and persuading the things concerning the kingdom of God.

9. But when divers were hardened, and believed not, but spake evil of that way before the multitude, he departed from them, and separated the disciples, disputing daily in the school of one Tyrannus.

10. And this continued by the space of two years: so that all they which dwelt in Asia heard

the word of the Lord Jesus, both Jews and Greeks.

11. And God wrought special miracles by the hands of Paul;

12. So that from his body were brought unto the sick handkerchiefs or aprons, and the diseases departed from them, and the evil spirits went out of them.

13. Then certain of the vagabond Jews, exorcists, took upon them to call over them which had evil spirits the name of the Lord Jesus, saying, We adjure you by Jesus whom Paul preacheth.

14. And there were seven sons of *one* Sceva a Jew, and chief of the priests, which did so.

15. And the evil spirit answered and said, Jesus I know, and Paul I know; but who are ye?

16. And the man in whom the evil spirit was leaped on them, and overcame them, and prevailed against them, so that they fled out of that house naked and wounded.

17. And this was known to all the Jews and Greeks also dwelling at Ephesus; and fear fell on them all, and the name of the Lord Jesus was magnified.

18. And many that believed came, and confessed, and showed their deeds.

19. Many of them, also, which used curious arts, brought their books together, and burned them before all *men*; and they counted the price of them, and found *it* fifty thousand *pieces* of silver.

20. So mightily grew the word of God, and prevailed.

One may be a sincere Christian who yet has a very limited knowledge of doctrine, and a very imperfect experience. These disciples at Ephesus were probably Jews, who had been at Jerusalem in the days of John the Baptist, had accepted his doctrine concerning the Christ, and had been baptized into the kingdom of God. They had known little of subsequent events, and nothing whatever of the miraculous descent of the Spirit at Pentecost; but they were in a frame of true faith and devotion, and at once accepted and acted upon the new light given them by Paul.

The "vagabond Jews" spoken of in verse 13 were wandering jugglers, who professed to have communication with

the spirit-world. "It was important that the divine power which accompanied the gospel should, in some striking manner, exhibit its superiority to the magic which prevailed so extensively at Ephesus, and which, by its apparently great effects, deceived and captivated so many. This miracle would have a tendency to rescue men from those arts of imposture, and prepare their minds for the reception of the truth."

No better proof of conversion could be given than to renounce a lucrative trade for conscience' sake, and to destroy a pernicious stock rather than perpetuate mischief by selling it out to others in the same business.

APPROPRIATE HYMNS,]

Prayer.

[Nos. 89, 117.

We come to thee this morning, heavenly Father, with hearts full of thankfulness for the mercies of the night. Thou hast kept us quiet from the fear of evil: nor sickness nor death, nor tempest nor fire, nor any calamity, hath overtaken us or our dwelling. How sure are the mercies of thy covenant, O Lord!

Bless to us thy Word which we have now read: may we carry out its principles in our lives, and adorn the doctrine of God our Saviour in all things! May we be just and true, loving and kind, gentle, forbearing, and forgiving, and so shine as lights in the world, holding forth the

Word of life! May every day witness some new victory over evil desires and passions within us, and over the evil that is in the world! Keep all dear to us even as the apple of thine eye. Bless our neighbors, and send thy Spirit upon this whole community. Bless our rulers, and the schools and churches in our land. Have pity upon the poor, and upon homes made desolate by famine, pestilence, fire, or war. Mercifully forgive our sins, and bring us unto the perfection of knowledge, of holiness, and of blessedness, in Jesus Christ our Lord; to whom be glory forever. Amen.

THURSDAY.

Acts xx.—17. And from Miletus he sent to Ephesus, and called the elders of the church.

18. And, when they were come to him, he said unto them, Ye know, from the first day that I came into Asia, after what manner I have been with you at all seasons,

19. Serving the Lord with all humility of mind, and with many tears and temptations, which befell me by the lying-in-wait of the Jews ;

20. *And* how I kept back nothing that was profitable *unto you*, but have showed you, and have taught you publicly, and from house to house,

21. Testifying both to the Jews, and also to the Greeks, repentance toward God, and faith toward our Lord Jesus Christ.

22. And now, behold, I go bound in the spirit unto Jerusalem, not knowing the things that shall befall me there ;

23. Save that the Holy Ghost witnesseth in every city, saying that bonds and afflictions abide me.

24. But none of these things move me, neither count I my life dear unto myself, so that I might finish my course with joy, and the ministry which I have received of the Lord Jesus, to testify the gospel of the grace of God.

25. And now, behold, I know that ye all, among whom I have gone preaching the kingdom of God, shall see my face no more.

26. Wherefore I take you to record this day, that I *am* pure from the blood of all *men* ;

27. For I have not shunned to declare unto you all the counsel of God.

28. Take heed, therefore, unto yourselves, and to all the flock over the which the Holy Ghost hath made you overseers, to feed the church of God, which he hath purchased with his own blood.

29. For I know this, that after my departing shall grievous wolves enter in among you, not sparing the flock.

30. Also of your own selves shall men arise, speaking perverse things, to draw away disciples after them.

31. Therefore watch, and remember, that, by the space of three years, I ceased not to warn every one, night and day, with tears.

32. And now, brethren, I commend you to God, and to the word of his grace, which is able to build you up, and to give you an inheritance among all them which are sanctified.

33. I have coveted no man's silver, or gold, or apparel.

34. Yea, ye yourselves know that these hands have ministered unto my necessities, and to them that were with me.

35. I have showed you all things, how that so laboring ye ought to support the weak, and to remember the words of the Lord Jesus, how he said, It is more blessed to give than to receive.

36. And, when he had thus spoken, he knelt down, and prayed with them all.

37. And they all wept sore, and fell on Paul's neck, and kissed him ;

38. Sorrowing most of all for the words which he spake, that they should see his face no more. And they accompanied him unto the ship.

The height of heroism is an unselfish devotion to the cause of truth and the good of mankind. Paul never stopped to think of his safety, to care even for his life, when duty to Christ, or the opportunity of saving men, called him to a post of trial and danger. And so, when age and past sufferings might have excused him from further exposure, he nevertheless went to Jerusalem, knowing that bonds and afflictions there awaited him. With all his firmness and courage, he was a man of remarkable tenderness and delicacy of feeling, and of the nicest sense of honor. For three years he had devoted his life, for no personal consideration whatever, to

preaching the gospel at Ephesus ; and now, at parting, his heart was deeply stirred for the salvation of all to whom he had testified the gospel. The worth of the soul, the grandeur of salvation, the sense of obligation to Christ, the conviction of the day of judgment,—these things nerve the heart to the most heroic labors and sacrifices. Paul has here recovered for us one of the most precious sayings of our Lord, which every disciple should adopt as the motto of his life : “It is more blessed to give than to receive.” There is pleasure in receiving ; but true bliss is found in giving.

APPROPRIATE HYMNS,]

Prayer.

[Nos. 90, 93, 105.

O Lord, who by the example of thy blessed apostle Paul hast taught us to forget those things which are behind, and to reach forth unto those things that are before ! give us grace that we may press toward the mark for the prize of our high calling. May we lay aside every weight, and the sins which so easily beset us, and run with patience the race set before us, looking unto Jesus, the author and finisher of our faith ! May we ever have before us our heavenly reward, and never fear what men can do unto us !

In the constant sense of our membership in

Christ ; in the unflinching thought that we are his soldiers and servants ; in the love for our Father's house, and the blessed hope of our eternal home,—*Lord, preserve and keep us.*

For the mercies of the past night ; for the health and comfort with which we begin the day ; for means of improvement, of enjoyment, and of usefulness,—we humbly thank thee, the Giver of all good. Bless all dear to us ; multiply the preachers of thy gospel ; turn opposers and persecutors into witnesses for thee ; and subdue all hearts unto thyself, through Jesus Christ our Lord. Amen.

FRIDAY.

Psalm cvii.—21. Oh that *men* would praise the Lord *for* his goodness, and *for* his wonderful works to the children of men!

22. And let them sacrifice the sacrifices of thanksgiving, and declare his works with rejoicing.

23. They that go down to the sea in ships, that do business in great waters;

24. These see the works of the Lord, and his wonders in the deep.

25. For he commandeth, and raiseth the stormy wind, which lifteth up the waves thereof.

26. They mount up to the heaven; they go down again to the depths: their soul is melted because of trouble.

27. They reel to and fro, and stagger like a drunken man, and are at their wits' end.

28. Then they cry unto the Lord in their trouble, and he bringeth them out of their distresses.

29. He maketh the storm a calm, so that the waves thereof are still.

30. Then are they glad because they be quiet: so he bringeth them unto their desired haven.

Mark iv.—35. And the same day, when the even was come, he saith unto them, Let us pass over unto the other side.

36. And, when they had sent away the multitude, they took him even as he was in the ship. And there were also with him other little ships.

37. And there arose a great storm of wind; and the waves beat into the ship, so that it was now full.

38. And he was in the hinder part of the ship, asleep on a pillow; and they awake him, and say unto him, Master, carest thou not that we perish?

39. And he arose, and rebuked the wind, and said unto the sea, Peace! be still. And the wind ceased, and there was a great calm.

40. And he said unto them, Why are ye so fearful? how is it that ye have no faith?

41. And they feared exceedingly, and said one to another, What manner of man is this, that even the wind and the sea obey him?

Dr. W. M. Thomson describes a sudden tempest which he witnessed on the Lake of Galilee as lashing the lake "like a huge boiling caldron. The wind howled down every wady from the north-east and east, with such fury that no efforts of rowers could have brought a boat to shore at any point along that coast. To understand the causes of these sudden and violent tempests, we must remember that the lake lies low, — six hundred feet lower than the ocean; that the vast and naked plateaus of the Jaulan rise to a great height, spreading backward to the wilds of the Hauran, and upward to snowy Hermon; that the water-courses have cut out profound ravines and wild gorges, converging to the head of this lake; and that these act like gigantic *funnels*, to draw down the cold winds from the mountains. These winds are not only violent, but they come down suddenly, and often when the sky is perfectly

clear." Jesus, in full command of himself, and never knowing fear, was sleeping quietly after a day of public teaching. So wild was the storm, that the boat seemed about to founder; when, with the impetuosity of terror, the disciples roused their Master, and almost accused him of indifference to their safety. With the majesty of creative power, he commanded the wind and the sea as his creatures, and they were instantly still. The disciples should have felt that the very presence of Jesus was their safety; that he who had cast out demons and raised the dead could not be overmastered by the forces of Nature. His spirit, his personal will, could act directly upon matter, and could control it. The greater seems our danger, the stronger should be our faith. No trouble can sink us when Jesus is within call; no cause can go down in which Jesus is embarked.

APPROPRIATE HYMNS,]

Prayer.

[Nos. 132, 135.

Holy Father, we, thy children, commit ourselves to thee in the confidence of faith. At thy command we lay down the burden of our cares and sorrows, and look up to thee as our helper and our comforter. Grant unto us, we beseech thee, the plenitude of thy grace and strength. Endue us with divine power and heavenly wisdom. Lift us out of ourselves, and out of all dependence on our own resources. Take from us the spirit of pride, and clothe us with humility. Teach us to lean upon thy hand, to confide in thy wisdom, to rest on thy power, to repose in thy love, to live on thy fulness. Ever bend our wills to thine; and do thou, in thy great mercy, overrule all things in our lot for thy glory and our good. In the knowledge of thyself and of thy Son Jesus Christ may we seek eternal life! and do thou so nourish this life in our souls by the daily communications of thy grace and the ever-active power of thy Spirit,

that we may at last attain to the everlasting joy of thy presence. May faith in the ever-present, the almighty Saviour, inspire us with courage for every duty and every trial!

Thou givest us our daily bread: oh! feed us with the bread of heaven; and give unto all dear to us a like interest in the things of Christ.

We would begin the labors of this day in simple dependence upon thee, humbly asking thy blessing on every one before thee. Let peace rule in our hearts, and reign in this household. May mutual kindness, and harmony and love, here have their abode! On our pursuits in life let thy blessing descend. Give us bread to eat, and raiment to put on; give us thankful and cheerful hearts; give us every spiritual gift necessary to prepare us for heaven; and, in thy good time, give us an abundant entrance into that happy world, for the sake of our blessed Lord and Redeemer. Amen.

SATURDAY.

Mark v.—1. And they came over unto the other side of the sea, into the country of the Gadarenes.

2. And, when he was come out of the ship, immediately there met him out of the tombs a man with an unclean spirit,

3. Who had *his* dwelling among the tombs: and no man could bind him; no, not with chains;

4. Because that he had been often bound with fetters and chains, and the chains had been plucked asunder by him, and the fetters broken in pieces: neither could any *man* tame him.

5. And always, night and day, he was in the mountains and in the tombs, crying, and cutting himself with stones.

6. But, when he saw Jesus afar off, he ran and worshipped him,

7. And cried with a loud voice, and said, What have I to do with thee, Jesus, *thou* Son of the most high God? I adjure thee by God, that thou torment me not.

8. (For he said unto him, Come out of the man, *thou* unclean spirit.)

9. And he asked him, What *is* thy name? And he answered, saying, My name *is* Legion; for we are many.

10. And he besought him much that he would not send them away out of the country.

11. Now, there was there nigh unto the mountains a great herd of swine feeding.

12. And all the devils besought him, saying, Send us into the swine, that we may enter into them.

13. And forthwith Jesus gave them leave. And the unclean spirits went out, and entered into the swine; and the herd ran violently down a steep place into the sea (they were about two thousand), and were choked in the sea.

14. And they that fed the swine fled, and told *it* in the city and in the country. And they went out to see what it was that was done.

15. And they come to Jesus, and see him that was possessed with the devil, and had the legion, sitting, and clothed, and in his right mind; and they were afraid.

16. And they that saw *it* told them how it befell to him that was possessed with the devil, and *also* concerning the swine.

17. And they began to pray him to depart out of their coasts.

18. And, when he was come into the ship, he that had been possessed with the devil prayed him that he might be with him.

19. Howbeit Jesus suffered him not, but saith unto him, Go home to thy friends, and tell them how great things the Lord hath done for thee, and hath had compassion on thee.

20. And he departed, and began to publish in Decapolis how great things Jesus had done for him. And all *men* did marvel.

The scene of this miracle was on the eastern side of the Lake of Galilee, — probably at Khersa (Gergesa), on the left bank of Wady Semakh. Along the shore are tombs, some excavated from the rock, others built above the ground. The wretched maniac was not simply the victim of a physical disease. The Gospels make a plain distinction between disease and demoniacal possession; and to suppose that Jesus took advantage of a popular belief in devils to enhance his power, and thus encouraged superstition, "is wholly at variance with any Christian idea of the perfection of truthfulness in Him who was truth itself." There seems to have been an unusual activity of the spirits of darkness during the life of Christ; and he manifested his supreme power in de-

stroying the works of the Devil. He had power over inanimate nature, power over the bodies and spirits of men, and power over the invisible world of spirits. This destruction of the swine was no more contrary to the benevolence of God than if they had been swallowed up by an earthquake, or swept away by a pestilence: it made manifest the extreme violence of the possession in the man, the fact of the expulsion, and the power of Jesus to save or to destroy. It placed human life and reason above any valuation in property; and yet the mercenary people showed more concern for their worldly goods than for deliverance from Satan, of which this miracle was a type and a promise. How often do even the meanest things of earth displace Christ and his grace!

APPROPRIATE HYMNS.]

Prayer.

[Nos. 129, 133.]

O Lord, our heavenly Father! we have nothing to bring to thee but our wants, and such poor return of love and gratitude and praise as these hearts can render for thy goodness. As thou dost cause our lives to overflow with thy mercies, so do thou fill our hearts to overflowing with thy Spirit, that we may thank thee and praise thee as we ought. The morning calls us again to praise thee for thy loving-kindness in the night-season. Every good gift cometh down from thee, the Father of lights; and though we are so changeable in our love, so inconstant in our service, with thee there is no variableness, neither shadow of turning. Bind us

to thyself, O our Father! by the mighty attraction of thy love. May the love of Christ, who died that we might live, constrain us to live unto thee!

We pray, O Lord! that thy kingdom may come; that thy Church may increase; that missions may prosper; that thy Word may be given to all people, and the knowledge of the Lord may fill the earth as the waters fill the sea. We thank thee for our home, and pray thee to bless us with all things that we need as a family. Bless the absent who are dear to us; and bring them, together with us, we beseech thee, unto thy heavenly kingdom; through Jesus Christ our Lord. Amen.

SUNDAY MORNING.

Psalm xxii. — 1. My God, my God, why hast thou forsaken me? *why art thou so far from helping me, and from the words of my roaring?*

2. O my God! I cry in the day-time, but thou hearest not; and in the night-season, and am not silent.

7. All they that see me laugh me to scorn: they shoot out the lip, they shake the head, *saying,*

8. He trusted on the Lord *that* he would deliver him: let him deliver him, seeing he delighted in him.

11. Be not far from me; for trouble *is* near; for *there is* none to help.

12. Many bulls have compassed me; strong *bulls* of Bashan have beset me round.

13. They gaped upon me *with* their mouths, as a ravening and a roaring lion.

14. I am poured out like water, and all my bones are out of joint: my heart is like wax; it is melted in the midst of my bowels.

15. My strength is dried up like a potsherd, and my tongue cleaveth to my jaws; and thou hast brought me into the dust of death.

16. For dogs have compassed me: the assembly of the wicked have enclosed me: they pierced my hands and my feet.

17. I may tell all my bones: they look *and* stare upon me.

18. They part my garments among them, and cast lots upon my vesture.

The close of this psalm is such a contrast to its beginning as could come only of the triumphs of divine grace. No change of outward circumstances alone could cause such a change of feeling, or would warrant such a tone of exultation. The psalm opens with the most despairing cry ever wrung from a troubled soul: "My God, my God, why hast *thou* forsaken me?" It pictures the sufferer oppressed with all manner of physical pains and tortures, and set upon by enemies who make a mock of his anguish, and taunt and revile him, saying, "He trusted on the Lord that he would deliver him: let him deliver him if he delight in him." They even stripped him of his clothes, parted his garments among them, and cast

19. But be not thou far from me, O Lord! O my strength! haste thee to help me.

22. I will declare thy name unto my brethren: in the midst of the congregation will I praise thee.

23. Ye that fear the Lord, praise him; all ye the seed of Jacob, glorify him; and fear him, all ye the seed of Israel.

24. For he hath not despised nor abhorred the affliction of the afflicted; neither hath he hid his face from him; but, when he cried unto him, he heard.

25. My praise *shall be* of thee in the great congregation: I will pay my vows before them that fear him.

26. The meek shall eat, and be satisfied: they shall praise the Lord that seek him: your heart shall live forever.

27. All the ends of the world shall remember, and turn unto the Lord; and all the kindreds of the nations shall worship before thee.

28. For the kingdom *is* the Lord's; and he *is* the governor among the nations.

29. All *they that be* fat upon earth shall eat and worship; all they that go down to the dust shall bow before him: and none can keep alive his own soul.

30. A seed shall serve him: it shall be accounted to the Lord for a generation.

31. They shall come, and shall declare his righteousness unto a people that shall be born, that he hath done *this*.

lots for his vesture; they wantonly pierced his hands and feet, and, like lions, roared to devour him. But the saddest grief of all was, that, when he cried unto God, he seemed to have no answer. All these sorrows meet in Jesus on the cross. Yet in them all he clung to his Father: "*My God, my God!*" was still his cry. And at last that cry was answered in the vision of that feast of redeeming love, to which the high and the low shall be brought together; of that seed gathered out of all nations to serve and glorify the Lord. For this Christ stands as the High Priest of his people, leading their praises to the God of Israel.

APPROPRIATE HYMNS,]

Prayer.

[Nos. 99, 100, 108.

Blessing and honor and glory and power be unto Him that sitteth on the throne, and to the Lamb for ever and ever! O God, our Father! how shall we praise thee for thy love in Jesus Christ, our Saviour? When we were utterly lost in our sins, thou didst not spare thine own Son, but didst deliver him up for us all. Upon this, the Lord's day, that crowns the suffering of the cross with the glory of the resurrection, our hearts would go forth in grateful and adoring love to Him who hath redeemed us to God. O Lord! fill our souls with thankfulness to thee, that thy love may constrain us evermore. May we be filled with the spirit of Christ, and wholly given to the service of Christ!

And, oh, may this day witness in our hearts, in this community, in the church, in our land, in all the world, new triumphs of redeeming grace! May He who was lifted up upon the cross draw all men unto him!

We thank thee, as a family, for thy constant goodness to us; for all the way in which thou hast led us; for the home which thou hast given us; for our means of support and of enjoyment; for the loves and hopes that brighten our way; and for all the dealings of thy providence with us. O Lord! unite us all in the faith and hope of the gospel, and in the family of thy redeemed, through Jesus Christ. Amen.

SUNDAY EVENING.

Mark xiv. — 55. And the chief priests, and all the council, sought for witness against Jesus to put him to death; and found none.

56. For many bare false witness against him; but their witness agreed not together.

57. And there arose certain, and bare false witness against him, saying,

58. We heard him say, I will destroy this temple that is made with hands, and within three days I will build another made without hands.

59. But neither so did their witness agree together.

60. And the high priest stood up in the midst, and asked Jesus, saying, Answerest thou nothing? What *is it which* these witness against thee?

61. But he held his peace, and answered nothing. Again the high priest asked him, and said unto him, Art thou the Christ, the Son of the Blessed?

62. And Jesus said, I am; and ye shall see the Son of man sitting on the right hand of power, and coming in the clouds of heaven.

63. Then the high priest rent his clothes, and saith, What need we any further witnesses?

64. Ye have heard the blasphemy: what think ye? And they all condemned him to be guilty of death.

65. And some began to spit on him, and to cover his face, and to buffet him, and to say unto him, Prophesy; and the servants did strike him with the palms of their hands.

Isaiah l. — 6. I gave my back to the smiters, and my cheeks to them that plucked off the hair: I hid not my face from shame and spitting.

7. For the Lord God will help me: therefore shall I not be confounded: therefore have I set my face like a flint, and I know that I shall not be ashamed.

8. *He is* near that justifieth me: who will contend with me? Let us stand together: who *is* mine adversary? let him come near to me.

9. Behold, the Lord God will help me: who *is* he *that* shall condemn me? Lo, they all shall wax old as a garment; the moth shall eat them up.

10. Who *is* among you that feareth the Lord; that obeyeth the voice of his servant; that walketh *in* darkness, and hath no light? let him trust in the name of the Lord, and stay upon his God.

Jesus was first taken before *Annas*, who, though he had been deposed from the high-priesthood by a Roman governor, was treated with official respect by the Jews. The high-priesthood had become subject to political influence; and the incumbent was changed as often as the collector of New York, or the minister at the court of St. James. Annas questioned him concerning his disciples and his doctrine; but Jesus referred him to his open teachings. At this answer, an officer struck Jesus in the face; and Annas caused him to be bound, and taken before *Caiaphas*, who was the acting high priest. The high priest summoned the Council of Seventy, or Sanhedrim, the high court of the Jews, composed of the chief priests, the elders or heads of ancient families, and the scribes, the learned expounders of the law. This was the last court of

appeal, and, by Jewish law, had the power of capital punishment, though the Roman authorities would not suffer it to execute the sentence of death. Before this tribunal the attempt was made to convict Jesus upon religious grounds, — sacrilege and blasphemy. False witnesses were arrayed against him; but as a sheep before her shearers is dumb, so opened he not his mouth. At length, rising in the consciousness of his divinity, he proclaimed his power and majesty as the Christ. To his delicate and sensitive nature, the personal indignities to which he was now subjected were a source of keener suffering than the nails of the cross; yet, trusting to God to vindicate his cause, for our sakes he gave his back to the smiters, and did not hide his face from shame and spitting.

APPROPRIATE HYMNS.]

Prayer.

[Nos. 159, 176, 199.]

Almighty God, from whom all good things do come, we thank and praise thee for the mercies of this holy day. Make our hearts so deeply thankful for its many blessings, that we shall be ready to devote ourselves afresh — body, soul, and spirit — to thy service through the coming week.

Give unto us, O God! more of the mind which was in Christ Jesus. May we esteem others better than ourselves! Teach us to pity and to help all who are in want and sorrow. May we show that we are Christians, not in name only, but in deed and truth! and, by our holy and blameless lives, may we adorn the doctrine of God our Saviour in all things! May thy truth make us free!

Almighty Father, teach us to imitate thy love, that we may be sanctified in heart and life, fitted to serve thee here, and to dwell with thee hereafter. May we be temples of the Holy Ghost, and be sealed by him unto the day of redemption!

May his gracious teaching enlighten us, and his holy comfort cheer and refresh our souls! May no cherished sin grieve this blessed Spirit, or quench the flame of love which he would kindle within us!

Bless, O Lord! thy Church with light and peace. Bless our government and our country. Make us a nation fearing thee and working righteousness.

Be gracious to all our dear friends and relatives, and guide their feet into the way of holiness. Bring nigh any who may be yet far from thee. Stablish, strengthen, and settle those who know and love thee. Hear, O Lord! we beseech thee, these our supplications. Take us this night into thy holy keeping. Pardon for thy mercy's sake all our iniquities; and do for us exceeding abundantly above all that we ask or think, for the sake of Jesus Christ, our most blessed Lord and Saviour. Amen.

MONDAY.

Daniel ix.—21. While I *was* speaking in prayer, even the man Gabriel, whom I had seen in the vision at the beginning, being caused to fly swiftly, touched me about the time of the evening oblation.

22. And he informed *me*, and talked with me, and said, O Daniel! I am now come forth to give thee skill and understanding.

25. Know therefore and understand, *that* from the going-forth of the commandment to restore and to build Jerusalem unto the Messiah the Prince *shall be* seven weeks and threescore and two weeks: the street shall be built again, and the wall, even in troublous times.

26. And after threescore and two weeks shall Messiah be cut off, but not for himself: and the people of the prince that shall come shall destroy the city and the sanctuary; and the end thereof *shall be* with a flood, and unto the end of the war desolations are determined.

27. And he shall confirm the covenant with many for one week; and in the midst of the week he shall cause the sacrifice and the oblation to cease; and for the overspreading of abominations he shall make *it* desolate, even until the consummation, and that determined shall be poured upon the desolate.

I Peter i.—3. Blessed *be* the God and Father of our Lord Jesus Christ, which, according to his abundant mercy, hath begotten us again unto a lively hope by the resurrection of Jesus Christ from the dead,

4. To an inheritance incorruptible and undefiled, and that fadeth not away, reserved in heaven for you,

5. Who are kept by the power of God through faith unto salvation, ready to be revealed in the last time.

6. Wherein ye greatly rejoice, though now for a season (if need be) ye are in heaviness through manifold temptations;

7. That the trial of your faith, being much more precious than of gold that perisheth, though it be tried with fire, might be found unto praise and honor and glory at the appearing of Jesus Christ:

8. Whom, having not seen, ye love; in whom, though now ye see *him* not, yet, believing, ye rejoice with joy unspeakable, and full of glory;

9. Receiving the end of your faith, *even* the salvation of *your* souls.

10. Of which salvation the prophets have inquired and searched diligently, who prophesied of the grace *that should come* unto you;

11. Searching what, or what manner of time, the Spirit of Christ which was in them did signify, when it testified beforehand the sufferings of Christ, and the glory that should follow.

12. Unto whom it was revealed, that not unto themselves, but unto us, they did minister the things which are now reported unto you by them that have preached the gospel unto you, with the Holy Ghost sent down from heaven; which things the angels desire to look into.

When Thomas believed upon the evidence of his senses and the signs of miracle, our Lord said, "Blessed are they that have not seen, and yet have believed." This far-reaching benediction embraced, upon one hand, the prophets and saints of the Old Testament, who, with no visible signs of Christ's appearing, and no definite conception of his life and death, nevertheless kept him ever in view as the object of longing desire; and, on the other, it embraced every one who now comes to Christ with a living faith. This faith makes Christ present, makes heaven near, makes salvation sure. All the wondrous truths of the gospel, in the person, the life, the death, and the

resurrection of Jesus, and all its blessed promises of honor and glory in the future, are made real to our faith. More precious than gold in its own pureness and brightness, more enduring than the fires by which it is tried and tempered, this faith answers to the inheritance to which it leads, incorruptible, undefiled, and unfading. Even Daniel, favored as he was in revelations and by the visitation of angels, could but dimly foresee the mystery of a *suffering* Messiah; but we look back upon that suffering accomplished, and reap its fruits of transcendent and imperishable glory.

APPROPRIATE HYMNS,]

Prayer.

[Nos. 19, 32, 34.

O God, who hast prepared for those who love thee such good things as pass man's understanding! pour into our hearts such love toward thee, that we, loving thee above all things, may obtain thy promises, which exceed all that we can desire, through Jesus Christ our Lord.

We thank thee, O Lord! for the precious comfort that remains to us concerning dear friends who have departed in the faith; that to them heaven is even now a reality; that they have no more want, nor sorrow, nor care, nor sin. Oh, may heaven be a reality to our faith! and may the hope of it, yea, the assurance of it, as our home,

lift us above all the temptations and trials of this present world! Give to us strength for labors, courage for conflicts, patience under afflictions, fidelity to duty, and faith that shall endure to the end, and shall make us more than conquerors over death.

We praise thee, O Lord! for the blessings of the present time; for another night of rest; for another morning of mercy and hope. Oh, may we this day love thee more, know thee more, and serve thee better, than ever before! So may we daily live to thee; and, when the things of earth shall pass away, make us to be numbered with thy saints in glory everlasting, through Jesus Christ. Amen.

TUESDAY.

Exodus i. — 6. And Joseph died, and all his brethren, and all that generation.

7. And the children of Israel were fruitful, and increased abundantly, and multiplied, and waxed exceeding mighty; and the land was filled with them.

8. Now there arose up a new king over Egypt, which knew not Joseph.

9. And he said unto his people, Behold, the people of the children of Israel *are* more and mightier than we.

10. Come on, let us deal wisely with them, lest they multiply, and it come to pass, that, when there falleth out any war, they join also unto our enemies, and fight against us, and *so* get them up out of the land.

11. Therefore they did set over them taskmasters to afflict them with their burdens. And they built for Pharaoh treasure-cities, Pithom and Raamses.

12. But the more they afflicted them, the more they multiplied and grew. And they were grieved because of the children of Israel.

22. And Pharaoh charged all his people, saying, Every son that is born ye shall cast into the river, and every daughter ye shall save alive.

Exodus ii. — 1. And there went a man of the house of Levi, and took *to wife* a daughter of Levi.

2. And the woman conceived, and bare a son;

and, when she saw him that he *was* a goodly child, she hid him three months.

3. And, when she could not longer hide him, she took for him an ark of bulrushes, and daubed it with slime and with pitch, and put the child therein; and she laid *it* in the flags by the river's brink.

4. And his sister stood afar off to wit what would be done to him.

5. And the daughter of Pharaoh came down to wash *herself* at the river, and her maidens walked along by the river's side; and, when she saw the ark among the flags, she sent her maid to fetch it.

6. And, when she had opened *it*, she saw the child; and, behold, the babe wept. And she had compassion on him, and said, This *is one* of the Hebrews' children.

7. Then said his sister to Pharaoh's daughter, Shall I go and call to thee a nurse of the Hebrew women, that she may nurse the child for thee?

8. And Pharaoh's daughter said to her, Go. And the maid went and called the child's mother.

9. And Pharaoh's daughter said unto her, Take this child away and nurse it for me, and I will give *thee* thy wages. And the woman took the child and nursed it.

10. And the child grew; and she brought him unto Pharaoh's daughter, and he became her son. And she called his name Moses; and she said, Because I drew him out of the water.

Joseph's office did not descend in his family, and he left no successor to perpetuate his influence for his people. They did not intermarry with the Egyptians, and were always looked upon as a foreign race. The history of Egypt shows that her most constant and most dreaded enemies were the nomadic tribes of the Eastern desert; and, since the Hebrews were of Semitic origin, it was feared, that, in case of an invasion from that quarter, they would make cause with the enemy. Hence the cruel resolve of Pharaoh to crush their spirit and prevent their increase.

The story of Moses reproduces the country and the times. The branches of the Nile were anciently lined with reeds. The papyrus was woven into baskets, mats, and even little boats, which were made water-tight with the resin, or bitumen, in common use for mummy-wrappings. The sanitary customs of the Egyptians united with their religious feeling to recommend bathing in the sacred river; and the monuments show, that, in ancient Egypt, women had much greater freedom than is now accorded them in Oriental countries. Thus every thing is here pictured to the life.

APPROPRIATE HYMNS,]

Prayer.

[Nos. 125, 131, 147.

Heavenly Father, we bless thee for the light of the morning: oh! lift upon us the light of thy countenance, that we may see thy glory in the sun, may feel thy presence in the breath of life, may discern thy hand in all the good that comes to us, may meet thy grace in thy holy Word. Oh for a heart to love thee, to praise thee, to serve thee, as we ought! Thou didst create us for thy glory; thou hast enriched us with thy bounty; thou hast redeemed us with the precious blood of thy Son; thou hast sent forth thy Spirit into our hearts to quicken us to a new life, that we might receive the adoption of children. Disobedient and unthankful children we have been; and we confess our waywardness and our sin. Forgive us, we beseech thee, O our Father! for the sake of thy dear Son.

O God! thy watchful providence is over all our ways. We pray thee this day to deliver us from temptation, to defend us from evil. Make sure to this family the mercies of thy covenant. [Give to the children grace to serve thee in the morning of life; to be gentle, obedient, loving, and kind. May they grow up pure and holy!] Remember all dear to us; bless them in their hearts and in their homes. Visit, O Lord! with thy grace, the community in which we live. Bless thy Church here, and in our land, and throughout the world. Oh! send thy salvation to all people. We beseech thee to comfort the poor, the sick, the sorrowing, the dying; and O Lord! when heart and flesh shall fail us, be thou the strength of our heart, and our portion forever, for Christ's sake, our Mediator and Redeemer. Amen.

WEDNESDAY.

Exodus ii.—11. And it came to pass in those days, when Moses was grown, that he went out unto his brethren, and looked on their burdens; and he spied an Egyptian smiting an Hebrew, one of his brethren.

12. And he looked this way and that way; and, when he saw that *there was* no man, he slew the Egyptian, and hid him in the sand.

13. And, when he went out the second day, behold, two men of the Hebrews strove together; and he said to him that did the wrong, Wherefore smitest thou thy fellow?

14. And he said, Who made thee a prince and a judge over us? intendest thou to kill me, as thou killedst the Egyptian? And Moses feared, and said, Surely this thing is known.

15. Now, when Pharaoh heard this thing, he sought to slay Moses. But Moses fled from the face of Pharaoh, and dwelt in the land of Midian; and he sat down by a well.

16. Now, the priest of Midian had seven daughters; and they came and drew *water*, and filled the troughs to water their father's flock.

17. And the shepherds came and drove them

away; but Moses stood up and helped them, and watered their flock.

18. And, when they came to Reuel their father, he said, How *is it that* ye are come so soon to-day?

19. And they said, An Egyptian delivered us out of the hand of the shepherds, and also drew *water* enough for us, and watered the flock.

20. And he said unto his daughters, And where *is he?* why *is it that* ye have left the man? call him, that he may eat bread.

21. And Moses was content to dwell with the man; and he gave Moses Zipporah his daughter.

22. And she bare *him* a son, and he called his name Gershom; for he said, I have been a stranger in a strange land.

23. And it came to pass, in process of time, that the king of Egypt died: and the children of Israel sighed by reason of the bondage, and they cried; and their cry came up unto God by reason of the bondage.

24. And God heard their groaning; and God remembered his covenant with Abraham, with Isaac, and with Jacob.

25. And God looked upon the children of Israel, and God had respect unto *them*.

That one trained at court, and having wealth and honor at his disposal, should identify himself with the despised serfs of the country because he was of their race, showed true nobleness of character. To avenge the first case of wrong that came under his eyes, and at the risk of his own life, showed a quick sense of justice and a generous spirit of self-sacrifice. Still, upon moral grounds, the act itself can hardly be defended; and, since Moses had no visible power of effecting a revolution, as a signal of revolt it was at least premature. As Stephen said, "He supposed his brethren would have understood how that God by his hand would deliver them; but they understood not." Certainly he could not hope to rouse his race against their oppressors if they were quarrelling among themselves, and would not rally under a leader, who, for their

sakes, was ready to hazard fortune, honor, life itself. Moses, in the ardor of his temperament, had anticipated the call of Providence as to both the time and the method of his work. He needed the discipline of disappointment and solitude. Still it was a sublime faith which caused him to refuse to be called the son of Pharaoh's daughter; choosing rather to suffer affliction with the people of God than to enjoy the pleasures of sin for a season; esteeming the reproach of Christ greater riches than the treasures in Egypt. In any event, that was a wise and noble choice, which must lead to some great and good result.

The scene at the well exhibits the peculiarities of desert life in contrast with life in Egypt, and shows Moses to advantage as the helper of the weak.

APPROPRIATE HYMNS,]

Prayer.

[Nos. 22, 110, 120.

O Lord Jesus, the author and the finisher of our faith! we give thee thanks for all thy servants departed in the faith, who, having witnessed a good confession, have entered into rest. Grant us grace, we beseech thee, to be faithful unto death, that we also may receive a crown of life. May we have such a sense of thy presence and glory as shall lift us above the love or the fear of this world! Assist us by thy grace to do this day such things as are pleasing to thee. Deliver us from anxiety about earthly things, from a discontented and unthankful spirit.

Strengthen, O Lord! our faith in the promises of thy Word. Enable us to stay our minds on thee. Thou knowest our exceeding weakness, and the numberless dangers which every day surround us. Supply all our needs. If it should please thee to visit us with affliction, oh! make it work for our

real and eternal good, and give us a patient and submissive spirit. Be thou our defender through all the trials of life, our hope in death, and our portion forever.

We thank thee for thy loving-kindness in the night-season. Be pleased, O Lord! to bless all who are near and dear to us. Lead all whom we love into the saving knowledge of Jesus Christ. Bless our neighbors. Look graciously upon this part of thy vineyard, and grant that true godliness may increase and abound among us. Help us to shine as lights in the world, and to commend the religion which we profess by the meekness and gentleness of our conduct, and by the holiness of our lives. Make us happy in our own souls, and useful to all around us. These mercies we ask for ourselves and others in the name of Jesus Christ our Saviour. Amen.

THURSDAY.

Exodus iii.—1. Now, Moses kept the flock of Jethro his father-in-law, the priest of Midian; and he led the flock to the back side of the desert, and came to the mountain of God, *even to Horeb.*

2. And the Angel of the Lord appeared unto him in a flame of fire out of the midst of a bush; and he looked, and behold the bush burned with fire, and the bush *was* not consumed.

3. And Moses said, I will now turn aside and see this great sight, why the bush is not burnt.

4. And, when the Lord saw that he turned aside to see, God called unto him out of the midst of the bush, and said, Moses, Moses! And he said, Here *am I.*

5. And he said, Draw not nigh hither: put off thy shoes from off thy feet; for the place whereon thou standest *is* holy ground.

6. Moreover he said, I *am* the God of thy father, the God of Abraham, the God of Isaac, and the God of Jacob. And Moses hid his face; for he was afraid to look upon God.

7. And the Lord said, I have surely seen the affliction of my people which *are* in Egypt, and have heard their cry by reason of their taskmasters; for I know their sorrows:

8. And I am come down to deliver them out of the hand of the Egyptians, and to bring them up out of that land, unto a good land and a large, unto a land flowing with milk and honey; unto the place of the Canaanites, and the Hittites, and the

Amorites, and the Perizzites, and the Hivites, and the Jebusites.

9. Now therefore, behold, the cry of the children of Israel is come unto me; and I have also seen the oppression wherewith the Egyptians oppress them.

10. Come now, therefore, and I will send thee unto Pharaoh, that thou mayest bring forth my people, the children of Israel, out of Egypt.

11. And Moses said unto God, Who *am I*, that I should go unto Pharaoh, and that I should bring forth the children of Israel out of Egypt?

12. And he said, Certainly I will be with thee; and this *shall be* a token unto thee that I have sent thee: When thou hast brought forth the people out of Egypt, ye shall serve God upon this mountain.

13. And Moses said unto God, Behold, *when* I come unto the children of Israel, and shall say unto them, The God of your fathers hath sent me unto you, and they shall say to me, What *is* his name? what shall I say unto them?

14. And God said unto Moses, I **AM THAT I AM**; and he said, Thus shalt thou say unto the children of Israel: I **AM** hath sent me unto you.

15. And God said moreover unto Moses, Thus shalt thou say unto the children of Israel: The Lord God of your fathers, the God of Abraham, the God of Isaac, and the God of Jacob, hath sent me unto you: this *is* my name forever, and this *is* my memorial unto all generations.

The first attempt of Moses to deliver his people had apparently deprived him of all power to help them. He was an outcast and an exile, living in the seclusion of the rocky desert of Arabia, earning his scanty livelihood by tending sheep. As years rolled by, he must have despaired of returning to Egypt, or of acting any great part in his people's history. But God never forgets his plans, and often is preparing his agents by means least likely to human view. In the peninsula of Sinai are wadies where the herbage lingers long

after the winter rains. A natural reason, therefore, led Moses at this time into the neighborhood of the mountain which was soon to be the scene of such stupendous wonders. There Jehovah revealed himself under a name, which, in comprehensiveness and majesty, transcends all that poetry or philosophy has ever conceived. But, while he thus proclaimed his own absolute and eternal being, he drew nigh to his trembling servant as the God of his fathers, and linked himself to human names and hopes.

APPROPRIATE HYMNS.]

Prayer.

[Nos. 56, 157, 170.]

Our voice shalt thou hear in the morning, O Lord! in the morning will we direct our prayer unto thee, and will look up. Oh! lead us this day in thy righteousness; make thy way straight before our face. Grant that we may see and know clearly what things we ought to do; and, whatever we do, may we do it heartily, as unto the Lord, and not unto men.

Keep us from vain self-dependence, from pride, self-will, and presumption. Plant in all our hearts thy holy fear; and may we show such meekness and gentleness and humility as become the true followers of Christ!

Whilst we are this day diligent in business, give us grace at the same time to be fervent in spirit, serving thee. May the continual recollection of thy manifold and great mercies incline us to present our souls and bodies a living sacrifice unto

thee! May we not be conformed to this world, but transformed by the renewing of our minds, that we may prove what is that good and acceptable and perfect will of God!

[May the children of this family set thy love before them as their chief portion in life, and make thy Word their guide! May they always speak the truth, and grow up free from guile! May they hear the voice of Jesus, and follow him!] Be gracious, O Lord! to all our kindred. Visit thy Church with thy salvation. Inspire thy people with a readiness to testify of thy love, and to invite others to thy grace. May we behold even greater fruits of thy coming than were seen by thine own apostles! Open thou the windows of heaven, and cause thy glory to shine forth, that all the ends of the earth shall acknowledge thee. And to thy name be all the glory. Amen.

FRIDAY.

Exodus iv.—1. And Moses answered and said, But, behold, they will not believe me, nor hearken unto my voice; for they will say, The Lord hath not appeared unto thee.

2. And the Lord said unto him, What is that in thine hand? And he said, A rod.

3. And he said, Cast it on the ground. And he cast it on the ground, and it became a serpent; and Moses fled from before it.

4. And the Lord said unto Moses, Put forth thine hand, and take it by the tail. And he put forth his hand, and caught it, and it became a rod in his hand:

5. That they may believe that the Lord God of their fathers, the God of Abraham, the God of Isaac, and the God of Jacob, hath appeared unto thee.

6. And the Lord said furthermore unto him, Put now thine hand into thy bosom. And he put his hand into his bosom; and when he took it out, behold, his hand *was* leprous as snow.

7. And he said, Put thine hand into thy bosom again. And he put his hand into his bosom again, and plucked it out of his bosom; and, behold, it was turned again as his *other* flesh.

8. And it shall come to pass, if they will not be-

lieve thee, neither hearken to the voice of the first sign, that they will believe the voice of the latter sign.

9. And it shall come to pass, if they will not believe also these two signs, neither hearken unto thy voice, that thou shalt take of the water of the river, and pour *it* upon the dry *land*; and the water which thou takest out of the river shall become blood upon the dry *land*.

10. And Moses said unto the Lord, O my Lord! I *am* not eloquent, neither heretofore, nor since thou hast spoken unto thy servant; but I *am* slow of speech, and of a slow tongue.

11. And the Lord said unto him, Who hath made man's mouth? or who maketh the dumb, or deaf, or the seeing, or the blind? have not I the Lord?

12. Now therefore go, and I will be with thy mouth, and teach thee what thou shalt say.

13. And he said, O my Lord! send, I pray thee, by the hand of *him whom* thou wilt send.

14. And the anger of the Lord was kindled against Moses; and he said, Is not Aaron the Levite thy brother? I know that he can speak well. And also, behold, he cometh forth to meet thee; and, when he seeth thee, he will be glad in his heart.

If Moses was too hasty in taking up the cause of his brethren when in Egypt, he was too hesitating now. It may be questioned whether this hesitation was owing to humility or to timidity. A true humility, while distrusting self, implies submission to the commands of God, a ready spirit of obedience: it never seeks a pretext for neglecting duty. Still we cannot doubt that Moses, sobered by his long seclusion from affairs, was sincere in his disparagement of himself.

The miracles of the rod and of the burning-bush, though witnessed by Moses alone, were abundantly certified by other

miracles which he afterwards wrought by the rod, upon a scale so stupendous, and in sight of two nations. Mahomet, who claimed to have been transported by supernatural power to Mt. Sinai and Jerusalem, never wrought a miracle to confirm his story of his marvellous experiences. Without witness, and without either works or doctrines to attest it, his famous night-journey must be treated as the vision of an enthusiast, or the invention of an impostor; but the wonders wrought by the rod of Moses publicly attested the miracle of the burning-bush.

APPROPRIATE HYMNS,]

Prayer.

[Nos. 85, 131, 138.

Our Father in heaven, we come to thee with wants which thou knowest far better than we, and for blessings which thou art more ready to give than we to ask. Thou hast kept us in the watches of the night from every trouble, sorrow, and alarm; thou hast given us refreshing sleep. And now we bless thee for the day, for life and health, for food and raiment, for home and friends, for means of education and of enjoyment, for means of occupation and of support, for means of improvement in the knowledge of thyself from thy works and thy Word, and for opportunities of doing good to others. Oh! grant us grace that we may use to thy glory the lives which thou didst give, and which thy mercy doth continually spare.

We acknowledge, O Lord! our unworthiness and our sinfulness, and beseech thee to pardon our transgressions and heal our infirmities. Help us this day to live aright. In the business of life

may we be diligent, faithful, and true! and do thou, Lord, prosper the labor of our hands. In our intercourse with others, may we manifest the gentleness, the sincerity, the charity, of the gospel of Christ! May we be patient under trials, meek under injuries, firm against temptation, bold for the truth, zealous for thy cause! May we be kind to the poor, helpful to the suffering, gentle toward all men! [Give unto these children, O Lord! grace to serve thee in the morning of life, and in their thoughts and words, their studies and their play, always to please their Father in heaven.] Remember with thy mercy all our friends; visit with thy grace the homes of all who are dear to us. Build up, O Lord! thy Church; prosper thy kingdom in our land, and throughout the world. Ever guide, keep, and bless us. Bring us to the close of the day in peace, and to the close of life in a hope full of immortality, through Jesus Christ, our Lord and Saviour. Amen.

SATURDAY.

Exodus v. — 1. And afterward Moses and Aaron went in and told Pharaoh, Thus saith the Lord God of Israel: Let my people go, that they may hold a feast unto me in the wilderness.

2. And Pharaoh said, Who *is* the Lord, that I should obey his voice to let Israel go? I know not the Lord; neither will I let Israel go.

3. And they said, The God of the Hebrews hath met with us: let us go, we pray thee, three days' journey into the desert, and sacrifice unto the Lord our God, lest he fall upon us with pestilence or with the sword.

4. And the king of Egypt said unto them, Wherefore do ye, Moses and Aaron, let the people from their works? Get you unto your burdens.

5. And Pharaoh said, Behold, the people of the land now *are* many, and ye make them rest from their burdens.

6. And Pharaoh commanded the same day the taskmasters of the people, and their officers, saying,

7. Ye shall no more give the people straw to make brick, as heretofore: let them go and gather straw for themselves.

8. And the tale of the bricks which they did make heretofore, ye shall lay upon them; ye shall not diminish *ought* thereof: for they *be* idle; therefore they cry, saying, Let us go *and* sacrifice to our God.

9. Let there more work be laid upon the men, that they may labor therein; and let them not regard vain words.

10. And the taskmasters of the people went out, and their officers, and they spake to the people, saying, Thus saith Pharaoh: I will not give you straw.

11. Go ye, get you straw where ye can find it; yet not aught of your work shall be diminished.

12. So the people were scattered abroad throughout all the land of Egypt to gather stubble instead of straw.

13. And the taskmasters hastened *them*, saying, Fulfil your works, *your* daily tasks, as when there was straw.

14. And the officers of the children of Israel, which Pharaoh's taskmasters had set over them, were beaten, *and* demanded, Wherefore have ye not fulfilled your task in making brick, both yesterday and to-day, as heretofore?

15. Then the officers of the children of Israel came and cried unto Pharaoh, saying, Wherefore dealest thou thus with thy servants?

16. There is no straw given unto thy servants; and they say to us, Make brick: and, behold, thy servants *are* beaten; but the fault *is* in thine own people.

17. But he said, Ye *are* idle, *ye are* idle: therefore ye say, Let us go *and* do sacrifice to the Lord.

18. Go therefore now, *and* work: for there shall no straw be given you; yet shall ye deliver the tale of bricks.

Egypt had gods for every district, every city, every season, and for almost every object in Nature and every want of man. But Jehovah was a new name to Pharaoh; and, as divinities were estimated by the state of the people who worshipped them, this "God of the Hebrews" — a servile and helpless race — seemed to him of no account. Religious pilgrimages on a great scale, like the early caravans for Mecca and Jerusalem, were common in ancient times; and the Egyptians themselves had temples in the desert of Arabia Petraea. But Pharaoh feared that a holiday given to such a multitude would furnish occasion for a conspiracy and revolt.

Bricks made of Nile-mud mixed with chopped straw, and dried in the sun, were early used in Egypt, and are found in some of the oldest buildings. A picture in a tomb at Thebes represents the whole process of brick-making; and taskmasters are standing over the workmen, with whips to urge on their tasks. The violence of Pharaoh led the children of Israel to complain of Moses as the cause of their new troubles; and even he was almost driven to despair of God's intervention. But faith and patience must have their perfect work, that God may show forth the fulness of his power.

APPROPRIATE HYMNS,]

Prayer.

[Nos. 129, 146, 149.

Oh! grant us grace, Father in heaven, to hear thy Word, and to obey it. We would make haste, and delay not, to keep thy commandments. Thou hast a right, O Lord! to our time, our gifts, our hearts, our persons; to all that we are, and all that we have: for thou hast created us, and hast redeemed us with the precious blood of thy Son. We would begin this sabbath in thy fear: help us in all things to please and honor thee.

We give thee thanks for the mercies of the night, and for all the mercies of our past lives, — for home and its blessings; for friends, and all the ministries of love; for health, knowledge, comfort, and prosperity; but, above all things, for thy grace in the

gospel of our Lord Jesus Christ. May we ever be ready to acknowledge him the Son of God, the Saviour of the world! May men in the high places of power and influence consecrate themselves to him! may the poor and lowly trust in him! may children sing hosannas to the Son of David! Show forth this day, O Lord! thy glory in the sanctuary. For all thy mercies in the gospel, we bless and magnify thy glorious name; humbly beseeching thee to accept this our morning sacrifice of praise and thanksgiving for His sake who lay down in the grave, and rose again for us, — thy Son, our Saviour Jesus Christ; to whom be glory and dominion, world without end. Amen.

SUNDAY MORNING.

Exodus xii. — 21. Then Moses called for all the elders of Israel, and said unto them, Draw out, and take you a lamb, according to your families, and kill the passover.

22. And ye shall take a bunch of hyssop, and dip it in the blood that is in the basin, and strike the lintel and the two side-posts with the blood that is in the basin; and none of you shall go out at the door of his house until the morning.

23. For the Lord will pass through to smite the Egyptians; and when he seeth the blood upon the lintel, and on the two side-posts, the Lord will pass over the door, and will not suffer the destroyer to come in unto your houses to smite you.

24. And ye shall observe this thing for an ordinance to thee and to thy sons forever.

25. And it shall come to pass, when ye be come to the land which the Lord will give you, according as he hath promised, that ye shall keep this service.

26. And it shall come to pass, when your children shall say unto you, What mean ye by this service?

27. That ye shall say, It is the sacrifice of the Lord's passover, who passed over the houses of the children of Israel in Egypt when he smote the

Egyptians, and delivered our houses. And the people bowed the head, and worshipped.

28. And the children of Israel went away, and did as the Lord had commanded Moses and Aaron; so did they.

29. And it came to pass, that at midnight the Lord smote all the first-born in the land of Egypt, from the first-born of Pharaoh that sat on his throne unto the first-born of the captive that was in the dungeon, and all the first-born of cattle.

30. And Pharaoh rose up in the night, he and all his servants, and all the Egyptians: and there was a great cry in Egypt; for there was not a house where there was not one dead.

31. And he called for Moses and Aaron by night, and said, Rise up, and get you forth from among my people, both ye and the children of Israel; and go, serve the Lord, as ye have said.

32. Also take your flocks and your herds, as ye have said, and be gone; and bless me also.

33. And the Egyptians were urgent upon the people, that they might send them out of the land in haste; for they said, We be all dead men.

34. And the people took their dough before it was leavened, their kneading-troughs being bound up in their clothes upon their shoulders.

To this day the Jews observe the feast of unleavened bread, and it can be traced back with hardly a break through the more than three thousand years of their history as a distinct people. Like our Declaration of Independence, the Passover marked their emancipation; and it is a perpetual witness to the reality of the great event which it commemorates. To Christians its original significance is merged in that higher sacrifice of which it was a type. Christ our Passover is sacrificed for us; and, through the blood of his redemption, our

souls are passed over unscathed of justice, and we are delivered from the bondage of sin. Let us make haste to obey this call, to "come out and be separate" from the world; let us keep the feast of his grace with hearts purged from sin, and consecrated to do his commandments. Faith and obedience saved the children of Israel in that dread night of mingled justice and mercy; and faith and obedience must secure to us the greater blessing of Christ's salvation in the day of his coming to judge the world.

APPROPRIATE HYMNS,

Prayer.

[Nos. 2, 86, 116.]

The heavens shall praise thy wonders, O Lord! thy faithfulness also in the congregation of the saints. Thou hast a mighty arm: strong is thy hand, and high is thy right hand. Justice and judgment are the habitation of thy throne. Yet blessed be thy name that mercy and truth go before thy face. Thy terrors in the world are for the deliverance of thy people. In thy mercy thou dost pass over them that fear thee, and dost give thine angels charge over their dwellings. We praise thee that Christ our Passover is sacrificed for us.

O Thou who hast given thine only Son to die for our sins, and to rise again for our justification! grant, we humbly pray thee, that we may so truly partake of his death and resurrection as ourselves to be dead unto sin, and alive unto God through Jesus Christ our Lord.

May this holy day witness to us the grace of Christ in our redemption! and may thine Holy Spirit witness and seal within us the pardon and

peace which that redemption brings! Grant us the comforts of thy gospel, the joy of thy salvation, the spirit of prayer and praise, the communion of thy saints, and, above all, communion with thyself.

Bless thy Church, her worship and sacraments, her ministers and members: may the beauty of the Lord our God be upon her! Bless the Sunday school, and guide teachers and scholars in thy Word. Have compassion upon those who disregard thy day, and upon all who know thee not; and incline thy people to seek and save the lost. Be with the missionaries of the cross, according to thy promise, O Lord! and make known thy way among the heathen.

We humbly thank thee for the mercies of another week and the blessings of the past night. We commit to thy loving care this family, and all dear to us at home or abroad; and pray thee to bring us all together unto thy heavenly kingdom, through Jesus Christ our Lord. Amen.

SUNDAY EVENING.

Psalm lvii.—1. Be merciful unto me, O God! be merciful unto me; for my soul trusteth in thee; yea, in the shadow of thy wings will I make my refuge until *these* calamities be overpast.

2. I will cry unto God most high; unto God that performeth *all things* for me.

3. He shall send from heaven, and save me *from* the reproach of him that would swallow me up. God shall send forth his mercy and his truth.

7. My heart is fixed, O God! my heart is fixed: I will sing and give praise.

8. Awake up, my glory; awake, psaltery and harp: I *myself* will awake early.

9. I will praise thee, O Lord! among the people; I will sing unto thee among the nations.

10. For thy mercy *is* great unto the heavens, and thy truth unto the clouds.

11. Be thou exalted, O God! above the heavens; let thy glory *be* above all the earth.

2 Corinthians iv.—6. God, who commanded the light to shine out of darkness, hath shined in our hearts, to *give* the light of the knowledge of the glory of God in the face of Jesus Christ.

7. But we have this treasure in earthen vessels, that the excellency of the power may be of God, and not of us.

8. *We* are troubled on every side, yet not distressed; *we* are perplexed, but not in despair;

9. Persecuted, but not forsaken; cast down, but not destroyed;

10. Always bearing about in the body the dying of the Lord Jesus, that the life also of Jesus might be made manifest in our body.

11. For we which live are always delivered unto death for Jesus' sake, that the life also of Jesus might be made manifest in our mortal flesh.

12. So, then, death worketh in us, but life in you.

13. We having the same spirit of faith, according as it is written, I believed, and therefore have I spoken; we also believe, and therefore speak;

14. Knowing that he which raised up the Lord Jesus shall raise up us also by Jesus, and shall present *us* with you.

15. For all things *are* for your sakes, that the abundant grace might through the thanksgiving of many redound to the glory of God.

16. For which cause we faint not; but though our outward man perish, yet the inward *man* is renewed day by day.

17. For our light affliction, which is but for a moment, worketh for us a far more exceeding *and* eternal weight of glory;

18. While we look not at the things which are seen, but at the things which are not seen: for the things which are seen *are* temporal; but the things which are not seen *are* eternal.

How completely does faith in Christ invert the relations of things temporal and spiritual, and change our estimate of the trials and sorrows of this life in contrast with the joys of the life to come! And how noble does the true Christian appear in his patience and fortitude under trials, especially when these are endured for the good of others! Paul suffered almost every kind of trial that can befall one in this life,—abuse, neglect, slander, persecution, hunger, shipwreck, bonds, stripes, imprisonment, stoning. He was in such constant peril of a violent death, that he carried death, as it were, about with him. Yet he spoke of his afflictions as “light,” and “but for a moment,” and faced them all with a wondrous

courage and cheerfulness. The sources of this fortitude were his loving devotion to the good of others, his conviction of the certainty and the grandeur of the rewards of heaven, and his personal union with Christ through faith. He could not heap up words enough to express the bliss of being with Christ,—exceeding, and still more exceeding, all earthly experiences or imaginings. And this eternal weight of glory would be, not the offset, but the issue, of trials here endured for the Saviour and his cause. The light of Christ's promise in our hearts, the life of Christ's spirit in our souls, can make all trials easy, all burdens light; can cheer the darkest night with the glory of heaven and the songs of victory.

APPROPRIATE HYMNS,]

Prayer.

[Nos. 115, 127, 179.

O God, who hast taught us in thy Word that there is still laid up a rest for thy people, and who hast given us a promise of entering into it! grant to us, we beseech thee, that we fail not of that promise through unbelief and disobedience. Teach us to look for a house that hath foundations, of which thou art the maker and builder. Lift our hearts thither in earnest desire.

Oh sabbath of eternal peace! Oh haven where the wicked cease from troubling, and the weary are at rest! When shall we see thee, O Lord! and behold the King in his beauty? When shall we meet the apostles and prophets, and the great multitude whom no man can number? When shall we see again our dear friends who sleep in Jesus?

O God the Father, who hast the times and sea-

sons in thine own power! let not that day come upon us unawares. O God the Son, who art gone to prepare a place for us! in thine own time take us to thyself, that where thou art, there we may be also. O God the Holy Ghost, the pledge of future glory in our hearts! seal us until the redemption of the purchased possession. We bless thee for the help this day received through thy holy Word and the prayers and praises of thy Church. We supplicate thy favor upon all who have heard thy Word, and upon those who have it not. We bless thee for thy mercy to this household, and commit ourselves to thy fatherly protection for the night. Keep us under the shadow of thy wings; and, O Father! bring us, we pray thee, finally to rest in thee, through Jesus Christ our Lord. Amen.

MONDAY.

Mark xi.—12. And on the morrow, when they were come from Bethany, he was hungry.

13. And seeing a fig-tree afar off, having leaves, he came, if haply he might find any thing thereon: and, when he came to it, he found nothing but leaves; for the time of figs was not yet.

14. And Jesus answered and said unto it, No man eat fruit of thee hereafter forever. And his disciples heard it.

20. And in the morning, as they passed by, they saw the fig-tree dried up from the roots.

21. And Peter, calling to remembrance, saith unto him, Master, behold, the fig-tree which thou cursedst is withered away,

22. And Jesus, answering, saith unto them, Have faith in God.

23. For verily I say unto you, That whosoever shall say unto this mountain, Be thou removed, and be thou cast into the sea, and shall not doubt in his heart, but shall believe that those things which he saith shall come to pass, he shall have whatsoever he saith.

24. Therefore I say unto you, What things soever ye desire when ye pray, believe that ye receive them, and ye shall have them.

25. And, when ye stand praying, forgive, if ye

have aught against any; that your Father also which is in heaven may forgive you your trespasses.

26. But if ye do not forgive, neither will your Father which is in heaven forgive your trespasses.

27. And they come again to Jerusalem; and, as he was walking in the temple, there come to him the chief priests, and the scribes, and the elders,

28. And say unto him, By what authority doest thou these things? and who gave thee this authority to do these things?

29. And Jesus answered and said unto them, I will also ask of you one question, and answer me, and I will tell you by what authority I do these things.

30. The baptism of John, was it from heaven, or of men? Answer me.

31. And they reasoned with themselves, saying, If we shall say, From heaven, he will say, Why, then, did ye not believe him?

32. But if we shall say, Of men: they feared the people; for all men counted John, that he was a prophet indeed.

33. And they answered and said unto Jesus, We cannot tell. And Jesus, answering, saith unto them, Neither do I tell you by what authority I do these things.

The fig often comes with or even before the leaves, especially on the early kind, which bears a large green-colored fig, that ripens in April. If there was no fruit on this leafy tree, it might justly be condemned as barren; for "the ostentatious show of leaves gave promise of fruit even in advance of the season." The miracle was in reality a parable,—not a mere expression of personal disappointment, but a symbolical action designed to teach a moral lesson with its appropriate warning. "The fig-tree was the Jewish people, full of the leaves of a useless profession, but without fruit." In this respect, the miracle answers to the parable of the barren fig-tree. Our Lord used it also to illustrate the power of faith over inanimate nature,—even to remove a mountain. But faith, to be thus effective, must be in unison with the will of God, and be rooted in love. "Though I have all faith, so that I could remove mountains, and have not charity, I am nothing:"

an unforgiving spirit would be like a mountain to weigh down such attempts at faith. Here, as always in the teachings of Christ, the resemblance to God in the spirit of love is set above the imitation of God in acts of power.

The head men of the Jewish nation, fearing lest their influence should be impaired by the growing popularity of Jesus, demanded his credentials; yet they did not dare deny his works, which were the credentials of divinity itself. What higher credentials of divinity than this could be given? Here was no conceivable connection of cause and effect within the range of material laws. Jesus did not touch the tree, nor bring any physical agency to bear upon it. He spoke to it, and the tree withered down to its roots. Here was the direct action of spirit upon matter; and he who could produce such an effect is absolute Master of the physical univ

APPROPRIATE HYMNS.]

Prayer.

[Nos. 67, 117, 156.]

O Lord Jesus! we do hunger for thy Word; we do thirst for thy Spirit. Weak, empty, perishing, in ourselves, we cry unto thee for the bread of heaven, for the water of life. With longings for good that this world can never satisfy, we turn to thy fulness that we also may be filled. Confessing our folly in forsaking thee, mourning our sin in grieving thee, we come with broken and contrite hearts, and entreat thee to grant us forgiveness, comfort, and peace. Oh! strengthen us to resist temptation, to overcome evil, to renounce the world. We beseech thee, show us the Father; make us pure in heart, that we may see God.

Most merciful God, who in Jesus Christ thy Son hast revealed thyself as our reconciling Father,

grant us grace, we beseech thee, to be followers of God as dear children. [May the children of this family love and obey the precepts of thy gospel, and follow the example of their Lord and Saviour!] And, oh, may the numbers of thy children be multiplied throughout the world, until the whole family of man shall be made one in Christ Jesus! Have compassion, O Lord! upon the poor and the sorrowing; deliver the persecuted and the oppressed. And do thou, O Lord! forgive our enemies, and forgive us as we forgive them. O Lord our Preserver, who hast kept us through the perils of the night! keep us from evil this day and always; and finally bring us unto thy heavenly kingdom, through Jesus Christ our Lord. Amen.

TUESDAY.

Psalm xxx. — 2. O Lord my God! I cried unto thee, and thou hast healed me.

3. O Lord! thou hast brought up my soul from the grave; thou hast kept me alive, that I should not go down to the pit.

4. Sing unto the Lord, O ye saints of his! and give thanks at the remembrance of his holiness.

5. For his anger *endureth but* a moment; in his favor *is life*: weeping may endure for a night; but joy *cometh* in the morning.

7. Lord, by thy favor thou hast made my mountain to stand strong: thou didst hide thy face, and I was troubled.

8. I cried to thee, O Lord! and unto the Lord I made supplication.

10. Hear, O Lord! and have mercy upon me: Lord, be thou my helper.

11. Thou hast turned for me my mourning into dancing; thou hast put off my sackcloth, and girded me with gladness;

12. To the end that *my* glory may sing praise to thee, and not be silent. O Lord my God! I will give thanks unto thee forever.

Mark v. — 25. And a certain woman which had an issue of blood twelve years,

26. And had suffered many things of many physicians, and had spent all that she had, and was nothing bettered, but rather grew worse,

27. When she had heard of Jesus, came in the press behind, and touched his garment.

28. For she said, If I may touch but his clothes, I shall be whole.

29. And straightway the fountain of her blood was dried up; and she felt in *her* body that she was healed of that plague.

30. And Jesus, immediately knowing in himself that virtue had gone out of him, turned him about in the press, and said, Who touched my clothes?

31. And his disciples said unto him, Thou seest the multitude thronging thee, and sayest thou, Who touched me?

32. And he looked round about to see her that had done this thing.

33. But the woman, fearing and trembling, knowing what was done in her, came and fell down before him, and told him all the truth.

34. And he said unto her, Daughter, thy faith hath made thee whole: go in peace, and be whole of thy plague.

One knows not whether most to admire the humble faith of this woman, or the ready compassion of Jesus in acknowledging it. The long continuance of her disease, the hopelessness of human help, the want of natural fitness between the remedy she now proposed to herself and the infirmity with which she was burdened, — between the stealthy touch of a garment and the cure of her plague, — these all evince the energy, the almost desperation, of her faith. She knew that this man healed diseases by miraculous power. She would not presume to present herself to his notice, to ask him to lay his hand upon her sore: if she could only touch, not his person, but the border of his garment, she was persuaded that she

should be healed. Jesus knew, of course, all that was passing in her mind: he gave forth the healing virtue to her touch; but, wishing to bring such faith to the notice of all, he summoned her to acknowledge his grace. Her testimony, given with trembling, in the hearing of many who knew of her infirmity, at once established the miracle, and rendered the homage of faith to the divinity that dwelt in Jesus. He himself put the healing upon the ground of faith; and so he ever holds his grace subject to our call, if with the earnest confidence of this suppliant we will but go to him for his touch of healing, his benediction of peace.

APPROPRIATE HYMNS,]

Prayer.

[Nos. 27, 32, 57.]

O Lord, our heavenly Father! we have nothing to bring to thee but our wants, and such poor return of love and gratitude and praise as these hearts can render for thy goodness. As thou dost cause our lives to overflow with thy mercies, so do thou fill our hearts to overflowing with thy Spirit, that we may thank thee and praise thee as we ought. The morning calls us again to praise thee for thy loving-kindness in the night-season; and every day renews the tokens of thy bounty. Every good gift cometh down from thee, the Father of lights; and though we are so changeable in our love, so inconstant in our service, with thee there is no variableness, neither shadow of turning. Bind us to thyself, O our Father! by the mighty attraction of thy love. May the love of Christ, who died for us that we might live, constrain us to live ever unto thee!

We pray thee keep us this day from temptation, evil, and sin. Prosper us in our lawful undertakings. May we be upright in our dealings, true and kind in our speech, gentle and patient in our spirit, pure and holy in our walk! May we do good to all as we shall have opportunity, and so exhibit in our lives the graces of the gospel, that we shall win others to the love of Christ! And we pray that multitudes may be won to the Saviour; that thy Church may increase; that missions may prosper; that thy Word may be given to all people, and the knowledge of the Lord may fill the earth as the waters fill the sea. We thank thee for our home, and pray thee to bless us with all things that we need as a family. Bless the absent who are dear to us; and bring them, together with us, we beseech thee, unto thy heavenly kingdom, through Jesus Christ our Lord. Amen.

WEDNESDAY.

John x. — 1. Verily, verily, I say unto you, He that entereth not by the door into the sheepfold, but climbeth up some other way, the same is a thief and a robber.

2. But he that entereth in by the door is the shepherd of the sheep.

3. To him the porter openeth, and the sheep hear his voice; and he calleth his own sheep by name, and leadeth them out.

4. And, when he putteth forth his own sheep, he goeth before them, and the sheep follow him; for they know his voice.

5. And a stranger will they not follow, but will flee from him; for they know not the voice of strangers.

6. This parable spake Jesus unto them; but they understood not what things they were which he spake unto them.

7. Then said Jesus unto them again, Verily, verily, I say unto you, I am the door of the sheep.

8. All that ever came before me are thieves and robbers; but the sheep did not hear them.

9. I am the door: by me if any man enter in, he shall be saved, and shall go in and out, and find pasture.

10. The thief cometh not but for to steal, and to kill, and to destroy: I am come that they might have life, and that they might have *it* more abundantly.

11. I am the good shepherd: the good shepherd giveth his life for the sheep.

12. But he that is an hireling, and not the shepherd, whose own the sheep are not, seeth the wolf coming, and leaveth the sheep, and fleeth; and the wolf catcheth them, and scattereth the sheep.

13. The hireling fleeth, because he is an hireling, and careth not for the sheep.

14. I am the good shepherd, and know my *sheep*, and am known of mine.

15. As the Father knoweth me, even so know I the Father; and I lay down my life for the sheep.

16. And other sheep I have, which are not of this fold: them also I must bring, and they shall hear my voice; and there shall be one fold, and one shepherd.

17. Therefore doth my Father love me, because I lay down my life, that I might take it again.

18. No man taketh it from me, but I lay it down of myself. I have power to lay it down, and I have power to take it again. This commandment have I received of my Father.

In Palestine, where lonely farm-houses would be exposed to robbers, all the farmers of a district live compactly in a village; and at night the sheep of various owners are driven into a common fold within the village, or into a walled enclosure upon the sheltered side of a valley near the sheep-walks. I have seen a shepherd knock at the door of the fold in the morning, and utter a peculiar cry; when the door would be opened, and his own sheep, knowing his voice, would come out, and follow him to the pasture. But the voice of a stranger would cause them to run with alarm. In the mountain districts, flocks are often assailed by wild beasts and robbers; but the true shepherd so identifies himself with his flock, that he will defend them at the risk of his life. So David defended his father's sheep from the lion and the bear. Jesus looked

upon the chosen flock of Israel, the prey of false teachers, selfish leaders, corrupt priests; and with self-sacrificing love he came to call them to the way of life, to lead them to holiness, to feed them with true knowledge, to watch over and defend them with love, and to give his life for their salvation. But the shepherd of Israel seeks his true flock also through the wide world. Many are they among the Gentiles who shall hear his voice; and there shall be, not one *fold*, as erroneously translated in v. 16, but one *flock*, gathered out of many folds, and known all as one by their following the one Shepherd. The grace of Christ, seeking and saving the lost, cannot be shut up within any one compartment of his visible Church. The unity of the flock is in himself; and that unity is made manifest through an essential harmony of faith and spirit.

APPROPRIATE HYMNS,]

Prayer.

[Nos. 24, 56, 70.

O thou great and good Shepherd! thou hast watched over us in the hours of darkness and of sleep; thou hast defended us from evil; and, with our awaking consciousness, we find thee still at our side. As our eyes open to behold the light of day, our souls would look up and rejoice in the light of thy countenance. We have heard thy voice in thy Word, and we would follow thee. Remembering that Satan goeth about as a roaring lion, seeking whom he may devour, we beseech thee to keep us from his wiles, deliver us from temptation, defend us from evil. [Blessed Saviour, care for the children of this family, as lambs of thy flock; guide, nourish, and defend them.]

O God, who art the only worthy portion of our souls! keep us from that love of this world which

would draw us away from thee. May the grace of Christ preserve us from sin, and the love of Christ constrain us unto holy living! May thought, motive, temper, speech, action, all be regulated by his blessed teaching and example! In trials, succor us; in dangers, defend us; in sorrows, heal us; in death, grant us thy staff to comfort us.

Our Father in heaven, be thou the father of this family, supplying all our need, and binding our hearts unto thyself. Unite with us in the household of faith all who are dear to us; and bless and multiply the family of thy people till it shall embrace all the kindreds and peoples of the earth. Gather thy whole Church as one flock under the one Shepherd, for the sake of Him who died to save us. Amen.

THURSDAY.

John x.—19. There was a division, therefore, again among the Jews for these sayings.

20. And many of them said, He hath a devil, and is mad: why hear ye him?

21. Others said, These are not the words of him that hath a devil. Can a devil open the eyes of the blind?

22. And it was at Jerusalem the feast of the dedication, and it was winter.

23. And Jesus walked in the temple in Solomon's porch.

24. Then came the Jews round about him, and said unto him, How long dost thou make us to doubt? If thou be the Christ, tell us plainly.

25. Jesus answered them, I told you, and ye believed not: the works that I do in my Father's name, they bear witness of me.

26. But ye believe not, because ye are not of my sheep, as I said unto you.

27. My sheep hear my voice, and I know them, and they follow me;

28. And I give unto them eternal life; and they shall never perish, neither shall any man pluck them out of my hand.

29. My Father, which gave *them* me, is greater than all; and no man is able to pluck *them* out of my Father's hand.

30. I and my Father are one.

31. Then the Jews took up stones again to stone him.

32. Jesus answered them, Many good works have I showed you from my Father: for which of those works do ye stone me?

33. The Jews answered him, saying, For a good work we stone thee not; but for blasphemy, and because that thou, being a man, makest thyself God.

34. Jesus answered them, Is it not written in your law, I said, Ye are gods?

35. If he called them gods, unto whom the word of God came, and the scripture cannot be broken;

36. Say ye of him whom the Father hath sanctified, and sent into the world, Thou blasphemest, because I said, I am the Son of God?

37. If I do not the works of my Father, believe me not.

38. But if I do, though ye believe not me, believe the works; that ye may know and believe that the Father is in me, and I in him.

39. Therefore they sought again to take him; but he escaped out of their hand,

40. And went away again beyond Jordan, into the place where John at first baptized; and there he abode.

41. And many resorted unto him, and said, John did no miracle; but all things that John spake of this man were true.

42. And many believed on him there.

The true sheep are identified by certain marks, partly in themselves as the experience of believing souls, and partly in the feelings and purposes of Christ toward them. Tholuck has grouped together these marks under the following heads: "1. They understand Christ's call; 2. He knows them by their sympathy; 3. They direct themselves by his will; 4. He gives them eternal life; 5. They never lose it; 6. No power can snatch them away from him." If we hear the Saviour's voice, and follow him with a loving, trusting obedience whithersoever he leadeth, we may safely leave to him our guidance, our protection, our final salvation. The one thing which concerns us is, that we do truly follow him. The assurance of

eternal life is grounded in his love, and in his oneness with the Father, which is so entire and absolute, that he could say, without metaphor and without qualification, "I and my Father are one." The Jews understood him to make himself God; and so far from correcting their understanding of his words, in order thus to free himself from this odious charge, Jesus proceeded to justify his words by an appeal to his works. To us, both words and works, confirmed by the resurrection, the ascension, and the coming of the Holy Ghost, are a warrant for the highest faith in Him who is able to give unto us eternal life. By knowing Christ in the experience of our hearts, we shall know the Father.

APPROPRIATE HYMNS,]

Prayer.

[Nos. 70, 135, 159.

Blessed be God, the Father of all mercies, for the mercies of the past night; for shelter, safety, comfort, rest, and peace. How precious are thy thoughts unto us, O God! how great is the sum of them! When we awake, we are still with thee. So would our hearts rise to thee, O Lord! with the morning light, with the incense of prayer and praise; yea, we would present our bodies unto thee a living sacrifice. May this, our reasonable service, be made holy through the blood of Jesus, and acceptable through the Spirit of all grace! May the Holy Spirit like a dove descend and rest upon us, making our home and our hearts the abode of peace!

Help us this day to live unto thee, and in all

our works and ways to do that which is well-pleasing in thy sight. Prosper, we beseech thee, the labor of our hands, our studies, our various callings; bless to us the means of knowledge and improvement; make us thoughtful of others, considerate of the poor and afflicted, wise and ready unto every good word and work. We commend unto thee our kindred and friends, beseeching thee to grant them the promise of the life that now is; and in the world to come, life everlasting. We pray for thy holy Church universal, for the coming of light and peace and salvation in the latter-day glory to all the earth, through Christ our Lord; and to thy name be power and glory and dominion, world without end. Amen.

FRIDAY.

Psalm xiv. — 1. The fool hath said in his heart, *There is no God.* They are corrupt; they have done abominable works; *there is none that doeth good.*

2. The Lord looked down from heaven upon the children of men to see if there were any that did understand *and seek God.*

3. They are all gone aside; they are *all* together become filthy: *there is none that doeth good; no, not one.*

4. Have all the workers of iniquity no knowledge? who eat up my people *as they eat bread,* and call not upon the Lord.

5. There were they in great fear; for God *is* in the generation of the righteous.

6. Ye have shamed the counsel of the poor, because the Lord *is* his refuge.

7. Oh that the salvation of Israel *were come* out of Zion! When the Lord bringeth back the captivity of his people, Jacob shall rejoice, *and* Israel shall be glad.

Psalm xxxvii. — 32. The wicked watcheth the righteous, and seeketh to slay him.

33. The Lord will not leave him in his hand, nor condemn him when he is judged.

34. Wait on the Lord, and keep his way, and he shall exalt thee to inherit the land: when the wicked are cut off, thou shalt see *it.*

35. I have seen the wicked in great power, and spreading himself like a green bay-tree.

36. Yet he passed away, and, lo, he *was* not; yea, I sought him, but he could not be found.

37. Mark the perfect *man,* and behold the upright; for the end of *that man is* peace.

38. But the transgressors shall be destroyed together: the end of the wicked shall be cut off.

39. But the salvation of the righteous *is* of the Lord: *he is* their strength in the time of trouble.

40. And the Lord shall help them, and deliver them: he shall deliver them from the wicked, and save them, because they trust in him.

"Inveterate blindness alone," says Tholuck, "can deny the existence of God, when nature and history utter their myriad of voices to the contrary." The Bible always ascribes atheism to blindness of heart, as distinguished from a lack either of understanding or of knowledge. The religion of the Bible is based upon the truths that nature and conscience teach us concerning God and duty. Some of the books of the Bible, especially Job, the Psalms, Ecclesiastes, Proverbs, and certain letters and discourses of Paul, exhibit a constant observation of the phenomena of Nature, as these illustrate the power and wisdom of Jehovah. And the more careful and minute such observation is rendered by the helps of modern science, the more this reveals of the complexity of laws, the interchange of forces, the remoteness and the subtleness of causes, so much the more emphatically does Nature point to a supreme creating and ordering Intelligence.

Certain books of the Bible also — especially the books of Samuel and the Kings, the prophecies of Isaiah, and the epistles of Paul — take note of the history of the world as illustrating a governing and judicial Providence; and no just philosophy of history can be written which leaves out of account moral causes working toward the same moral end. Both David and Paul assert that the love of sin blinds the hearts of men to the religious teachings of nature and history, and so makes them presumptuous in sinning. "The Psalmist inquires for the reason why the great mass of mankind are not deterred from the commission of sin by legal restraints or humane considerations. He accounts for it by the fact that they are devoid of faith in the living God, who manifests himself by his judgments." But, in Ps. xxxvii., he shows how certain it is that the Lord will punish evil-doers, and deliver his saints.

APPROPRIATE HYMNS,]

Prayer.

[Nos. 140, 152, 160.

O God! thou art great, and greatly to be feared. Heaven and earth are full of the majesty of thy glory. We have sinned against heaven and in thy sight: we are no more worthy to be called thy children. But do thou for Jesus' sake, thine own dear Son, have mercy upon us miserable offenders.

Behold, O God our shield! look upon the face of thine Anointed. When troubles come, when billows of sorrow roll over us, when thy judgments are abroad in the earth, may we find refuge in the ark of his salvation! May we look forward to our rest! May our citizenship be in heaven, and we of the company of thy saints who declare plainly that they seek a better country! May we be like Christ now, remembering that we are soon to be with him, and that forever! May we glorify him in the midst of an evil and gainsaying world! and, whatever the sphere in which thy providence has placed us, may we use our time and talents and opportunities for thee!

We look to thee, O Lord! this day, for daily bread. All thy creatures wait upon thee. That thou givest them they gather. Thou openest thine hand; they are filled with good. Oh! fill us this day with good things. [Bless every member of this family, parents and children, brothers and sisters, and all our kindred: may each, in the several relations of life, fulfil all the offices of love, doing good to one another as thou givest opportunity!]

We beseech thee to bless thy Church. Deliver any of thy people who are suffering persecution; and break, O Lord! the rod of the oppressor. May thy children ever trust in thee, and be faithful to thy cause! and may thy works of power and glory in and through thy Church lead all nations to confess thy name! Prosper the labors of industry; bless the earth with abundant harvests; bless our land with health, peace, plenty, righteousness; and save the world which thy mercy has spared, through Jesus Christ our Lord. Amen.

SATURDAY.

Isaiah xxviii. — 14. Hear the word of the Lord, ye scornful men, that rule this people which *is* in Jerusalem.

15. Because ye have said, We have made a covenant with death, and with hell are we at agreement; when the overflowing scourge shall pass through, it shall not come unto us; for we have made lies our refuge, and under falsehood have we hid ourselves:

16. Therefore thus saith the Lord God: Behold, I lay in Zion for a foundation a stone, a tried stone, a precious corner-stone, a sure foundation: he that believeth shall not make haste.

17. Judgment also will I lay to the line, and righteousness to the plummet; and the hail shall sweep away the refuge of lies, and the waters shall overflow the hiding-place.

18. And your covenant with death shall be disannulled, and your agreement with hell shall not stand: when the overflowing scourge shall pass through, then ye shall be trodden down by it.

I Peter ii. — 1. Wherefore, laying aside all malice, and all guile, and hypocrisies, and envies, and all evil-speaking,ings,

2. As new-born babes, desire the sincere milk of the word, that ye may grow thereby;

3. If so be ye have tasted that the Lord *is* gracious:

4. To whom coming *as unto* a living stone, disallowed indeed of men, but chosen of God, and precious,

5. Ye also, as lively stones, are built up a spiritual house, an holy priesthood, to offer up spiritual sacrifices, acceptable to God by Jesus Christ.

6. Wherefore also it is contained in the scripture, Behold, I lay in Sion a chief corner-stone, elect, precious; and he that believeth on him shall not be confounded.

7. Unto you therefore which believe, *he is* precious; but, unto them which be disodient, the stone which the builders disallowed, the same is made the head of the corner,

8. And a stone of stumbling, and a rock of offence, *even to them* which stumble at the word, being disobedient: whereunto also they were appointed.

9. But ye *are* a chosen generation, a royal priesthood, an holy nation, a peculiar people; that ye should show forth the praises of him who hath called you out of darkness into his marvellous light:

10. Which in time past *were* not a people, but are now the people of God; which had not obtained mercy, but now have obtained mercy.

11. Dearly beloved, I beseech *you*, as strangers and pilgrims, abstain from fleshly lusts, which war against the soul,

12. Having your conversation honest among the Gentiles; that, whereas they speak against you as evil-doers, they may by *your* good works, which they shall behold, glorify God in the day of visitation.

"I am not come to destroy," said Christ, "but to fulfil;" and as in his own sacrifice he fulfilled the ritual of the law, and in his own mediation now fulfils its priesthood, so in his Church he realizes the ideal of the temple as the spiritual habitation of God. How wondrous is this temple!—built upon the stone that God had chosen and designated as his offering of love even before the world began; built of living stones, conscious of their position, feeling their union with the foundation, and radiating the glory which they receive

from the presence of God,—even as stones hewn from the quarry, and set on high in ordered beauty, they "show forth the praises of Him who hath called them out of darkness into his marvellous light." There is no other foundation than Christ upon which we can build a hope for eternity. He whom God has chosen we must make precious. Yet, alas! how many, through pride, prejudice, or unbelief, stumble, and fall over the very provision that God has made for salvation!

APPROPRIATE HYMNS,

Prayer.

[Nos. 125, 134, 150.]

O God, who art the fountain of life and light, the source of all blessing! we give thee thanks for the light of this morning; for the gifts of thy kind providence; for the continuance of our reason; for the throne of the heavenly grace. We praise thee for the Holy Scriptures, which are able to make us wise unto salvation through faith in Christ Jesus. May his word dwell in us richly in all wisdom and spiritual understanding! For him we bless thee; for all he taught and did and suffered; for his glorious doctrines, and perfect righteousness, and atoning death; for the example he has left, the promises he has made to his Church, and his intercession at thy right hand; and for the certainty that all who come unto thee by him shall be saved with an everlasting salvation.

Give us this day, we beseech thee, such things as are necessary for us, and keep us in thy love. Prepare us for the duties and the trials of the day. Let those who remain at home, and those who resort to business, study, or recreation, maintain a conversation according to the gospel. Be gracious to all our friends. Take this household, we pray thee, under thy protection: keep us all from sin, from danger, and from death. [Oh! teach these children the blessedness of trusting Jesus as their Saviour; of knowing, loving, serving him as their Friend.] Be continually in our home. O Lord! make our hearts thy temple; and let us at last reach the house not made with hands, eternal in the heavens, for His sake who died, and rose again, and ever liveth to make intercession for us. Amen.

SUNDAY MORNING.

Psalms lxxviii.—15. The hill of God *is as* the hill of Bashan; a high hill *as* the hill of Bashan.

16. Why leap ye, ye high hills? *This is* the hill which God desireth to dwell in; yea, the Lord will dwell *in it* forever.

17. The chariots of God *are* twenty thousand, even thousands of angels: the Lord *is* among them, *as in* Sinai, in the holy place.

18. Thou hast ascended on high; thou hast led captivity captive; thou hast received gifts for men; yea, *for* the rebellious also, that the Lord God might dwell *among them*.

19. Blessed be the Lord, *who* daily loadeth us *with benefits*, even the God of our salvation.

20. *He that is* our God *is* the God of salvation; and unto God the Lord *belong* the issues from death.

Ephesians iii.—8. Unto me, who am less than the least of all saints, is this grace given, that I should preach among the Gentiles the unsearchable riches of Christ;

9. And to make all *men* see what *is* the fellowship of the mystery, which from the beginning of the world hath been hid in God, who created all things by Jesus Christ;

10. To the intent that now unto the principalities and powers in heavenly *places* might be known by the church the manifold wisdom of God,

This wondrous prayer of the apostle opens to us the infinite possibilities of the life of faith. Beginning by resting the soul in Christ as the source of its life, faith rises above the range of human wisdom, and looks into the mysteries of redemption, which only the mind of God could unveil; and with this unfolding of spiritual knowledge comes an expansion of love, which, grow as it may, is continually filled and satisfied with the fulness of love that flows from the infinite Father. By this all-embracing love, the believing soul is made kindred with all the children of God on earth and in heaven. The Father of our Lord Jesus Christ is the type and the source of all fatherhood.

Of him *every* family is named; for such is the more exact

11. According to the eternal purpose which he purposed in Christ Jesus our Lord;

12. In whom we have boldness and access with confidence by the faith of him.

13. Wherefore I desire that ye faint not at my tribulations for you, which is your glory.

14. For this cause I bow my knees unto the Father of our Lord Jesus Christ,

15. Of whom the whole family in heaven and earth is named,

16. That he would grant you, according to the riches of his glory, to be strengthened with might by his Spirit in the inner man;

17. That Christ may dwell in your hearts by faith; that ye, being rooted and grounded in love,

18. May be able to comprehend with all saints what *is* the breadth and length, and depth and height;

19. And to know the love of Christ, which passeth knowledge, that ye might be filled with all the fulness of God.

20. Now unto him that is able to do exceeding abundantly above all that we ask or think, according to the power that worketh in us,

21. Unto him *be* glory in the church by Christ Jesus throughout all ages, world without end. Amen.

rendering of verse 15: the family of man as first constituted in Adam; the family of Noah, the second father of men, and the fountain-head of nations; the family of Abraham, the father of the faithful; the family of Christ, the household of faith,—every family on earth derives its being and its name from God the Father; and the companies of angels, the principalities and powers in heavenly places, the glorious hierarchy of heaven,—these, too, are named after God, as the Father of all. Every circle of holy and intelligent creatures in the universe takes its derivation from him; and we, by the faith that lifts us to God, are brought into the family of the redeemed and holy, which is one in all worlds and through all ages.

APPROPRIATE HYMNS,]

Prayer.

[Nos. 8, 42, 79.

O God! we are sinners, and of a sinful race. But Christ hath died to take away the sin of the world; and we draw nigh unto thee in the assurance of thy grace to help in every time of need: yea, the greater our sense of need and helplessness, the more plenteous is thy grace, the more ready is thy help. For Christ's sake, hear and save us.

Thou madest us to lie down and rest in safety; thou callest us to rise up and rejoice as in newness of life. Oh! bless and furnish us abundantly, we beseech thee, for all that is before us this day. May we worship thee in the beauty of holiness, our hearts being filled with love and devotion! May we be perfect as our Father in heaven is perfect in doing good unto all!

Bless thy whole Church, and add unto its communion multitudes of penitent and believing souls.

We beseech thee to have compassion upon all who are yet living in sin. Oh! spare thy judgments, Lord, and show forth thy salvation; and imprint upon our hearts such a dread of thy judgments, and such a grateful sense of thy goodness to us, as may make us both afraid and ashamed to offend thee. Above all, inspire us with the joy of being with Christ in his glory; and, having this hope in him, may we purify ourselves as he is pure! May we know his love, and be filled with thy fulness!

Oh! keep this household in thy favor; bless abundantly our friends, near or far away; minister of thy comforts to the sick and needy, succor the perishing, and save the lost. Guide us ever with thy counsel, and finally bring us unto thy rest, for the Redeemer's sake. Amen.

SUNDAY EVENING.

Isaiah xxv. — 1. O Lord! thou art my God: I will exalt thee; I will praise thy name; for thou hast done wonderful *things*; thy counsels of old are faithfulness and truth.

4. For thou hast been a strength to the poor, a strength to the needy in his distress, a refuge from the storm, a shadow from the heat, when the blast of the terrible ones is as a storm *against* the wall.

5. Thou shalt bring down the noise of strangers, as the heat in a dry place; *even* the heat with the shadow of a cloud: the branch of the terrible ones shall be brought low.

6. And in this mountain shall the Lord of hosts make unto all people a feast of fat things, a feast of wines on the lees; of fat things full of marrow, of wines on the lees well refined.

7. And he will destroy in this mountain the face of the covering cast over all people, and the veil that is spread over all nations.

8. He will swallow up death in victory; and the Lord God will wipe away tears from off all faces, and the rebuke of his people shall he take away from off all the earth: for the Lord hath spoken *it*.

9. And it shall be said in that day, Lo, this is our God; we have waited for him, and he will save us: this *is* the Lord; we have waited for him; we will be glad and rejoice in his salvation.

John xvi. — 23. And in that day ye shall ask me nothing. Verily, verily, I say unto you, Whatsoever ye shall ask the Father in my name, he will give *it* you.

24. Hitherto have ye asked nothing in my name: ask, and ye shall receive; that your joy may be full.

25. These things have I spoken unto you in proverbs; but the time cometh when I shall no more speak unto you in proverbs, but I shall show you plainly of the Father.

26. At that day ye shall ask in my name: and I say not unto you, that I will pray the Father for you;

27. For the Father himself loveth you, because ye have loved me, and have believed that I came out from God.

28. I came forth from the Father, and am come into the world: again I leave the world, and go to the Father.

29. His disciples said unto him, Lo, now speakest thou plainly, and speakest no proverb.

30. Now are we sure that thou knowest all things, and needest not that any man should ask thee: by this we believe that thou camest forth from God.

31. Jesus answered them, Do ye now believe?

32. Behold, the hour cometh, yea, is now come, that ye shall be scattered every man to his own, and shall leave me alone; and yet I am not alone, because the Father is with me.

33. These things I have spoken unto you, that in me ye might have peace. In the world ye shall have tribulation: but be of good cheer; I have overcome the world.

When one must meet a trial; it is comforting to know that a friend has borne the same, and come forth victorious. When one must face a danger, it is encouraging to think upon another who has gone through it unscathed. Though the stream is high, and the night is dark and boisterous, we can venture upon the bridge over which others have passed in safety. As we enter into the trials and conflicts, which, as Christians, we *must* endure, we may hear the voice of Jesus saying, "Be of good cheer: I have overcome the world." But it is more than example which he offers for our encouragement. He overcame the power of evil, which, till his coming,

had ruled in the world; and now he imparts to us strength for the victory he has made so easy. Having broken the dominion of sin, and redeemed us from its curse, he returned to the Father that he might mediate on our behalf, and open to us unlimited access to God in prayer. This emancipation from sin to a life of freedom and love with the Father brings to the soul a joy which no tribulation from without can unsettle. By the coming of the Spirit, Christ sheds within our hearts his peace; and peace within is victory without. This peace he gives: and he is ready to give it to all; but it can enter only where faith has opened the door to receive it.

APPROPRIATE HYMNS,]

Prayer.

[Nos. 181, 184, 187.

Thou, Lord, only makest us to dwell in safety: therefore will we lie down in peace, and sleep. We commit ourselves to thy keeping; for the darkness and the light are both alike to thee. O Thou who never slumberest nor sleepest! keep us this night under the shadow of thy wings: grant us the sleep which thou givest to thy beloved; or, if wakeful hours shall be allotted us, may we remember thee upon our bed, and meditate upon thee in the night-watches!

O Lord Jesus, who hast invited the weary and heavy-laden to come unto thee that thou mayest give them rest! grant us, we pray thee, rest from all care and trouble, from all sin and sorrow; and

prepare us by thy grace for that holy and blessed rest which remaineth for the people of God.

We thank thee for this holy day, — its sacred memories, its blessed communion of prayer and praise, its comforting sacraments, its teachings and promises, and its immortal hopes.

Bless thy Word, O Lord! to all who have heard it: to the young, for their guidance; to the aged, for their comfort; to all, for their instruction in righteousness. And, O Lord! send, we pray thee, thy Word to those who have it not. Let thy salvation be known in all the earth; and hasten the coming of thy kingdom. And unto thy name be honor and glory for ever and ever. Amen.

MONDAY.

Exodus xi.—1. And the Lord said unto Moses, Yet will I bring one plague *more* upon Pharaoh, and upon Egypt; afterwards he will let you go hence: when he shall let *you* go, he shall surely thrust you out hence altogether.

2. Speak now in the ears of the people, and let every man borrow of his neighbor, and every woman of her neighbor, jewels of silver, and jewels of gold.

3. And the Lord gave the people favor in the sight of the Egyptians. Moreover, the man Moses *was* very great in the land of Egypt, in the sight of Pharaoh's servants, and in the sight of the people.

4. And Moses said, Thus saith the Lord: About midnight will I go out into the midst of Egypt;

5. And all the first-born in the land of Egypt shall die, from the first-born of Pharaoh that sitteth upon his throne, even unto the first-born of the maid-servant that *is* behind the mill; and all the first-born of beasts.

6. And there shall be a great cry throughout all the land of Egypt, such as there was none like it, nor shall be like it any more.

7. But against any of the children of Israel shall not a dog move his tongue, against man or beast; that ye may know how that the Lord doth put a difference between the Egyptians and Israel.

8. And all these thy servants shall come down unto me, and bow down themselves unto me, saying, Get thee out, and all the people that follow thee; and after that I will go out. And he went out from Pharaoh in a great anger.

9. And the Lord said unto Moses, Pharaoh shall not hearken unto you; that my wonders may be multiplied in the land of Egypt.

10. And Moses and Aaron did all these wonders before Pharaoh; and the Lord hardened Pharaoh's heart, so that he would not let the children of Israel go out of his land.

The plagues of Egypt assailed the superstitions of the Egyptians as well as their fears. Objects which they held sacred, or which were believed to be under the special care of the gods, were thus brought into contempt; the powers of Nature which they worshipped were turned to their destruction; their sacred river was made a stench and a poison; and phenomena of the seasons, of the water and the wind, which they were accustomed to observe for useful ends, or to guard against betimes, were suddenly intensified, and made causes of mischief and sorrow.

The minute correspondence of several of these plagues with phenomena peculiar to Egypt—as the reddening of the river, the swarms of gnats and locusts, the sudden and intense darkness of the *Kamsin*—fixes the scene of the story, and goes to verify its details. That natural phenomena were employed in these effects does not dispense with a supernatural power behind them. They were produced upon a stupendous scale, at unusual times, instantaneously, and by the word or the rod of Moses, which could have had no physical connec-

tion with the result. The magicians soon gave over their feeble attempt to imitate them.

But Pharaoh hardened himself against them all. Again and again he broke his promise to let the people go. In the idiom of the Hebrew language, the Bible ascribes to the Lord whatever he in any way permits to come to pass, making no account of second causes or of human agency. But the Lord did not use means to harden Pharaoh's heart, nor desire that it should be hardened: it was only by repeating calls and miracles which Pharaoh resisted and abused that the Lord was said to "harden" him. Pharaoh acted freely throughout; was wilful and guilty in all that he did; and it is said of him expressly, after one of the plagues, that "he sinned yet more, and hardened his heart" (Exod. ix. 34). But the tenth plague staggered him, and for the moment humbled him. This touched him as a father, threatened his throne, threatened his life,—showed him that there was no escape from the demand of such a God; and, in haste and terror, he let the people go.

APPROPRIATE HYMNS,]

Prayer.

[Nos. 22, 40, 69.

Great and marvellous are thy works, Lord God Almighty; just and true are thy ways, thou King of saints. Who shall not fear thee, O Lord! and glorify thy name? for thou only art holy. When thou with rebukes dost correct man for iniquity, thou makest his beauty to consume away like a moth. Thou turnest man to destruction, and sayest, Return, ye children of men. Thou carriest them away as with a flood. Yet, Lord, thou wilt not cast off forever: thou dost not afflict willingly nor grieve the children of men. Oh, when thy judgments are in the earth, may the inhabitants of the world learn righteousness! We bless thee that thou hast spared us the punishment that we deserve for our sins; and we beseech thee, for Christ's sake, to forgive and save us. May we take warning from thy holy Word, lest at any time we harden our hearts through unbelief!

We awake this morning to the light of thy love, to the sense of thy gracious protection, and the joy of thy presence; and we would bring to thee our sacrifice of praise and thanksgiving. Oh! keep us this day from sin; bless us in our home, in our labors, in our studies; bless all our friends with both temporal and spiritual good; and remember all men in mercy. May we be followers of them who through faith and patience inherit the promises!

O Thou who didst lead forth thy people from the house of bondage, and didst guide, nourish, and defend them through all their pilgrimage! we beseech thee to conduct us by thy hand through all the changes and perils of this mortal life, and bring us at length to the inheritance of thy saints in joy and glory everlasting, through Jesus Christ our Lord. Amen.

TUESDAY.

Romans ix. — 14. What shall we say, then? *Is there* unrighteousness with God? God forbid!

15. For he saith to Moses, I will have mercy on whom I will have mercy, and I will have compassion on whom I will have compassion.

16. So, then, *it is* not of him that willeth, nor of him that runneth, but of God that showeth mercy.

17. For the scripture saith unto Pharaoh, Even for this same purpose have I raised thee up, that I might show my power in thee, and that my name might be declared throughout all the earth.

18. Therefore hath he mercy on whom he will *have mercy*, and whom he will he hardeneth.

19. Thou wilt say then unto me, Why doth he yet find fault? for who hath resisted his will?

20. Nay, but, O man! who art thou that repliest against God? Shall the thing formed say to him that formed *it*, Why hast thou made me thus?

21. Hath not the potter power over the clay, of the same lump to make one vessel unto honor, and another unto dishonor?

22. *What if* God, willing to show *his* wrath, and to make his power known, endured with much long-suffering the vessels of wrath fitted to destruction;

23. And that he might make known the riches of his glory on the vessels of mercy, which he had afore prepared unto glory,

24. Even us, whom he hath called, not of the Jews only, but also of the Gentiles?

25. As he saith also in Osee, I will call them *My* people, which were not my people; and her Beloved, which was not beloved.

26. And it shall come to pass, *that* in the place where it was said unto them, *Ye are* not my people, there shall they be called, The children of the living God.

27. Esaias also crieth concerning Israel, Though the number of the children of Israel be as the sand of the sea, a remnant shall be saved:

28. For he will finish the work, and cut *it* short in righteousness; because a short work will the Lord make upon the earth.

29. And as Esaias said before, Except the Lord of sabaoth had left us a seed, we had been as Sodoma, and been made like unto Gomorrah.

30. What shall we say, then? That the Gentiles, which followed not after righteousness, have attained to righteousness, even the righteousness which is of faith;

31. But Israel, which followed after the law of righteousness, hath not attained to the law of righteousness.

32. Wherefore? Because *they sought it* not by faith, but, as it were, by the works of the law. For they stumbled at that stumbling-stone:

33. As it is written, Behold, I lay in Sion a stumbling-stone, and rock of offence; and whosoever believeth on him shall not be ashamed.

The principle of election, so strongly asserted in this passage, is recognized as a fact in the common events of life. Darwin's theory of "natural selection" is, that, in the struggle for life, the stronger or more favored members of a species prevail over the weaker or the less favored; and sometimes make their peculiarities so prominent, that these give rise to a new species. What is this but *election* by the operation of some hidden law of Nature? We observe the same thing in the human family, in the marked difference of individuals in birth, constitution, temperament, talents, circumstances; and, on a wider scale, in the differences of races and nations. Everywhere we meet the *fact*, that, by the operation of causes beyond their knowledge or control, men differ in their position, their abilities, their advantages. It is this same fact which the apostle here recognizes in the moral kingdom of God; but

it is qualified by other truths with which it is in harmony.—The Bible teaches that man is a free agent, under personal responsibility; that salvation is provided for all, and freely offered to all; that God desires that all men should repent and be saved; that he uses his Word, his Providence, and his Spirit, to bring them to repentance; that he continues his calls to men who resist his grace, though, as in the case of Pharaoh, his very long-suffering may but harden the sinner in impenitence. It is no positive act of God that hardens him, no divine decree that hinders his salvation, but the sinner's own refusal to submit his will in faith to the righteousness of God. In this respect, the stubborn impenitence of Pharaoh, alike unto divine mercies and judgments, is but the type of the heart of man. Again and again we are told that Pharaoh hardened his own heart.

APPROPRIATE HYMNS.]

Prayer.

[Nos. 38, 59, 142.]

Oh! grant us grace, Father in heaven, to hear thy Word, and to obey it. We would make haste, and delay not, to keep thy commandments. Thou hast a right, O Lord! to our time, our gifts, our hearts, our persons; to all that we are, and all that we have: for thou hast created us, and hast redeemed us with the precious blood of thy Son.

We give thee thanks for the mercies of the night, and for all the mercies of our past lives, — for home and its blessings; for friends, and all the ministries of love; for health, knowledge, comfort, and prosperity; but, above all things, for thy grace in the

gospel of our Lord Jesus Christ. May we ever be ready to acknowledge him the Son of God, the Saviour of the world! May men in the high places of power and influence consecrate themselves to him! may the poor and lowly trust in him! may children sing hosannas to the Son of David! How shall we praise thee, O God! for thy love and grace to us sinners? For all thy mercies we bless and magnify thy glorious name; humbly beseeching thee to accept this our morning sacrifice of praise and thanksgiving for His sake who lay down in the grave, and rose again for us; to whom be glory and dominion, world without end. Amen.

WEDNESDAY.

Exodus xiv.—15. And the Lord said unto Moses, Wherefore criest thou unto me? Speak unto the children of Israel, that they go forward:

16. But lift thou up thy rod, and stretch out thine hand over the sea, and divide it; and the children of Israel shall go on dry ground through the midst of the sea.

17. And I, behold, I will harden the hearts of the Egyptians, and they shall follow them; and I will get me honor upon Pharaoh, and upon all his host, upon his chariots, and upon his horsemen.

18. And the Egyptians shall know that I am the Lord, when I have gotten me honor upon Pharaoh, upon his chariots, and upon his horsemen.

19. And the Angel of God which went before the camp of Israel removed, and went behind them; and the pillar of the cloud went from before their face, and stood behind them:

20. And it came between the camp of the Egyptians and the camp of Israel; and it was a cloud and darkness to them, but it gave light by night to these; so that the one came not near the other all the night.

21. And Moses stretched out his hand over the sea; and the Lord caused the sea to go back by a strong east wind all that night, and made the sea dry land, and the waters were divided.

22. And the children of Israel went into the midst of the sea upon the dry ground; and the waters were a wall unto them on their right hand, and on their left.

23. And the Egyptians pursued, and went in after them, to the midst of the sea, even all

Pharaoh's horses, his chariots, and his horsemen.

24. And it came to pass, that in the morning-watch the Lord looked unto the host of the Egyptians through the pillar of fire and of the cloud, and troubled the host of the Egyptians,

25. And took off their chariot-wheels, that they drave them heavily: so that the Egyptians said, Let us flee from the face of Israel; for the Lord fighteth for them against the Egyptians.

26. And the Lord said unto Moses, Stretch out thine hand over the sea, that the waters may come again upon the Egyptians, upon their chariots, and upon their horsemen.

27. And Moses stretched forth his hand over the sea, and the sea returned to his strength when the morning appeared; and the Egyptians fled against it; and the Lord overthrew the Egyptians in the midst of the sea.

28. And the waters returned, and covered the chariots, and the horsemen, and all the host of Pharaoh that came into the sea after them: there remained not so much as one of them.

29. But the children of Israel walked upon dry land in the midst of the sea; and the waters were a wall unto them on their right hand, and on their left.

30. Thus the Lord saved Israel that day out of the hand of the Egyptians; and Israel saw the Egyptians dead upon the sea-shore.

31. And Israel saw that great work which the Lord did upon the Egyptians; and the people feared the Lord, and believed the Lord, and his servant Moses.

The point at which the Israelites crossed the Red Sea was probably near the neck of the Gulf of Suez, which then extended a mile or two farther to the north. Moses had taken the shortest route to the desert, intending to go around the head of the gulf; but Pharaoh, having recovered from his fright, was in hot pursuit, with spearmen, chariots of war, and horsemen, — such an array as is always depicted in the Egyptian drawings and sculptures of battle-scenes. Moses was completely hemmed in, — mountains to the north, the sea in front, the enemy coming up behind from the west and north. A

mighty cry went up from that host of terror-stricken fugitives unto the Lord; and, in face of seeming impossibilities, the answer came, "Go forward." To doubt then was to perish. He who holds the winds and waves in his hand used the powers of Nature as the ministers of his salvation. The majestic pillar of cloud and fire changed front: it was light — as it ever will be light — where God would have his people go; it was darkness and destruction — as it ever must be — when his justice shall frown or flame upon his enemies.

APPROPRIATE HYMNS.]

Prayer.

[Nos. 80, 155, 191.

Give ear, O Shepherd of Israel, thou that leadest Joseph like a flock! thou that dwellest between the cherubims, shine forth. Thou hast brought a vine out of Egypt; thou hast cast out the heathen, and planted it. Thou preparedst room before it, and didst cause it to take deep root, and it filled the land. For the goodly inheritance of this land, for plenty and prosperity, for freedom and order, for union and peace, for schools and churches, for thy holy day and thy holy word, we render thee, O Lord! most hearty thanks. Oh! keep this people ever faithful to thee, the God of our fathers; and do thou, O Lord! remember us in mercy.

Alas! how have we sinned against thee in profaning thy sabbaths, in disregarding thy Word, in boasting our own might and trusting our own riches, in seeking and loving this world! Oh! save our land from corruption and crime, and forgetfulness of God.

Incline our hearts, O Lord! to cleave to thy testimonies, and to be faithful witnesses for thy truth. May we of this household ever be upon the Lord's side! May all our friends be the friends of God! May our whole land be filled with righteousness! Finally bring us into thy heavenly kingdom through Jesus Christ our Lord. Amen.

THURSDAY.

Exodus xv. — 1. Then sang Moses and the children of Israel this song unto the Lord, and spake, saying, I will sing unto the Lord; for he hath triumphed gloriously: the horse and his rider hath he thrown into the sea.

2. The Lord *is* my strength and song, and he *is* become my salvation: he *is* my God, and I will prepare him an habitation; my father's God, and I will exalt him.

3. The Lord *is* a man of war: the Lord *is* his name.

4. Pharaoh's chariots and his host hath he cast into the sea; his chosen captains also are drowned in the Red Sea.

5. The depths have covered them: they sank into the bottom as a stone.

6. Thy right hand, O Lord! *is* become glorious in power; thy right hand, O Lord! hath dashed in pieces the enemy.

7. And in the greatness of thine excellency thou hast overthrown them that rose up against thee: thou sentest forth thy wrath, *which* consumed them as stubble.

8. And with the blast of thy nostrils the waters were gathered together, the floods stood upright as an heap, *and* the depths were congealed in the heart of the sea.

9. The enemy said, I will pursue, I will overtake, I will divide the spoil; my lust shall be satisfied upon them: I will draw my sword; my hand shall destroy them.

10. Thou didst blow with thy wind, the sea covered them: they sank as lead in the mighty waters.

11. Who *is* like unto thee, O Lord! among the gods? who *is* like thee, glorious in holiness, fearful *in* praises, doing wonders?

12. Thou stretchedst out thy right hand, the earth swallowed them.

13. Thou in thy mercy hast led forth the people *which* thou hast redeemed; thou hast guided *them* in thy strength unto thy holy habitation.

14. The people shall hear, *and* be afraid: sorrow shall take hold on the inhabitants of Palestina.

16. Fear and dread shall fall upon them; by the greatness of thine arm they shall be as still as a stone; till thy people pass over, O Lord! till the people pass over, *which* thou hast purchased.

17. Thou shalt bring them in, and plant them in the mountain of thine inheritance, *in* the place, O Lord! *which* thou hast made for thee to dwell in; *in* the sanctuary, O Lord! *which* thy hands have established.

18. The Lord shall reign for ever and ever.

19. For the horse of Pharaoh went in with his chariots and with his horsemen into the sea, and the Lord brought again the waters of the sea upon them; but the children of Israel went on dry *land* in the midst of the sea.

It is added, that Miriam, the sister of Moses, and all the women, led this song with timbrels and dances. The old Egyptian pictures represent women thus participating in public festivities, with dancing and various instruments of music. Chariots, also, are always prominent in battle-scenes. This song, like most of the Hebrew psalms, was made for responsive singing, — the same idea, for substance, being repeated in two successive sentences. There are fine examples of this parallelism from ver. 4 to ver. 10. It opens grandly with the ascription of all glory to the Lord: his relations to the past are recognized, — my *father's* God; "his strength, renown, and victory are celebrated under the figure of "a man of war." Then follows a vivid picture of the conflict, — the fury and

bloody rage of the enemy, the swift and terrible vengeance of Jehovah. The physical agencies are next introduced. — the winds and the floods in their double work of protection and of destruction. In the midst of these awful judgments is heard the refrain of the mercy of the Lord for his redeemed. Yet, because he has redeemed and chosen Israel, fear shall fall upon all the nations who lie in their path; their hearts shall be still as a stone for very dread: for the purpose of Jehovah shall be accomplished, and his people shall come at last in peace to the seat of his majesty and glory. This song of triumph associates the name of Moses with "the Lamb" in the final victory of the Church.

APPROPRIATE HYMNS,]

Prayer.

[Nos. 161, 170, 185.

It is a good thing to give thanks unto the Lord, and to sing praises unto thy name, O Most High! to show forth thy loving-kindness in the morning, and thy faithfulness every night. O God our Preserver! we thank thee for the refreshment of sleep and the renewal of strength; for the light of the morning, and for the promises and hopes that shine upon us from thy holy Word. We devote to thee our powers of reason, of affection, and of active service, praying that we may have grace to glorify thee in our bodies and our spirits which are thine. We thank thee for our home, our friends, the pleasant things that surround us, and all the beautiful and serviceable things of the world which

thou hast made. Teach us, O Lord! to use this world as not abusing it, and, in and through all that we receive, to chiefly desire and love thee, the Giver.

We give thanks to thee, O Lord! for the kingdom of thy Son, and for all its triumphs over the powers of evil. May each member of this family, and all who are dear to us, belong to the family of thy redeemed! and, oh, may the redemption of Christ our Lord be applied unto all men by the saving grace of thy Holy Spirit! Heal all sorrows, supply all needs, restrain all iniquity, and save the world through Him who died for all; to whom, with the Father and the Spirit, be glory everlasting. Amen.

FRIDAY.

Psalm cxxxvi. — 1. Oh! give thanks unto the Lord; for *he is good*; for his mercy *endureth* forever.

4. To him who alone doeth great wonders; for his mercy *endureth* forever.

5. To him that by wisdom made the heavens; for his mercy *endureth* forever.

6. To him that stretched out the earth above the waters; for his mercy *endureth* forever.

7. To him that made great lights; for his mercy *endureth* forever.

8. The sun to rule by day; for his mercy *endureth* forever.

9. The moon and stars to rule by night; for his mercy *endureth* forever.

10. To him that smote Egypt in their first-born; for his mercy *endureth* forever.

11. And brought out Israel from among them; for his mercy *endureth* forever.

12. With a strong hand, and with a stretched-out arm; for his mercy *endureth* forever.

13. To him which divided the Red Sea into parts; for his mercy *endureth* forever.

14. And made Israel to pass through the midst of it; for his mercy *endureth* forever:

15. But overthrew Pharaoh and his host in the Red Sea; for his mercy *endureth* forever.

Revelation xv. — 1. And I saw another sign in heaven, great and marvellous, seven angels having the seven last plagues; for in them is filled up the wrath of God.

2. And I saw, as it were, a sea of glass mingled with fire; and them that had gotten the victory over the beast, and over his image, and over his mark, *and* over the number of his name, stand on the sea of glass, having the harps of God.

3. And they sing the song of Moses the servant of God, and the song of the Lamb, saying, Great and marvellous *are* thy works, Lord God Almighty; just and true *are* thy ways, thou King of saints.

4. Who shall not fear thee, O Lord! and glorify thy name? for *thou only art* holy: for all nations shall come and worship before thee; for thy judgments are made manifest.

7. And one of the four beasts gave unto the seven angels seven golden vials full of the wrath of God, who liveth for ever and ever.

8. And the temple was filled with smoke from the glory of God, and from his power; and no man was able to enter into the temple till the seven plagues of the seven angels were fulfilled.

The mighty events of the exodus from Egypt were the inspiration of Hebrew poetry in all after-ages: "The sea saw it, and fled; Jordan was driven back. The mountains skipped like rams, and the little hills like lambs." Psalms cv. and cxxxvi. were national anthems, in which these events were likened to the wonders of God in the creation. In the Revelation by John, they kindle the song of Moses and the Lamb. This wonderful scene is the prelude to the final unveiling of Jehovah for the judgment of the great day; that will be the judgment of individuals: but the theatre of the judgments here announced is the present state, in which all governments, systems, laws, and institutions, that are in conflict with the kingdom of God, are destined to be overthrown, until his righteousness shall be fully vindicated, and all nations shall come and worship before him. As slavery went down in the shock of war in the United States, and Cæsarism and the temporal power of the Pope went down in

the terrible collision of Germany and France, so every system that is hostile to a free spiritual Christianity must give way to its advance, or fall under the judgment of Almighty God.

Such judgments are here represented as drawing to a close in seven, the complete number. As, in the battle of the Huns, spiritual combatants were seen triumphing in the air; so the martyrs and confessors, who had resisted some great apostasy, are pictured upon a sea of luminous crystal that glows as with fire, celebrating their victory.

The name of Moses is linked with the name of Christ, because from the beginning of the world, through all dispensations, the kingdom of God has been one, its conflict one, its triumph one. The four living creatures that represent the creative power of God appear as ministers of his destructive judgment: all heaven is astir over the events of this world, which shall issue, at length, in the glorious manifestation of the King of saints.

APPROPRIATE HYMNS,]

Prayer.

[Nos. 87, 132, 161.

We praise thee, O God! we acknowledge thee to be the Lord. All the earth doth worship thee, the Father everlasting. To thee all angels cry aloud, the heavens, and all the powers therein. To thee cherubim and seraphim continually do cry, "Holy, holy, holy Lord God of sabaoth!" Heaven and earth are full of the majesty of thy glory. The glorious company of the apostles praise thee; the goodly fellowship of the prophets praise thee; the noble army of martyrs praise thee. Bless the Lord, O our souls! and all that is within us, bless his holy name: who forgiveth all our iniquities; who healeth all our diseases; who redeemeth our

life from destruction; who crowneth us with loving-kindness and tender mercies.

We bless thee this morning for life and health, for comfort and peace. We bless thee for home and its joys; for thy constant favor to us as a household. And, while we thank thee for the blessings of thy providence, we pray that thou wilt also fill our hearts with love and gratitude for the richer gifts of thy Son and thy Spirit. Grant us grace to glorify our Saviour; grant like grace to all who are dear to us; and bring all men to glorify Christ the Lord. And to thy name be glory forever. Amen.

SATURDAY.

Exodus xv. — 22. So Moses brought Israel from the Red Sea, and they went out into the wilderness of Shur; and they went three days in the wilderness, and found no water.

23. And, when they came to Marah, they could not drink of the waters of Marah; for they *were* bitter: therefore the name of it was called Marah.

24. And the people murmured against Moses, saying, What shall we drink?

25. And he cried unto the Lord; and the Lord showed him a tree, *which* when he had cast into the waters, the waters were made sweet: there he made for them a statute and an ordinance, and there he proved them,

26. And said, If thou wilt diligently hearken to the voice of the Lord thy God, and wilt do that which is right in his sight, and wilt give ear to his commandments, and keep all his statutes, I will put none of these diseases upon thee which I have brought upon the Egyptians; for I *am* the Lord that healeth thee.

27. And they came to Elim, where *were* twelve wells of water, and threescore and ten palm-trees; and they encamped there by the waters.

Exodus xvi. — 2. And the whole congregation of the children of Israel murmured against Moses and Aaron in the wilderness:

3. And the children of Israel said unto them,

Would to God we had died by the hand of the Lord in the land of Egypt, when we sat by the flesh-pots, *and* when we did eat bread to the full! for ye have brought us forth into this wilderness to kill this whole assembly with hunger.

4. Then said the Lord unto Moses, Behold, I will rain bread from heaven for you; and the people shall go out and gather a certain rate every day, that I may prove them, whether they will walk in my law, or no.

5. And it shall come to pass, that on the sixth day they shall prepare *that* which they bring in; and it shall be twice as much as they gather daily.

6. And Moses and Aaron said unto all the children of Israel, At even, then ye shall know that the Lord hath brought you out from the land of Egypt;

7. And in the morning, then ye shall see the glory of the Lord; for that he heareth your murmurings against the Lord: and what *are* we, that ye murmur against us?

8. And Moses said, *This shall be* when the Lord shall give you in the evening flesh to eat, and in the morning bread to the full; for that the Lord heareth your murmurings which ye murmur against him: and what *are* we? your murmurings *are* not against us, but against the Lord.

There is evidence from history and from physical signs and remains that the Desert of Sinai was once much better watered and more fertile than it now is. Even now there are spots of good pasturage, and occasional wells and springs, which are surrounded with a scanty but most welcome verdure. In thirty days, so vast a multitude had made severe inroads upon the cattle and other supplies brought from Egypt. Still their murmurings were exaggerated; for, as serfs, they had not had so very abundant fare in Goshen: and their com-

plaint of Moses was unjust; for he shared their privations. Moses rightly accused them of murmuring against the Lord. Jehovah had given already abundant proofs that he could and would provide for them. It is human nature to forget past mercies under present trials. Hunger and thirst, indeed, are a terrible ordeal, and the spirit of complaint is infectious; but, through all threats and trials, Moses maintained a meek and steadfast faith, — the one link between the rebellious people and their Preserver.

APPROPRIATE HYMNS,]

Prayer.

[Nos. 88, 114, 117.

O Lord Jesus! we do hunger for thy Word; we do thirst for thy Spirit. Weak, empty, perishing, in ourselves, we cry unto thee for the bread of heaven, for the water of life. With longings for good that this world can never satisfy, we turn to thy fulness that we also may be filled. Confessing our folly in forsaking thee, mourning our sin in grieving thee, we come with broken and contrite hearts, and entreat thee to grant us forgiveness, comfort, and peace. Oh! strengthen us to resist temptation, to overcome evil, to renounce the world. We beseech thee, show us the Father; make us pure in heart, that we may see God.

Most merciful God, who in Jesus Christ thy Son hast revealed thyself as our reconciling Father, grant us grace, we beseech thee, to be followers of God as dear children. [May the children of this family love and obey the precepts of thy gospel,

and follow the example of their Lord and Saviour!] And, oh, may the numbers of thy children be multiplied throughout the world, until the whole family of man shall be made one in Christ Jesus! Bless the peace-makers, and let the nations learn war no more. Have compassion, O Lord! upon the poor and the sorrowing; deliver the persecuted and the oppressed; have mercy upon all prisoners and captives. Grant us grace to endure with patience any trials and afflictions that may come upon us for thy cause, and to conquer the world by faith. And do thou, O Lord! forgive our enemies, and forgive us as we forgive them. O Lord our Preserver, who hast kept us through the perils of the night! keep us from evil this day and always; and finally bring us unto thy heavenly kingdom, through thy Son, our Saviour, Jesus Christ. Amen.

SUNDAY MORNING.

Exodus xvi.—9. And Moses spake unto Aaron, Say unto all the congregation of the children of Israel, Come near before the Lord; for he hath heard your murmurings.

10. And it came to pass, as Aaron spake unto the whole congregation of the children of Israel, that they looked toward the wilderness; and, behold, the glory of the Lord appeared in the cloud.

11. And the Lord spake unto Moses, saying,

12. I have heard the murmurings of the children of Israel: speak unto them, saying, At even ye shall eat flesh, and in the morning ye shall be filled with bread; and ye shall know that I *am* the Lord your God.

13. And it came to pass, that at even the quails came up, and covered the camp; and in the morning the dew lay round about the host.

14. And, when the dew that lay was gone up, behold, upon the face of the wilderness *there lay* a small round thing, *as small as* the hoarfrost on the ground:

15. And, when the children of Israel saw *it*, they said one to another, *It is manna*; for they wist not what it *was*. And Moses said unto them, *This is the bread which the Lord hath given you to eat.*

16. This is the thing which the Lord hath commanded, Gather of it every man according to his eating: an omer for every man *according to* the number of your persons, take ye every man for *them which are* in his tents.

There is no reason to suppose that these quails were created for the occasion. Enormous flocks of them are sometimes seen along the coasts of Africa and Arabia; and these were probably blown over upon the camp by a stormy wind. The manna, however, can hardly be identified with the gum of the tamarisk, a natural product of the desert. This gum resembles the manna, in dropping like dew in the night, in having a sweetish taste, and in melting in the sun: but it is limited as to season, quantity, and locality; whereas the food of the Israelites was supplied continuously, every day, in abundant measure, and was distributed over the whole area, and the whole period of their wanderings. Moreover, this

17. And the children of Israel did so, and gathered, some more, some less.

18. And, when they did mete *it* with an omer, he that gathered much had nothing over, and he that gathered little had no lack: they gathered every man according to his eating.

19. And Moses said, Let no man leave of it till the morning.

20. Notwithstanding, they hearkened not unto Moses; but some of them left of it until the morning, and it bred worms, and stank: and Moses was wroth with them.

21. And they gathered it every morning, every man according to his eating; and, when the sun waxed hot, it melted.

22. And it came to pass, *that* on the sixth day they gathered twice as much bread, two omers for one *man*; and all the rulers of the congregation came and told Moses.

23. And he said unto them, *This is that* which the Lord hath said, To-morrow is the rest of the holy sabbath unto the Lord: bake *that* which ye will bake *to-day*, and seethe that ye will seethe; and that which remaineth over, lay up for you to be kept until the morning.

24. And they laid it up till the morning, as Moses bade; and it did not stink, neither was there any worm therein.

25. And Moses said, Eat that to-day; for to-day is a sabbath unto the Lord: to-day ye shall not find it in the field.

came in double quantity on the sixth day. Clearly this was a direct supply from the hand of God: "He gave them bread from heaven to eat;" and, as Moses said afterwards, it was designed to teach the people their dependence upon God for daily bread, and also "that man doth not live by bread only, but by every word that proceedeth out of the mouth of the Lord." In this respect the manna was also a type of Christ, who, in his life, doctrine, and person, was the bread which came down from heaven. To guard the sanctity of the sabbath, the manna was withheld on that day; but we are privileged on the Lord's day to cry even the more earnestly, "Give us this bread."

APPROPRIATE HYMNS,]

Prayer.

[Nos. 29, 56, 88.

O Lord! we thank thee that we have the means of satisfying our daily wants. The earth is thine, and the fulness thereof; the beasts of the forest, and the cattle upon a thousand hills. It is thou who hast ordained seed-time and harvest, summer and winter: thou dost crown the year with plenty, and dost give seed to the sower, and bread to the eater. Fulfil this day, we beseech thee, the promise that thy Word shall be even as the rain, and as good seed in good ground. Oh! feed our souls with the bread of life. May thy goodness lead us to devote all our energies to thy service! may what God has given be consecrated to him! and to-day may we go forth as stewards of thy

grace, to succor the needy and comfort the sorrowing!

[Lord, look upon us as a family. May the children obey their parents in the Lord, and love one another! Teach them this day thy holy Word; may they know thee the only true God, and Jesus Christ whom thou hast sent!]

Prosper thy servants who are employed in the instruction of the young, in the visitation of the poor, the afflicted, the distressed; and pour out thy Spirit, thou great Head of the Church, and fill thy Church with thy praise. Oh, may our worship go up before thee as a sacrifice of sweet savor, through Jesus Christ our Lord! Amen.

SUNDAY EVENING.

Mark xiv. — 22. And, as they did eat, Jesus took bread, and blessed, and brake *it*, and gave to them, and said, Take, eat: this is my body.

23. And he took the cup; and, when he had given thanks, he gave *it* to them: and they all drank of it.

24. And he said unto them, This is my blood of the new testament, which is shed for many.

25. Verily I say unto you, I will drink no more of the fruit of the vine until that day that I drink it new in the kingdom of God.

26. And, when they had sung a hymn, they went out into the Mount of Olives.

27. And Jesus saith unto them, All ye shall be offended because of me this night; for it is written, I will smite the shepherd, and the sheep shall be scattered.

I Corinthians xi. — 23. For I have received of the Lord that which also I delivered unto you, That the Lord Jesus, the *same* night in which he was betrayed, took bread;

24. And, when he had given thanks, he brake *it*, and said, Take, eat: this is my body, which is broken for you: this do in remembrance of me.

25. After the same manner also *he took* the cup,

when he had supped, saying, This cup is the new testament in my blood: this do ye, as oft as ye drink *it*, in remembrance of me.

26. For as often as ye eat this bread, and drink this cup, ye do show the Lord's death till he come.

27. Wherefore, whosoever shall eat this bread, and drink *this* cup of the Lord, unworthily, shall be guilty of the body and blood of the Lord.

28. But let a man examine himself, and so let him eat of *that* bread, and drink of *that* cup.

29. For he that eateth and drinketh unworthily, eateth and drinketh damnation to himself, not discerning the Lord's body.

30. For this cause many *are* weak and sickly among you, and many sleep.

31. For, if we would judge ourselves, we should not be judged.

32. But, when we are judged, we are chastened of the Lord, that we should not be condemned with the world.

33. Wherefore, my brethren, when ye come together to eat, tarry one for another.

34. And, if any man hunger, let him eat at home; that ye come not together unto condemnation. And the rest will I set in order when I come.

"I am that bread of life," said Jesus; "I am the living bread which came down from heaven: if any man eat of this bread, he shall live forever; and the bread that I will give is my flesh, which I will give for the life of the world. For my flesh is meat indeed, and my blood is drink indeed. He that eateth my flesh, and drinketh my blood, dwelleth in me, and I in him." By faith in his atoning sacrifice we incorporate Christ into ourselves as the principle and power of an endless life. The symbol of this union is the Lord's Supper. The apostle Paul, acting under a special revelation, combined into one formula the several accounts of the institution of the Supper given by the evangelists. The simplicity of the sacrament appears in its two leading objects, — as a *symbol* of doctrine, and as a *memorial* of suffering. As we say of a portrait, "This is my friend," or of a statue, "This is Washington or Lincoln," so our Lord constituted the bread and the cup a perpetual representation of himself. It is the bread as

broken which is his flesh, given for the life of the world; it is the wine as poured out which is his blood, shed for many for the remission of sins. And in its character of a symbol the sacrament teaches that the sacrifice of Christ is our redemption from sin, and that our partaking of Christ himself as the bread from heaven is the life of the soul. In its character of a memorial, the sacrament brings vividly and tenderly before us the love of our Lord, and enables us in the most significant and impressive way to testify our faith and devotion as his disciples. Hence we should observe the sacrament with becoming seriousness. Some in the Corinthian Church had made the Lord's Supper a substitute for their old pagan festivals; thus perverting its meaning, and observing it in an unworthy and *unseemly* manner. It is such impropriety of observance that the apostle condemns, and not that sense of personal unworthiness which too often keeps back the humble and devout from the table of the Lord.

APPROPRIATE HYMNS,]

Prayer.

[Nos. 100, 164, 195.

Thou blessed and glorious Redeemer, who didst give thy life a ransom for us, grant us grace, we beseech thee, to follow in thy steps, and be baptized with the same baptism of devotion and sacrifice for the glory of the Father and the good of men. May we be members of Christ's body, of his flesh and his bones! Redeemed with his precious blood, may we devote to him all the powers of our being! Keep us, O Lord! from the absorbing power of earthly things. May we live under the powers of the world to come, loving thee now with a sweet and blessed foretaste of that love with which we shall love thee forever!

We pray for all who have named the name of Christ. Give unto thy Church peace and unity.

Bless our own immediate circle: may God be their Father, and Jesus their Elder Brother, and heaven their everlasting home! [May the children of this family make thee their portion and their hope! May they early learn to do thy will; to wish for and to do only that which will please their Father in heaven!] Bless, O Lord! the teachings and the worship of this holy day. May thy kingdom come! Sanctify affliction to all in sorrow; and satisfy the poor with bread. Accept our thanks for the mercies of thy day and of thine house. Our cup runneth over. Oh! bring us at last to drink with thee the cup of joy which thou hast provided for us in thy Father's kingdom. And to thee be glory forever. Amen.

MONDAY.

Exodus xx. — 1. And God spake all these words, saying,

2. I *am* the Lord thy God, which have brought thee out of the land of Egypt, out of the house of bondage.

3. Thou shalt have no other gods before me.

4. Thou shalt not make unto thee any graven image, or any likeness of *any thing that is* in heaven above, or that *is* in the earth beneath, or that *is* in the water under the earth:

5. Thou shalt not bow down thyself to them, nor serve them; for I the Lord thy God *am* a jealous God, visiting the iniquity of the fathers upon the children unto the third and fourth *generation* of them that hate me,

6. And showing mercy unto thousands of them that love me and keep my commandments.

7. Thou shalt not take the name of the Lord thy God in vain; for the Lord will not hold him guiltless that taketh his name in vain.

8. Remember the sabbath day to keep it holy.

9. Six days shalt thou labor, and do all thy work;

10. But the seventh day *is* the sabbath of the Lord thy God: *in it* thou shalt not do any work, thou, nor thy son, nor thy daughter, thy man-servant, nor thy maid-servant, nor thy cattle, nor thy stranger that *is* within thy gates:

11. For *in* six days the Lord made heaven and earth, the sea, and all that in them *is*, and rested the seventh day: wherefore the Lord blessed the sabbath day, and hallowed it.

12. Honor thy father and thy mother; that thy days may be long upon the land which the Lord thy God giveth thee.

13. Thou shalt not kill.

14. Thou shalt not commit adultery.

15. Thou shalt not steal.

16. Thou shalt not bear false witness against thy neighbor.

17. Thou shalt not covet thy neighbor's house, thou shalt not covet thy neighbor's wife, nor his man-servant, nor his maid-servant, nor his ox, nor his ass, nor any thing that *is* thy neighbor's.

These Ten Commandments cover the whole duty of man to God and to his fellow. The civil and criminal codes of a State fill volumes with endless definitions and specifications; but here all is reduced to the single principle of love, and to a brief but comprehensive statement of the relations to which that principle must be applied. This law deals with man as a subject of the government of God, as a member of the family and of society. Toward God he is required to observe the reverence and devotion due to the one Jehovah, his Maker, Preserver, and Redeemer. Idolatry and profaneness are forbidden; and, the better to maintain the spirit of devotion, a day is set apart for the worship of God, in sacred distinction from the common employments of life. In all subsequent

history, that day has left its mark upon the moral character of nations. In the family, filial love and veneration are enjoined as peculiarly acceptable to God. Society is protected by this code in all its vital interests, — life, chastity, property, and character; and as love is made the essence of obedience to God, so here we are forbidden to indulge a selfish desire with regard to any thing that is our neighbor's. Obedience to this law would make a perfect human society, and render every individual secure in his own person and possessions, and happy in his relations to others. The law manifests the love of God: love is its spirit; love, its rule; and only love will be its reward.

APPROPRIATE HYMNS,]

Prayer.

[Nos. 11, 18, 40.

Almighty and most merciful Father, we beseech thee incline us ever to keep thy commandments. We have followed too much the devices and desires of our own hearts. We have left undone those things which we ought to have done, and we have done those things which we ought not to have done; but thou, O Lord! have mercy upon us miserable offenders, and, for Christ's sake, take away our sins. The morning calls us again to praise thee for thy loving-kindness in the night-season; and every day renews the tokens of thy bounty. Every good gift cometh down from thee, the Father of lights; and though we are so changeable in our love, so inconstant in our service, with thee there is no variableness, neither shadow of turning. Bind us to thyself, O our Father! by the mighty attraction of thy love. May the love of Christ, who died for us that we might live, constrain us to live ever unto thee!

We pray thee keep us this day from temptation, evil, and sin. Prosper us in our lawful undertakings. May we be upright in our dealings, true and kind in our speech, gentle and patient in our spirit, pure and holy in our walk! May we do good to all as we shall have opportunity, and so exhibit in our lives the graces of the gospel, that we shall win others to the love of Christ! And we pray that multitudes may be won to the Saviour; that thy Church may increase; that missions may prosper; that thy Word may be given to all people, and the knowledge of the Lord may fill the earth as the waters fill the sea. We thank thee for our home, and pray thee to bless us with all things that we need as a family. Bless the absent who are dear to us; and bring them, together with us, we beseech thee, unto thy heavenly kingdom, through Jesus Christ our Lord; who, with thee and the Holy Ghost, liveth evermore. Amen.

TUESDAY.

Hebrews xii. — 14. Follow peace with all *men*, and holiness, without which no man shall see the Lord:

15. Looking diligently, lest any man fail of the grace of God; lest any root of bitterness springing up trouble *you*, and thereby many be defiled;

16. Lest there *be* any fornicator, or profane person, as Esau, who for one morsel of meat sold his birthright.

17. For ye know how that afterward, when he would have inherited the blessing, he was rejected; for he found no place of repentance, though he sought it carefully with tears.

18. For ye are not come unto the mount that might be touched, and that burned with fire, nor unto blackness and darkness and tempest,

19. And the sound of a trumpet, and the voice of words; which *voice* they that heard entreated that the word should not be spoken to them any more;

20. (For they could not endure that which was commanded, And if so much as a beast touch the mountain it shall be stoned, or thrust through with a dart;

21. And so terrible was the sight, *that* Moses said, I exceedingly fear and quake:)

22. But ye are come unto Mount Sion, and unto the city of the living God, the heavenly Jerusalem, and to an innumerable company of angels,

23. To the general assembly and church of the first-born which are written in heaven, and to God the Judge of all, and to the spirits of just men made perfect,

24. And to Jesus the Mediator of the new covenant, and to the blood of sprinkling, that speaketh better things than *that of* Abel.

25. See that ye refuse not him that speaketh. For, if they escaped not who refused him that spake on earth, much more *shall not* we *escape* if we turn away from him that *speaketh* from heaven:

26. Whose voice then shook the earth; but now he hath promised, saying, Yet once more I shake not the earth only, but also heaven.

27. And this *word*, Yet once more, signifieth the removing of those things that are shaken, as of things that are made, that those things which cannot be shaken may remain.

28. Wherefore, we receiving a kingdom which cannot be moved, let us have grace, whereby we may serve God acceptably, with reverence and godly fear.

29. For our God *is* a consuming fire.

The mount of the law, rising sheer from the plain on which the Israelites were encamped, was fenced about, lest it should be polluted by their touch. When Jehovah drew near, his presence was made awful by symbols of terror. But, through Jesus, our redeemed humanity is invited to draw near the mount of God as the seat of love, whose very holiness invests it with peace. Frederic the Great, of Prussia, in one of his journeys, made use of the house of a Lutheran pastor for his accommodation for the night. On departing, he said to the pastor, "What shall I do for you? what preferment would you like?" — "Nothing, sire," answered the humble curate; "I have all I want, and am content." — "You are content!" exclaimed the astonished king: "then I will cause to be writ-

ten over your door, 'My kingdom is not of this world.'" Earthly kingdoms may rise and fall, earthly dynasties come and go; but we have a kingdom which *cannot* be moved. The time will come when every work of man shall be overturned; when the earth itself shall be shaken to its foundations, and this whole visible order of things shall depart like a scroll: but then shall appear in the brightness of the new heaven and the new earth that city of God which has been the longing of the saints in all ages. Even now we may come by faith to the blessed community of the heavenly Jerusalem; and, if that faith shall incite us to the steadfast and reverent service of God, our feet shall stand at last upon Mount Zion among "the spirits of just men made perfect."

APPROPRIATE HYMNS.]

Prayer.

[Nos. 4, 12, 20.

Thou only, O Lord! makest us to dwell in safety. We lie down at night under the shadow of thy wings; we awake in the morning to the light of thy love. We thank thee for another night of rest and comfort; for another day of life, health, and hope. We praise thee that thou didst create us with powers of knowing and of loving, and hast made this world so full of wonders and beauties to feed our minds with knowledge, and to stir our hearts with love and joy.

O Lord! may we be found faithful to thee in the duties of this day; and, amid its temptations and its trials, do thou sustain us, comfort us, keep us, and grant us grace in all we do, to seek thy glory. May this household, which thou hast so blessed, serve thee, not at this altar only, but in all the walks of life! As we engage in the business of

the world, as we go into society, wherever we are, and whatever we do, may we remember thee, and do thy will! Oh! grant that every member of this family may be a child of God; a humble, faithful follower of the Lord Jesus Christ. Bless all dear to us who are absent from us. Do thou, O Lord! dwell by thy Spirit in the hearts and the minds of all our friends. We supplicate thy mercy for the needy, the afflicted, the bereaved, and the sorrowing.

Build up thy Church, O Lord! Fill our land with pure religion. May our rulers be faithful and just, walking in thy fear! And we beseech thee to bring all lands under the power and glory of the gospel of thy Son. In thy great mercy, O Lord! forgive our sins, and bring us unto thy heavenly kingdom, through Jesus Christ our Saviour. Amen.

WEDNESDAY.

Mark xii. — 28. And one of the scribes came, and having heard them reasoning together, and perceiving that he had answered them well, asked him, Which is the first commandment of all?

29. And Jesus answered him, The first of all the commandments *is*, Hear, O Israel: The Lord our God is one Lord;

30. And thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength: this *is* the first commandment.

31. And the second *is* like; *namely*, this: Thou shalt love thy neighbor as thyself: there is none other commandment greater than these.

32. And the scribe said unto him, Well, Master, thou hast said the truth: for there is one God, and there is none other but he;

33. And to love him with all the heart, and with all the understanding, and with all the soul, and with all the strength, and to love *his* neighbor as himself, is more than all whole burnt-offerings and sacrifices.

34. And, when Jesus saw that he answered discreetly, he said unto him, Thou art not far from

the kingdom of God. And no man after that durst ask him *any question*.

35. And Jesus answered and said, while he taught in the temple, How say the scribes that Christ is the son of David?

36. For David himself said by the Holy Ghost, The Lord said to my Lord, Sit thou on my right hand till I make thine enemies thy footstool.

37. David, therefore, himself calleth him Lord; and whence is he, *then*, his son? And the common people heard him gladly.

41. And Jesus sat over against the treasury, and beheld how the people cast money into the treasury; and many that were rich cast in much.

42. And there came a certain poor widow, and she threw in two mites, which make a farthing.

43. And he called *unto him* his disciples, and saith unto them, Verily, I say unto you, That this poor widow hath cast more in than all they which have cast into the treasury.

44. For all *they* did cast in of their abundance; but she of her want did cast in all that she had, *even* all her living.

The Ten Commandments were the briefest code ever given to a nation; yet they comprehended all duties, personal, social, and relative. But our Lord compressed these still further, while he broadened their spirit. The scribes, or lawyers, were jurists, whose vocation it was to expound and apply the law of Moses. As is common with the legal profession, their minds ran much to questions of phraseology and interpretation, and to the classification of the code. Some made the ceremonial laws first in authority, others the moral precepts; some the law of sacrifices, others that of the sabbath. This scribe was not a party to the cavils of the Pharisees and the Herodians, but asked in good faith the opinion of this great Teacher touching the relative importance of the commandments. Jesus summed up the whole Decalogue in two

comprehensive precepts, both embodying the same spirit of love. "The first is the *Sun* of the spiritual life; the second is the *lesser light*, which reflects the shining of that other. It is like to it, inasmuch as both are laws of love; both deduced from the great and highest love; both dependent on 'I am the Lord thy God.'" This scribe needed only the inner spirit of consecration to this law, through repentance and faith, to introduce him within that kingdom of God to whose door he had come by his intellectual confession. Jesus now showed that his divine supremacy was predicted by David, at the same time declaring the inspiration of the Psalms by the Holy Ghost. At that moment the spirit of consecration was illustrated by the zeal with which a poor widow contributed to the service of God all her known means of support.

APPROPRIATE HYMNS,]

Prayer.

[Nos. 90, 97, 104.

Create in us a clean heart, O God! and renew a right spirit within us. So purify us by thy grace that we shall shine as lights in the world, holding forth the Word of life. We bless thee for thy loving care, for rest and safety in the night, for the comfort and promise of the morning. O heavenly Father! we beseech thee to look with favor upon this family. May each of us in our respective stations truly serve thee! May we do unto others as we would that they should do unto us! May we be true and just in all our dealings! May we bear no hatred nor malice in our hearts! May we be honest and upright in our daily conduct! May we keep our tongues from evil, and our lips from speaking guile!

May thy Word be precious to our souls! May it be sweet to our taste; yea, sweeter than honey to our mouth! May we love its precepts, under-

stand its doctrines, and rest upon its promises! Give us grace, that we may be established in the truth, and be doers of thy Word, and not hearers only, deceiving our own selves. Whenever we read the Holy Scriptures, be thou thyself our teacher. Sow the seed of eternal life in our hearts, and enable us to bring forth fruit, to the glory of thy name, and the comfort of our souls.

[O Lord! grant unto the children of this household the teaching of thy Spirit, the guidance of thy providence, that they may walk in the way of wisdom and of life.]

Defend us with thy heavenly grace, that we may continue thine forever, and daily increase in thy Holy Spirit more and more, until we come unto thine everlasting kingdom, through the merits of Jesus Christ our Lord. Amen.

THURSDAY.

Exodus xxiv.—3. And Moses came and told the people all the words of the Lord, and all the judgments; and all the people answered with one voice, and said, All the words which the Lord hath said will we do.

4. And Moses wrote all the words of the Lord, and rose up early in the morning, and builded an altar under the hill, and twelve pillars according to the twelve tribes of Israel.

5. And he sent young men of the children of Israel, which offered burnt-offerings, and sacrificed peace-offerings of oxen unto the Lord.

6. And Moses took half of the blood, and put it in basins; and half of the blood he sprinkled on the altar.

7. And he took the book of the covenant, and read in the audience of the people; and they said, All that the Lord hath said will we do, and be obedient.

8. And Moses took the blood, and sprinkled it on the people, and said, Behold the blood of the covenant, which the Lord hath made with you concerning all these words!

9. Then went up Moses and Aaron, Nadab and Abihu, and seventy of the elders of Israel:

10. And they saw the God of Israel; and *there* was under his feet as it were a paved work of a

sapphire-stone, and, as it were, the body of heaven in *his* clearness.

11. And upon the nobles of the children of Israel he laid not his hand: also they saw God, and did eat and drink.

12. And the Lord said unto Moses, Come up to me into the mount, and be there: and I will give thee tables of stone, and a law, and commandments which I have written; that thou mayest teach them.

13. And Moses rose up, and his minister Joshua; and Moses went up into the mount of God.

14. And he said unto the elders, Tarry ye here for us until we come again unto you: and, behold, Aaron and Hur *are* with you: if any man have any matters to do, let him come unto them.

15. And Moses went up into the mount, and a cloud covered the mount.

16. And the glory of the Lord abode upon Mount Sinai, and the cloud covered it six days; and the seventh day he called unto Moses out of the midst of the cloud.

17. And the sight of the glory of the Lord *was* like devouring fire on the top of the mount in the eyes of the children of Israel.

18. And Moses went into the midst of the cloud, and gat him up into the mount; and Moses was in the mount forty days and forty nights.

The government first established over Israel was a theocracy. They had neither king nor president, neither court nor senate: all castes were abolished; they were declared to be a community of equals and brethren, and were now to be governed through the sense of their religious obligation to God. But their God was invisible, and seemingly afar off; whereas in Egypt they had been accustomed to see everywhere the images of the gods. It was important, therefore, that their senses should be impressed with the reality of Jehovah's presence while yet they were awed with the sanctity of his majesty. Hence all the ceremonies of sacrifice and purification in drawing nigh to God, and the barrier set up between freedom and familiarity.

It was important, also, that Moses should be invested with spiritual authority as the medium of communication between God and the people. Hence, though the head men of the tribes, who were to act as judges, were permitted to have a nearer view of the divine glory by ascending some of the lower peaks of Sinai, and Joshua was permitted to go still higher toward the Presence, Moses was taken up alone into the cloud, and was there shut off from the people in the dread mystery of communion with Jehovah. But even he could not look upon the face of the Lord. No man can see God, and live. Yet he who hath seen Christ hath seen the Father.

APPROPRIATE HYMNS,

Prayer.

[Nos. 61, 72, 87.]

Our Father in heaven, we would draw nigh unto thee by that new and living way which hath been opened for us into the holiest by the blood of Jesus. We thank thee for the mercies of the night. How sure are the mercies of thy covenant, O Lord! All thy promises in Christ Jesus are Yea and Amen. Fulfil unto us, we beseech thee, these thy mercies and promises, and cause that this day we may rejoice in the consciousness of thy presence. Oh! sanctify us by thy truth; and, while we receive its instruction and comfort in our hearts, may we carry out its precepts in our lives. May we be just and true, loving and kind, gentle, forbearing, and forgiving, and so shine as lights in the world, holding forth the Word of life! May every day witness some new victory over evil desires and

passions within us, and over the evil that is in the world! [Oh, may these children grow in grace as they grow in years and in knowledge! May they shun evil companions and evil ways, and walk in the way of thy commandments!] Keep all dear to us even as the apple of thine eye. Bless our neighbors, and send thy Spirit upon this whole community. Bless our rulers, and the schools and churches in our land. May all who rule, and all who teach, be led and taught by thee! Have pity upon the poor and the sorrowing; upon homes made desolate by famine, pestilence, or war. Stay thy judgments, O Lord! and send peace and salvation to all people. Mercifully forgive our sins; and finally bring us to behold thy face in righteousness, through Jesus Christ our Lord. Amen.

FRIDAY.

Exodus xxxii.—1. And, when the people saw that Moses delayed to come down out of the mount, the people gathered themselves together unto Aaron, and said unto him, Up; make us gods which shall go before us: for *as for* this Moses, the man that brought us up out of the land of Egypt, we wot not what is become of him.

2. And Aaron said unto them, Break off the golden ear-rings which *are* in the ears of your wives, of your sons, and of your daughters, and bring *them* unto me.

3. And all the people brake off the golden ear-rings which *were* in their ears, and brought *them* unto Aaron.

4. And he received *them* at their hand, and fashioned it with a graving-tool, after he had made it a molten calf; and they said, These *be* thy gods, O Israel! which brought thee up out of the land of Egypt.

5. And, when Aaron saw *it*, he built an altar before it; and Aaron made proclamation, and said, To-morrow *is* a feast to the Lord.

6. And they rose up early on the morrow, and offered burnt-offerings, and brought peace-offerings; and the people sat down to eat and to drink, and rose up to play.

7. And the Lord said unto Moses, Go, get thee down; for thy people, which thou broughtest out of the land of Egypt, have corrupted *themselves*:

8. They have turned aside quickly out of the way which I commanded them; they have made them a molten calf, and have worshipped it, and have sacrificed thereunto, and said, These *be* thy gods, O Israel! which have brought thee up out of the land of Egypt.

9. And the Lord said unto Moses, I have seen this people; and, behold, it *is* a stiff-necked people.

10. Now therefore let me alone, that my wrath may wax hot against them, and that I may consume them; and I will make of thee a great nation.

11. And Moses besought the Lord his God, and said, Lord, why doth thy wrath wax hot against thy people, which thou hast brought forth out of the land of Egypt with great power and with a mighty hand?

12. Wherefore should the Egyptians speak and say, For mischief did he bring them out, to slay them in the mountains, and to consume them from the face of the earth? Turn from thy fierce wrath, and repent of this evil against thy people.

13. Remember Abraham, Isaac, and Israel, thy servants, to whom thou swarest by thine own self, and saidst unto them, I will multiply your seed as the stars of heaven; and all this land that I have spoken of will I give unto your seed, and they shall inherit *it* forever.

14. And the Lord repented of the evil which he thought to do unto his people.

At first view, this gross apostasy, so soon after the wonders in Egypt and the terrors of Sinai, and in the very face of the mountain from which the law forbidding idolatry had been proclaimed, seems utterly confounding. But, though there is no excuse for it, this much may be said by way of accounting for it: In Egypt, the Israelites had lost much of the life of their faith, and had become familiar with the worship of idols. A law of spiritual ideas had now been promulgated; but, as yet, no forms of worship were set up. The wonders which had so powerfully impressed their senses had ceased. Moses, the visible organ of Jehovah, had disappeared; and, in his prolonged absence, time hung heavy in the camp. A chief object of wor-

ship in Egypt was *Apis*, the sacred bull, which was kept in royal state at Memphis, and honored as a source of national life and power. Hence, when they craved some visible representative of the divinity, the golden calf would naturally suggest itself, and their feast would take the form of such orgies as they had witnessed in Egypt. With a self-sacrifice that marks the sublimest heroism, Moses assumed the task of mediation. The power and glory of Jehovah as committed to the salvation of Israel, the effect of any failure upon his enemies, and, above all, his own covenant of grace with Abraham,—these are the arguments by which Moses pleads with the Lord; and his earnest, unselfish faith prevails.

APPROPRIATE HYMNS,]

Prayer.

[Nos. 175, 178, 182.

Almighty God, our heavenly Father, we acknowledge thy goodness in our creation and preservation, and in the manifold provisions of thy love for the life that now is. Every day we live upon thy bounty; every night we rest under the shadow of thy wing. What shall we render unto the Lord for all his benefits? For the rest and refreshment of the past night, for the health and comfort with which we greet another day, for the endearments and delights of home, for means of occupation and support, of improvement and usefulness, for all the favors of thy hand so multiplied unto us, we render thee most hearty thanks. Freely as we receive may we also give.

O Lord! for Christ's sake have mercy upon us, and take away our sins; and grant that we may prove our gratitude by a loving obedience to thy will. May thy mercy abound toward all classes and conditions of men, and thy salvation fill the whole earth!

Bless this household in each and every member. [Especially do we commend unto thee the children, praying that in the morning of life they may learn to trust in Jesus as their Saviour, and to follow him as ready and loving disciples.] Oh, may the dove of heavenly peace ever abide in our dwelling! Bless all dear to us; and bring us all at length unto our Father's house through Jesus Christ our Lord. Amen.

SATURDAY.

Exodus xxxii.—15. And Moses turned, and went down from the mount; and the two tables of the testimony *were* in his hand: the tables *were* written on both their sides; on the one side and on the other *were* they written.

16. And the tables *were* the work of God, and the writing *was* the writing of God, graven upon the tables.

19. And it came to pass, as soon as he came nigh unto the camp, that he saw the calf, and the dancing: and Moses' anger waxed hot; and he cast the tables out of his hands, and brake them beneath the mount.

20. And he took the calf which they had made, and burnt *it* in the fire, and ground *it* to powder, and strewed *it* upon the water, and made the children of Israel drink *of it*.

26. Then Moses stood in the gate of the camp, and said, Who *is* on the Lord's side? *let him come* unto me. And all the sons of Levi gathered themselves together unto him.

27. And he said unto them, Thus saith the Lord God of Israel: Put every man his sword by his side, *and go* in and out from gate to gate throughout the camp, and slay every man his brother, and every man his companion, and every man his neighbor.

28. And the children of Levi did according to the word of Moses; and there fell of the people that day about three thousand men.

29. For Moses had said, Consecrate yourselves to-day to the Lord, even every man upon his son, and upon his brother; that he may bestow upon you a blessing this day.

30. And it came to pass on the morrow, that Moses said unto the people, Ye have sinned a great sin: and now I will go up unto the Lord; peradventure I shall make an atonement for your sin.

31. And Moses returned unto the Lord, and said, Oh! this people have sinned a great sin, and have made them gods of gold.

32. Yet now, if thou wilt, forgive their sin; and, if not, blot me, I pray thee, out of thy book which thou hast written.

33. And the Lord said unto Moses, Whosoever hath sinned against me, him will I blot out of my book.

34. Therefore now go; lead the people unto *the place* of which I have spoken unto thee. Behold, mine Angel shall go before thee: nevertheless, in the day when I visit, I will visit their sin upon them.

35. And the Lord plagued the people because they made the calf which Aaron made.

If ever anger was righteous, surely the anger of Moses was, at seeing the people, naked and riotous, dancing around a golden calf as their god. They could not have fallen lower from the religion he had taught them; and, in thus degrading themselves, they degraded their religion also. His was no selfish anger; for he was ready at that moment to sacrifice himself for them: but his destruction of the tables of stone seems like an act of despair. How could a people capable of such grossness ever be lifted to the spiritual ideas of this law? But just this transformation has been the task of the Bible ever since it came into the world; and how wondrously

has it been accomplished! The case called for decided and extreme measures. The false object of worship was first degraded and destroyed, and then made to nauseate the worshippers. After this, the people were summoned to a courageous and decisive commitment of themselves to Jehovah. As he was the alone Ruler of the nation, this calf-worship was not only idolatry, but *treason*; and, as such, it must be promptly and resolutely put down, and the order and discipline of national life maintained. But Moses, who could be thus stern for justice, was so full of pity for the souls of these transgressors, that he could even die to save them.

APPROPRIATE HYMNS,]

Prayer.

[Nos. 54, 73, 82.

Search us, O God! and know our hearts; try us, and know our thoughts; and see if there be any wicked way in us; and lead us in the way everlasting. Have mercy upon us, O Lord! according to thy loving-kindness; according to the multitude of thy tender mercies, blot out our transgressions.

We thank thee that thou hast brought us in safety to the beginning of this day; defend us in the same by thy mighty power: and grant that this day we fall into no sin, neither run into any kind of danger, but that all our doings, being ordered by thy governance, may be righteous in thy sight.

Fit us day by day for the duties that lie before us. We would put ourselves and all that concerns us into thy hands, and ask thee to be our Guide and Counsellor. In all our ways we desire to acknowledge thee; and do thou direct our path. Keep us,

we beseech thee, from all evil, that we, being ready both in body and soul, may cheerfully accomplish those things that thou wouldst have us to do.

Fit us, O Lord! for all the events of this short and uncertain life. If prosperity be our portion, keep us humble and watchful in the midst of it; or, if sorrows and trials come upon us, give us grace cheerfully to submit, saying, "Father, not my will, but thy will, be done."

[Give unto the children of this family grace to serve thee in the morning of life. Oh! keep them from temptation and evil, and from every false and hurtful way.] Be very gracious to our friends: grant to them health and prosperity in this life, and make them meet for the life everlasting. And, O Lord! bless and save the whole world.

We ask these blessings in the name of Jesus Christ, our Lord and Saviour. Amen.

SUNDAY MORNING.

Exodus xxxiv.—1. And the Lord said unto Moses, Hew thee two tables of stone like unto the first; and I will write upon *these* tables the words that were in the first tables which thou brakest.

2. And be ready in the morning, and come up in the morning unto Mount Sinai, and present thyself there to me in the top of the mount.

4. And he hewed two tables of stone, like unto the first; and Moses rose up early in the morning, and went up unto Mount Sinai, as the Lord had commanded him, and took in his hand the two tables of stone.

5. And the Lord descended in the cloud, and stood with him there, and proclaimed the name of the Lord.

6. And the Lord passed by before him, and proclaimed, The Lord, the Lord God, merciful and gracious, long-suffering, and abundant in goodness and truth,

7. Keeping mercy for thousands, forgiving iniquity and transgression and sin, and that will by no means clear *the guilty*; visiting the iniquity of the fathers upon the children, and upon the children's children, unto the third and to the fourth generation.

8. And Moses made haste, and bowed his head toward the earth, and worshipped.

9. And he said, If now I have found grace in thy sight, O Lord! let my Lord, I pray thee, go among us (for it is a stiff-necked people), and par-

don our iniquity and our sin, and take us for thine inheritance.

28. And he was there with the Lord forty days and forty nights: he did neither eat bread nor drink water. And he wrote upon the tables the words of the covenant, the ten commandments.

29. And it came to pass, when Moses came down from Mount Sinai (with the two tables of testimony in Moses' hand, when he came down from the mount), that Moses wist not that the skin of his face shone while he talked with him.

30. And, when Aaron and all the children of Israel saw Moses, behold, the skin of his face shone; and they were afraid to come nigh him.

31. And Moses called unto them, and Aaron and all the rulers of the congregation returned unto him; and Moses talked with them.

32. And afterward all the children of Israel came nigh; and he gave them in commandment all that the Lord had spoken with him in Mount Sinai.

33. And, *till* Moses had done speaking with them, he put a veil on his face.

34. But, when Moses went in before the Lord to speak with him, he took the veil off until he came out. And he came out and spake unto the children of Israel *that* which he was commanded.

35. And the children of Israel saw the face of Moses, that the skin of Moses' face shone; and Moses put the veil upon his face again until he went in to speak with him.

If there was something awful in the zeal of Moses for God in breaking the tables of stone, yet more sublime was the condescension of God in renewing them. But while Jehovah thus manifested his mercy and patience, and declared these to be as enduring as his eternal self-existence, he at the same time proclaimed that great law of retribution which we trace not only in his moral kingdom, but in the kingdom of nature. Whenever and however we sin, we fall under that law;

and our only hope is, through hearty repentance, in getting back to God as our merciful and forgiving Father.

The effect of the divine glory was to make the face of Moses resplendent,—at the first, unconsciously to himself. Nearness of communion with God will exalt and glorify the character; and there is nothing to hinder our receiving the full effulgence of such communion, since for us the veil is done away in Christ.

APPROPRIATE HYMNS,]

Prayer.

[Nos. 107, 110, 148.

Almighty God, who in times past didst speak unto the fathers by the prophets, we bless thee that in these latter days thou hast spoken unto us by thy Son; that the glory which the patriarchs beheld afar off, and the promise which the prophets waited for, have been revealed in Christ; and, above all, that we have in him the forgiveness of sins and the life everlasting. Grant us grace, we beseech thee, ever to walk in thy light, and to keep thy testimonies. May thy gospel this day minister to our peace and comfort, our faith and hope, our instruction in righteousness, our sanctification through obedience of the truth! May it quicken souls that are dead in trespasses and sins, and comfort and edify thy saints! May children hear the voice of Jesus their Saviour, and come unto

him! While in thy house, may we have the spirit of prayer and praise, and give earnest heed to the things that we shall hear! O thou God of peace, who didst bring again the Lord Jesus from the dead! grant us peace, we pray thee, through pardon in his blood and the hope of his resurrection. May none of us neglect this great salvation!

We give thee thanks, O Lord our preserver! for rest and refreshment in the night: grant us, this day, rest from the toils and cares of life,—rest in thee. Fulfil unto this household, and to all believing households, the mercies of thy covenant, through Jesus Christ our Lord; to whom, with thee, O Father! and the Eternal Spirit, be glory everlasting. Amen.

SUNDAY EVENING.

2 Corinthians iii. — 1. Do we begin again to commend ourselves? or need we, as some *others*, epistles of commendation to you, or *letters* of commendation from you?

2. Ye are our epistle written in our hearts, known and read of all men:

3. *Forasmuch as ye are* manifestly declared to be the epistle of Christ ministered by us, written not with ink, but with the Spirit of the living God; not in tables of stone, but in *fleshly* tables of the heart.

4. And such trust have we through Christ to Godward:

5. Not that we are sufficient of ourselves to think any thing as of ourselves; but our sufficiency is of God;

6. Who also hath made us able ministers of the new testament; not of the letter, but of the spirit: for the letter killeth; but the spirit giveth life.

7. But if the ministration of death, written *and* engraven in stones, was glorious, so that the children of Israel could not steadfastly behold the face of Moses for the glory of his countenance (which *glory* was to be done away),

8. How shall not the ministration of the Spirit be rather glorious?

9. For if the ministration of condemnation *be* glory, much more doth the ministration of righteousness exceed in glory.

10. For even that which was made glorious had no glory in this respect, by reason of the glory that excelleth.

11. For if that which is done away *was* glorious, much more that which remaineth *is* glorious.

12. Seeing, then, that we have such hope, we use great plainness of speech:

13. And not as Moses, *which* put a veil over his face, that the children of Israel could not steadfastly look to the end of that which is abolished:

14. But their minds were blinded: for until this day remaineth the same veil untaken away in the reading of the old testament; which *veil* is done away in Christ.

15. But even unto this day, when Moses is read, the veil is upon their heart.

16. Nevertheless, when it shall turn to the Lord, the veil shall be taken away.

17. Now, the Lord is that Spirit; and where the Spirit of the Lord *is*, there *is* liberty.

18. But we all, with open face beholding as in a glass the glory of the Lord, are changed into the same image from glory to glory, *even* as by the Spirit of the Lord.

If the tables upon which the Ten Commandments were written at Sinai should be found in as perfect condition as was the Moabite stone, all the governments and churches of Christendom would contest the possession of them. Everybody would be eager to look upon them, and to possess a "squeeze" or a photograph of the original letters of the law. Yet a heart upon which the Spirit of God has inscribed penitence, faith, hope, love, joy, is a more precious treasure than would be those tables of stone. They contained but the rigid letter of God's law; and, since no human being has fulfilled that letter, the law has come to be a symbol of condemnation and death. But the heart that has been

touched by the Spirit of God is made instinct with a new life.

The whole ministration of the law at Sinai, grand and glorious as that was in visible tokens of Jehovah's presence, was, in nature and purpose, transitory, like the glory with which the face of Moses shone, — too bright at first to be looked upon, but soon to vanish away. But the Spirit of the Lord now dwells in his Word; and the glory which we there behold as in a mirror, so far from repelling us, has an attractive, a transforming power. So much more glorious is the grace wrought upon the soul than the miracle wrought upon nature, the spiritual life than the material form!

APPROPRIATE HYMNS,]

Prayer.

[Nos. 83, 179, 181.

O God, whose mercy is from everlasting to everlasting! we bless thee for thy loving-kindness to us in the abounding gifts of thy providence and grace; but, above all, for the gift of thy Son, our Mediator, who standeth between us and thy judgments as the bow that is in the cloud in the day of rain. May he be our righteousness and our peace! and may we be found in him in the great day of his appearing! We bless thee for all the tokens of promise given us in thy past mercies; for the hope of immortality, the joy unspeakable and full of glory brought to us in thy gospel and in the worship of thy house this day.

And now, at the end of the Lord's day, we would thank thee for its hours of rest, and for its means of grace. Hasten that blessed time when the knowledge of thy glory shall cover the

earth as the waters cover the sea. And, to that end, prosper thou the missionary work of thy Church. Turn towards thyself the hearts of the heathen and the unbelieving. Pour out more and more upon thy people the spirit of grace and supplication, the spirit of zeal and self-devotion, the spirit of holy fear and Christian love.

To thee, heavenly Father, we commend ourselves this night. O thou Good Shepherd! watch over us, the sheep of thy pasture. O Holy Ghost, the Comforter! guide and hallow our thoughts.

Thou in whom all families are blessed, bless thou our kindred and friends. May all who are united to us be with us united to thee; be with us presented by thee in the presence of thy Father with exceeding joy! And to the Father, the Son, and the Holy Ghost, be glory everlasting. Amen.

MONDAY.

Matthew xvi.—1. The Pharisees also with the Sadducees came, and, tempting, desired him that he would show them a sign from heaven.

2. He answered and said unto them, When it is evening, ye say, *It will be fair weather*; for the sky is red:

3. And in the morning, *It will be foul weather* to-day; for the sky is red and lowering. O ye hypocrites! ye can discern the face of the sky; but can ye not discern the signs of the times?

4. A wicked and adulterous generation seeketh after a sign; and there shall no sign be given unto it but the sign of the prophet Jonas. And he left them, and departed.

5. And, when his disciples were come to the other side, they had forgotten to take bread.

6. Then Jesus said unto them, Take heed and beware of the leaven of the Pharisees and of the Sadducees.

7. And they reasoned among themselves, saying, *It is because we have taken no bread.*

8. Which when Jesus perceived, he said unto them, O ye of little faith! why reason ye among yourselves because ye have brought no bread?

9. Do ye not yet understand, neither remember the five loaves of the five thousand, and how many baskets ye took up?

10. Neither the seven loaves of the four thousand, and how many baskets ye took up?

11. How is it that ye do not understand that I spake it not to you concerning bread, that ye should beware of the leaven of the Pharisees and of the Sadducees?

12. Then understood they how that he bade them not beware of the leaven of bread, but of the doctrine of the Pharisees and of the Sadducees.

It required the whole term of our Lord's public ministry to educate his disciples to a just appreciation of his character and to a true faith in himself. That no amount of miraculous evidence could satisfy the Pharisees, filled as they were with prejudice, pride, and the spirit of unbelief, is not surprising; but that his own disciples should mentally, if not orally, demand new tokens of his power in the supply of their physical wants, is both strange and humiliating. It was easy for Jesus to create bread for the body; but how hard, alas! to bring their minds to feed upon his truth, their hearts to rest in his love! They might make an ado over miracles, and lay much stress upon the supernatural, and yet be oblivious of the spiritual signs of his grace, and void of faith in himself. So the Pharisees were fond of making predictions from the outward signs of nature, but altogether negligent of the evidences of God's presence in the spiritual sphere. Their teaching and spirit turned religion into hypocrisy; and this is

a form of corruption which spreads rapidly in times of spiritual declension, when the forms of religion may continue to give respectability and influence, and a repute for piety, though the spirit of godliness is utterly wanting in the life. No religion can live in the soul which is not fed by communion with God.

Religious error commonly wears the semblance of truth; often begins in the distortion or perversion of some particular truth to the neglect of other truths in their systematic and harmonious relations to the body of doctrine. Error in religious faith or practice is likened to leaven, because, being within the system, its tendency is to spread, to infect whatever it touches, and to cause fermentation. The Church of Christ, if she would preserve Christianity in its purity, has need continually to be on the lookout for signs of the two kinds of leaven indicated by our Lord,—the Pharisaic leaven of formalism, the Sadducean leaven of rationalism.

APPROPRIATE HYMNS.]

Prayer.

[Nos. 61, 120.]

Thou only, O Lord! makest us to dwell in safety. We lie down at night under the shadow of thy wings; we awake in the morning to the light of thy love. We thank thee for another night of rest and comfort; for another day of life, health, and hope. We praise thee that thou didst create us with powers of knowing and of loving, and hast made this world so full of wonders and beauties to feed our minds with knowledge, and to stir our hearts with love and joy. May the glory of the heavens, the richness and bounty of the earth, as adapted to our wants, fill us with admiration of thy power, thy wisdom, thy goodness! and may the voices of gladness with which all Nature celebrates thy praise move our souls to bless and praise thee also! O Lord! may we be found faithful to thee in the duties of this day! and, amid its temptations and its trials, do thou sustain us, comfort us, keep us, and grant us grace in all we do to seek thy glory. May this household, which thou hast so blessed, serve thee, not at this altar only, but in all

the walks of life! As we engage in the business of the world, as we go into society, wherever we are, and whatever we do, may we remember thee, and do thy will! Oh! grant that every member of this family may be a child of God; a humble, faithful follower of the Lord Jesus Christ. Bless all dear to us who are absent from us. Do thou, O Lord! dwell by thy Spirit in the hearts and the minds of all our friends. We supplicate thy mercy for the needy, the afflicted, the bereaved, and the sorrowing. Oh! grant to all the consolations of thy gospel.

Build up thy Church, O Lord! Fill our land with pure religion. Bless the industry of the people; and may its fruit be consecrated to the good of men! May our rulers be faithful and just, walking in thy fear! And we beseech thee to bring all lands under the power and glory of thy kingdom. In thy great mercy, O Lord! forgive our sins, and bring us unto thy heavenly kingdom, through Jesus Christ our Saviour. Amen.

TUESDAY.

Matthew xvi. — 13. When Jesus came into the coasts of Cesarea Philippi, he asked his disciples, saying, Whom do men say that I, the Son of man, am?

14. And they said, Some say that thou art John the Baptist; some, Elias; and others, Jeremias, or one of the prophets.

15. He saith unto them, But whom say ye that I am?

16. And Simon Peter answered and said, Thou art the Christ, the Son of the living God.

17. And Jesus answered and said unto him, Blessed art thou, Simon Bar-jona; for flesh and

blood hath not revealed it unto thee, but my Father which is in heaven.

18. And I say also unto thee, That thou art Peter, and upon this rock I will build my church; and the gates of hell shall not prevail against it.

19. And I will give unto thee the keys of the kingdom of heaven; and whatsoever thou shalt bind on earth shall be bound in heaven, and whatsoever thou shalt loose on earth shall be loosed in heaven.

20. Then charged he his disciples that they should tell no man that he was Jesus the Christ.

This revelation of Jesus as the Son of God took place neither at Jerusalem, where the King of the Jews was looked for, nor at Capernaum, where he had done his mightiest works; but in a distant and lonely region, the northernmost boundary of the Holy Land, the northernmost point of our Lord's journeyings, near the sources of the Jordan, under the base of Mount Hermon. The locality is interesting in connection with the scene of the transfiguration, which almost directly followed. The prediction of Malachi, "Behold, I will send you Elijah the prophet," had awakened the expectation of the return of one of the great prophetic leaders, or the appearing of a prophet who should recall Moses, Elijah, or Jeremiah. John the Baptist was taken at first for "that prophet."

Our Lord did not at once proclaim his divinity, even to his nearest disciples. Since, in the nature of the case, all who in after-times should confess his name must accept his mission in faith, and receive his grace by faith, he chose at the outset to develop the spirit of faith by manifesting his divinity, rather than declaring it; by evoking from men the confession of the divinity in his works, rather than exacting that confession in a form of words. But the time was now ripe for such a confession from those who for nearly three years had witnessed his works of power and love, and listened to his words of truth and grace; and it was important that the feeling of his divinity, which had grown up with these experiences, should be brought out in a concrete form. The title, "Son of God," was sometimes given to kings, prophets, and other chosen servants

of Jehovah; but the answer of Peter pointed to a personal vital union with God himself, "*the Son of the living God.*" Jesus not only accepted this confession of his divinity, but declared that it was an express revelation from his Father. The name Peter, meaning "a rock," is masculine; but the term "rock," in verse 18, is feminine, and refers, not to Peter personally, but to his confession. Upon this confession, as upon a rock, the true Church of Christ is built, and shall forever stand.

Peter, both by force of temperament and by the leadings of Providence, was the first to proclaim this foundation-doctrine of the church to the Jews at the Pentecost, and afterwards to the Gentiles, through Cornelius, — thus opening to each the door of the kingdom; and, on the other hand, in the case of Ananias and Sapphira, and of Simon Magus, his denunciation of hypocrisy was a shutting of the door against all but true believers. But this was simply as a minister of the truth of Christ, and not by any official prerogative or primacy. Precisely the same promise was made to all the disciples: and Peter never claimed to be the rock, nor to have the keys; but, when he preached before the Sanhedrim, he disclaimed any power or honor in the healing of the lame man, ascribing all to Jesus Christ: "This is the stone which was set at nought of you builders, which is become the head of the corner; neither is there salvation in any other." Whoever confesses Christ, by that act enters into the Church, which is his kingdom.

APPROPRIATE HYMNS.]

Prayer.

[Nos. 99, 137, 143.]

Thou, Lord, in the beginning hast laid the foundations of the earth; and the heavens are the works of thine hands. They shall perish; but thou remainest: and they shall wax old as doth a garment; and as a vesture shalt thou fold them up, and they shall be changed; but thou art the same, and thy years shall not fail. In thee, O Lord! do we put our trust: let us never be confounded. With our affections on things above, may we be ever looking for that blessed hope, even the glorious appearing of the great God, our Saviour Jesus Christ, like waiting and expectant servants, seeking to occupy till our Lord comes! Keep us from inactivity and sloth. Let our loins be girded, and our lamps burning. Let us be growing in faith and love, in charity and meekness, in diligence and faithfulness, rejoicing in hope of the glory of God.

Father, glorify thy name. Darkness is still cov-

ering the lands, and gross darkness the people; but may the Lord arise, and his glory be seen on the earth! May the time to favor Zion, yea, the set time, speedily come! Revive thy work in the midst of the years; in the midst of wrath do thou remember mercy.

We bring to thee our personal and family wants, praying thee to guide, help, and bless us. [Give unto these children, O Lord! grace to serve thee in the morning of life, and in their thoughts and words, their studies and their play, always to please their Father in heaven.] Remember with thy mercy all our friends; visit with thy grace the homes of all who are dear to us. We come with thanksgiving for the mercies of the night and of our past lives; and for our future, trusting only in thy grace, we would commit our souls unto thee as to our faithful Creator. To whom be glory and dominion forever. Amen.

WEDNESDAY.

Proverbs xvi.—16. How much better *is it* to get wisdom than gold! and to get understanding rather to be chosen than silver!

17. The highway of the upright *is* to depart from evil: he that keepeth his way preserveth his soul.

18. Pride *goeth* before destruction, and a haughty spirit before a fall.

19. Better *it is to be* of a humble spirit with the lowly than to divide the spoil with the proud.

20. He that handleth a matter wisely shall find good; and whoso trusteth in the Lord, happy *is* he.

21. The wise in heart shall be called prudent; and the sweetness of the lips increaseth learning.

22. Understanding *is* a well-spring of life unto him that hath it; but the instruction of fools *is* folly.

25. There is a way that seemeth right unto a man; but the end thereof *are* the ways of death.

Matthew xvi.—21. From that time forth began Jesus to show unto his disciples how that he must go unto Jerusalem, and suffer many things

of the elders and chief priests and scribes, and be killed, and be raised again the third day.

22. Then Peter took him, and began to rebuke him, saying, Be it far from thee, Lord: this shall not be unto thee.

23. But he turned, and said unto Peter, Get thee behind me, Satan; thou art an offence unto me: for thou savorest not the things that be of God, but those that be of men.

24. Then said Jesus unto his disciples, If any man will come after me, let him deny himself, and take up his cross, and follow me.

25. For whosoever will save his life shall lose it; and whosoever will lose his life for my sake shall find it.

26. For what is a man profited if he shall gain the whole world, and lose his own soul? or what shall a man give in exchange for his soul?

27. For the Son of man shall come in the glory of his Father, with his angels; and then he shall reward every man according to his works.

How little warrant there is in the preceding verses for ascribing to Peter a spiritual primacy is evident from the fact, that he who just before was promised the keys of the kingdom of heaven is here likened to Satan, and rebuked as himself lacking the spirit of heavenly things! Peter, elated with his own spiritual insight and the blessing pronounced upon himself and his confession, with the impetuosity of his nature attempted to take his Lord to account for apparently contradicting that confession by announcing his sufferings and death. But Jesus thus linked his humanity to his divinity, his work of redemption upon earth to his glory as the Son of God. The kingdom of heaven would be opened through his sacrifice upon the cross, and ever after through the preaching of Christ crucified. The confession of Christ, the Son of God, must be coupled with the confession of Jesus, the suffering Re-

deemer. Hence his disciples must follow him in the spirit of self-renunciation,—each for himself taking up his cross. The true life consists in spiritual union with Christ, in the culture of the soul in holiness, and in the realization of fellowship with God. This is the only blessedness. Such wisdom is better than gold; such understanding is a well-spring of life. He who seeks his happiness in this world and its belongings will miss this inner life of the spirit, which is the life eternal; and when he quits the world, and the world itself passes away, all that he had gained of earth will avail nothing for the peace and salvation of the soul. The crucified Son of man shall one day manifest himself as the Son of God in the glory of his Father. They who would then be owned as in his kingdom must here confess and serve, with humility and sacrifice, their crucified Lord.

APPROPRIATE HYMNS.]

Prayer.

[Nos. 73, 89, 95.]

Our Father in heaven, we come to thee with wants which thou knowest far better than we, and for blessings which thou art more ready to give than we to ask. But thou hast bidden us to pray; and we love to come, saying, Our Father. Oh, may we have the spirit of little children, and show our love and gratitude in lives of devotion! Thou hast kept us in the watches of the night from every trouble, sorrow, and alarm; and now we bless thee for the day, for life and health, for food and raiment, for home and friends, for means of education and of enjoyment, for means of occupation and of support, for means of improvement in the knowledge of thyself from thy works and thy Word, and for opportunities of doing good to others. Oh! grant us grace that we may use to thy glory the lives which thou didst give, and which thy mercy doth continually spare.

We acknowledge, O Lord! our unworthiness and our sinfulness, and beseech thee to pardon our transgressions and heal our infirmities. Help us

this day to live aright. In the business of life may we be diligent, faithful, and true! and do thou, Lord, prosper the labor of our hands. In our intercourse with others, may we manifest the gentleness, the sincerity, the charity, of the gospel of Christ! May we be patient under trials, meek under injuries, firm against temptation, bold for the truth, zealous for thy cause! May we be kind to the poor, helpful to the suffering, gentle toward all men! [Give unto these children, O Lord! grace to serve thee in the morning of life, and in their thoughts and words, their studies and their play, always to please their Father in heaven.] Remember with thy mercy all our friends; visit with thy grace the homes of all who are dear to us. Build up, O Lord! thy Church; prosper thy kingdom in our land, and throughout the world. Ever guide, keep, and bless us. Bring us to the close of the day in peace, and to the close of life in a hope full of immortality, through Jesus Christ. Amen.

THURSDAY.

Ecclesiastes viii.—2. I counsel thee to keep the king's commandment, and *that* in regard of the oath of God.

3. Be not hasty to go out of his sight: stand not in an evil thing; for he doeth whatsoever pleaseth him.

4. Where the word of a king *is*, *there is* power; and who may say unto him, What doest thou?

5. Whoso keepeth the commandment shall feel no evil thing; and a wise man's heart discerneth both time and judgment.

Romans xiii.—1. Let every soul be subject unto the higher powers. For there is no power but of God: the powers that be are ordained of God.

2. Whosoever, therefore, resisteth the power, resisteth the ordinance of God; and they that resist shall receive to themselves damnation.

3. For rulers are not a terror to good works, but to the evil. Wilt thou, then, not be afraid of the power? Do that which is good, and thou shalt have praise of the same:

4. For he is the minister of God to thee for good. But, if thou do that which is evil, be afraid; for he beareth not the sword in vain: for he is the minister of God, a revenger to execute wrath upon him that doeth evil.

5. Wherefore ye must needs be subject, not only for wrath, but also for conscience' sake.

6. For for this cause pay ye tribute also; for they are God's ministers, attending continually upon this very thing.

7. Render therefore, to all, their dues: tribute to whom tribute *is due*; custom to whom custom; fear to whom fear; honor to whom honor.

8. Owe no man any thing, but to love one another; for he that loveth another hath fulfilled the law.

9. For this, Thou shalt not commit adultery; Thou shalt not kill; Thou shalt not steal; Thou shalt not bear false witness; Thou shalt not covet: and, if *there be* any other commandment, it is briefly comprehended in this saying; namely, Thou shalt love thy neighbor as thyself.

10. Love worketh no ill to his neighbor: therefore love *is* the fulfilling of the law.

11. And that, knowing the time, that now *it is* high time to awake out of sleep; for now *is* our salvation nearer than when we believed.

12. The night is far spent; the day is at hand: let us therefore cast off the works of darkness, and let us put on the armor of light.

13. Let us walk honestly, as in the day; not in rioting and drunkenness, not in chambering and wantonness, not in strife and envying:

14. But put ye on the Lord Jesus Christ, and make not provision for the flesh to fulfil the lusts thereof.

The early Christians were charged with hostility to the civil government. Even Christ was arraigned before Pilate for perverting the nation, and forbidding to give tribute to Cæsar; and Paul was often accused of stirring up sedition. But Christianity, in its principles and spirit, tends to reform abuses in government, to abolish privileged classes, and to further the rights of the people. It does not violently assail the existing order of things, nor propose revolution as the standing remedy for civil oppression: on the contrary, it teaches that government, *as government*, without respect to its form, exists by the appointment of God, for the well-being of society, the safeguard against anarchy and chaos. Hence, as a rule, and so far as this can be done without violating conscience, the Christian is to set an example of obedience to

law, even though the law seem unjust and oppressive. He is to uphold the laws, not through fear of penalties, but as a matter of conscience. This instruction Paul gave to the Romans who were then living under the tyrant Nero. Christianity inculcates respect for office, and for the proprieties of condition: in the private relations of life it enjoins honesty, honor, courtesy, good-will, fidelity, and all the social virtues, to be practised, not through constraint of law, but in the spirit of love, which is the fulfilling of all law. Better far than socialistic theories and experiments in communism is the spread of the gospel for the realization of that practical equality, through the spirit of justice, of order, of mutual good-will, of peaceful co-operation, which is the true brotherhood of humanity.

APPROPRIATE HYMNS.]

Prayer.

[Nos. 70, 129, 165.]

Blessed be God, the Father of all mercies, for the daily comforts of his providence and grace. Thy mercies, O Lord! are new every morning. Grant us grace daily to live unto thee, to do thy holy will, and to glorify thee in our bodies and spirits, which are thine. Suffer not the cares of life to distract our minds from thee; but may we seek first the kingdom of God and his righteousness!

Give us, this day, our daily bread; and feed our souls with that living bread which came down from heaven. May Christ be in us the hope of glory, and the power of an endless life! O Lord, the Maker and Ruler of all! we bless thee for all thy marvellous works and for thy ways unto the children of men. Thou givest us rain from heaven,

and fruitful seasons, filling our hearts with food and gladness. Bless the earth, we pray thee, with abundant harvests, that there may be seed for the sower, and bread for the eater. And, O most merciful Father! do thou visit our land with plenteous showers of grace, making thy Word fruitful, reviving thy Church, and causing righteousness to flourish and abound. Rule in the hearts of our rulers, and turn the people unto the things of thy kingdom. We commend unto thee all dear to us. We commit our souls unto thee for this day; beseeching thee for Christ's sake to forgive our sins, to keep us unspotted from the world, and pure in thy sight. And to the Father, the Son, and the Holy Ghost, be glory forever. Amen.

FRIDAY.

Psalm cxxxvii.—1. By the rivers of Babylon, there we sat down, yea, we wept, when we remembered Zion.

2. We hanged our harps upon the willows in the midst thereof.

3. For there they that carried us away captive required of us a song; and they that wasted us *required of us mirth, saying, Sing us one of the songs of Zion.*

4. How shall we sing the Lord's song in a strange land?

5. If I forget thee, O Jerusalem! let my right hand forget *her cunning.*

6. If I do not remember thee, let my tongue cleave to the roof of my mouth; if I prefer not Jerusalem above my chief joy.

7. Remember, O Lord! the children of Edom in the day of Jerusalem; who said, Raze it, raze it, *even to the foundation thereof.*

8. O daughter of Babylon, who art to be destroyed! happy *shall he be* that rewardeth thee as thou hast served us.

9. Happy *shall he be* that taketh and dasheth thy little ones against the stones.

Jeremiah i.—29. Call together the archers against Babylon: all ye that bend the bow, camp against it round about; let none thereof escape: recompense her according to her work; according to all that she hath done, do unto her: for she hath been proud against the Lord, against the Holy One of Israel.

30. Therefore shall her young men fall in the streets, and all her men of war shall be cut off in that day, saith the Lord.

31. Behold, I *am* against thee, O thou most proud! saith the Lord God of hosts; for thy day is come, the time *that* I will visit thee.

32. And the most proud shall stumble and fall, and none shall raise him up; and I will kindle a fire in his cities, and it shall devour all round about him.

33. Thus saith the Lord of hosts: The children of Israel and the children of Judah *were* oppressed together: and all that took them captives held them fast; they refused to let them go.

34. Their Redeemer *is* strong; the Lord of hosts *is* his name: he shall thoroughly plead their cause, that he may give rest to the land, and disquiet the inhabitants of Babylon.

The Jews were punished for their apostasy by being carried as captives to Babylon, their city and temple being destroyed by fire. A captivity of seventy years cured them of their propensity to idolatry, and caused them to long for the land and the worship of their fathers. Babylon, in turn, was overthrown for her pride, her idolatry, her luxury, and her cruelty. These last two verses of the psalm shock our Christian sensibilities: yet, when interpreted according to the customs of ancient warfare, they simply express the desire of victory; for, "according to the barbarous usage of those days, the slaughter of infants belonged to the practice of war, when a fortress had been carried by storm. At a much later period, we find that the barbarity of the Greeks was so great, that, during an insurrection, the mob had the children of the rich trampled to death by oxen; and, when the aristocracy had regained their power, they ordered their enemies, along with their wives and children, to be cast into the flames." Such imprecations in the Psalms should not be judged by that more merciful feeling which Christianity has infused into the code of war;

neither should they be taken for the mere cry of personal or national revenge. The Jews had so far identified their capital and kingdom with the kingdom of God upon earth, that an assault upon these was the double crime of sacrilege and rebellion against Jehovah; and hence their patriotism was intensified by their religious faith. This comes out very beautifully and tenderly in the preceding verses of the psalm. The Jews were then in a land of great beauty and fertility; and, though they were captives, the way to wealth and preferment was open before them, if they should choose to adopt the country and its customs. But they clung to the memory of their beloved Zion. Though Jerusalem had been burned, and its walls razed to their foundations, it was yet to them the most precious spot of earth. No beauty of scenery, no diversion of society, no bribe of pleasure, could cause them to forget the sorrows of the Lord's house. So should we set the kingdom of God above all our joys, and account whatever evil befalls that kingdom a personal sorrow and disaster.

APPROPRIATE HYMNS,]

Prayer.

[Nos. 12, 28, 32.

Our Father in heaven, we bless thee for the gospel of peace. Oh! hasten the time when war and violence, oppression and cruelty, shall come to an utter end.

Hear us while we plead with thee for the spread of thy gospel throughout the world. More especially do we entreat thee for thine ancient Israel, whom thou hast for so many ages preserved a separate people, witnessing among all nations to the truth of thy Word. We thank thee that in these latter days they are so far exempt from the violence and persecutions of other times; and pray, that, through their experience both of the goodness and the severity of God, they may be brought to a saving

knowledge of thy grace in Christ. Almighty God, the Governor and Disposer of the world, grant that, in the history of its kingdoms and peoples, we may ever see thee preparing the way of thy Christ, and putting all things under his feet; and grant that we, looking for the kingdoms of this world to become the kingdom of the Lord and of his Christ, may be found faithful at his appearing.

O Lord our Preserver! we humbly thank thee for thy merciful protection during the past night; and we commit ourselves and all dear to us unto thy gracious guidance this day, through Jesus Christ our Lord. Amen.

SATURDAY.

Psalm xxxvii. — 1. Fret not thyself because of evil-doers, neither be thou envious against the workers of iniquity.

2. For they shall soon be cut down like the grass, and wither as the green herb.

3. Trust in the Lord, and do good: *so* shalt thou dwell in the land, and verily thou shalt be fed.

4. Delight thyself also in the Lord; and he shall give thee the desires of thine heart.

5. Commit thy way unto the Lord; trust also in him; and he shall bring *it* to pass.

6. And he shall bring forth thy righteousness as the light, and thy judgment as the noonday.

7. Rest in the Lord, and wait patiently for him: fret not thyself because of him who prospereth in his way, because of the man who bringeth wicked devices to pass.

8. Cease from anger, and forsake wrath: fret not thyself in any wise to do evil.

9. For evil-doers shall be cut off; but those that wait upon the Lord, they shall inherit the earth.

10. For yet a little while, and the wicked *shall* not *be*; yea, thou shalt diligently consider his place, and it *shall* not *be*.

11. But the meek shall inherit the earth, and shall delight themselves in the abundance of peace.

23. The steps of a *good* man are ordered by the Lord; and he delighteth in his way.

24. Though he fall, he shall not be utterly cast down; for the Lord upholdeth *him* with his hand.

Romans xii. — 14. Bless them which persecute you; bless, and curse not.

15. Rejoice with them that do rejoice, and weep with them that weep.

16. *Be* of the same mind one toward another. Mind not high things; but condescend to men of low estate. Be not wise in your own conceits.

17. Recompense to no man evil for evil. Provide things honest in the sight of all men.

18. If it be possible, as much as lieth in you, live peaceably with all men.

19. Dearly beloved, avenge not yourselves, but rather give place unto wrath: for it is written, Vengeance *is* mine; I will repay, saith the Lord.

20. Therefore, if thine enemy hunger, feed him; if he thirst, give him drink: for in so doing thou shalt heap coals of fire on his head.

21. Be not overcome of evil; but overcome evil with good.

The "wrath" here spoken of (verse 19) is the divine retribution which in the end awaits all evil-doers; and we are exhorted to that sublime and patient trust in the Lord which leaves in his hands our interests to be cared for, our rights to be maintained, our wrongs to be redressed, our character to be vindicated, our cause to be established, our salvation to be secured. This is, perhaps, the severest test of Christian love and faith. It is an impulse of human nature to resent an injury,—to wish that the wrong-doer might be "come up with," and made to suffer in turn; but the gospel teaches us to repress all malice and revenge, to bless our enemies,—*"bless, and curse not,"*—and to return good for evil. And,

even where a great injustice has been done us, retribution is too dangerous a weapon to be intrusted to human hands, to the mistakes of human judgment and the infirmities of human passion. Therefore, while we tone down our personal feelings, so that we shall be willing to do a kindness to an enemy, we should tone up our faith, so as to be willing to leave to God the vindication of our name and cause. Hushing all earthly passions, we should stand aside, and make way for his righteous judgment. Such faith as this will keep us calm under provocation and injury; such love as this will make us like Christ.

APPROPRIATE HYMNS,]

Prayer.

[Nos. 45, 48, 82.

Thou holy and blessed Son of God, who for our sakes didst endure such contradiction of sinners against thyself, grant us, we pray thee, the spirit of meekness and patience under injury, and of forgiveness toward all who do us wrong. How often have we grieved and offended thee! Have mercy upon us, we beseech thee, and teach us to be merciful unto all men. May we be followers of thee, doing good as we find opportunity!

Heavenly Father, we bless thee for thy loving-kindness toward us, so free, so constant, so abounding. We would show forth thy loving-kindness in the morning, and thy faithfulness every night. Oh! grant, that, walking in love, we may be the children of our Father in heaven.

[May the children of this family set thy love before them as their chief portion in life, and make thy Word their guide! May they always speak the truth, and grow up free from guile! May they hear

the voice of Jesus, and follow him!] Be gracious, O Lord! to all our kindred. Visit thy Church with thy salvation. Inspire thy people with a readiness to testify of thy love, and to invite others to thy grace. May we behold even greater fruits of thy coming than were seen by thine own apostles! Open thou the windows of heaven, and cause thy glory to shine forth, that all the ends of the earth shall acknowledge thee.

O God, whose blessed Son was manifested that he might destroy the works of the Devil! grant us, we beseech thee, that, having this hope, we may purify ourselves even as he is pure; that, when he shall appear again with power and great glory, we may be made like unto him in his eternal and glorious kingdom, where, with thee, O Father! and thee, O Holy Ghost! he liveth and reigneth, ever one God, world without end. Amen.

SUNDAY MORNING.

Leviticus viii.—1. And the Lord spake unto Moses, saying,

2. Take Aaron and his sons with him, and the garments, and the anointing oil, and a bullock for the sin-offering, and two rams, and a basket of unleavened bread;

3. And gather thou all the congregation together unto the door of the tabernacle of the congregation.

4. And Moses did as the Lord commanded him; and the assembly was gathered together unto the door of the tabernacle of the congregation.

5. And Moses said unto the congregation, This is the thing which the Lord commanded to be done.

6. And Moses brought Aaron and his sons, and washed them with water.

7. And he put upon him the coat, and girded him with the girdle, and clothed him with the robe, and put the ephod upon him; and he girded him with the curious girdle of the ephod, and bound it unto him therewith.

8. And he put the breast-plate upon him; also he put in the breast-plate the Urim and the Thummim.

9. And he put the mitre upon his head; also upon the mitre, *even* upon his fore-front, did he put the golden plate, the holy crown; as the Lord commanded Moses.

10. And Moses took the anointing oil, and anointed the tabernacle and all that *was* therein, and sanctified them.

11. And he sprinkled thereof upon the altar seven times, and anointed the altar and all his vessels, both the laver and his foot, to sanctify them.

12. And he poured of the anointing oil upon Aaron's head, and anointed him, to sanctify him.

13. And Moses brought Aaron's sons, and put coats upon them, and girded them with girdles, and put bonnets upon them; as the Lord commanded Moses.

14. And he brought the bullock for the sin-offering; and Aaron and his sons laid their hands upon the head of the bullock for the sin-offering.

15. And he slew it; and Moses took the blood, and put it upon the horns of the altar round about with his finger, and purified the altar, and poured the blood at the bottom of the altar, and sanctified it, to make reconciliation upon it.

To provide for the worship of God in the wilderness, Moses had built a tabernacle according to the pattern shown him in the mount. This consisted first of a court a hundred cubits long and fifty broad, surrounded with curtains, but not covered. In the fore part of this court stood the altar for burnt-offerings, and the laver for the priests. Back of these was the sanctuary, twenty cubits long and ten feet high, curtained off, and containing the altar of incense, the table for show-bread, and the sacred candlesticks. Back of this, again, was the holy of holies, ten cubits square, enclosed upon all sides, and covered. Within this were the ark of the covenant, the mercy-seat,

and the cherubims, — the symbols of the worship of Jehovah in heaven, and of his holy guardianship over his people. Into this most holy place only the high priest could enter, and he but once a year. For the service of the tabernacle, Aaron was consecrated with great solemnity. His breast-plate bore a striking resemblance to one worn by the presiding judge in Egypt as a symbol of justice and truth. The ritual of the Jews required a special priesthood of reputed sanctity; but both the sacrifices and the priesthood were done away in Christ, who, as our great High Priest, by one offering hath perfected forever them that are sanctified.

APPROPRIATE HYMNS,]

Prayer.

[Nos. 74, 94, 116.

O Lord, the Giver of life! we bless thee that we are of the living to praise thee. Thou hast created us; thou hast redeemed us; thou hast preserved us: of thee, and through thee, and to thee, are all things; and to thee, O Lord! be glory and praise forever.

We bring to thee the homage of our hearts, desiring to worship thee this day in spirit and in truth; to celebrate thy glory in thy works; to show forth thy loving-kindness to the children of men; to praise and adore thee for thy great mercy in Jesus Christ our Saviour. Oh! do thou for his sake take away our sins, which with one accord we now confess before thee; and sanctify our hearts by thy truth and thy Spirit, that, being delivered from all corruption and evil, we may keep the sabbath holy in thy rest. May the peace of God, that passeth all understanding, keep our hearts and minds in Christ Jesus! Bless to us the reading and hearing of thy Word, the worship and order

of thy house; bless the assemblies of thy people, the communion of thy saints, the instruction of children, the visiting and teaching of thy servants among the poor, by the wayside, and from house to house. Command thy blessing upon Zion, even life forevermore.

As a family we consecrate ourselves to thee, our Father in heaven; giving thanks to thee for such a home, for such love and peace and prosperity, as it is ours to enjoy. We bless thee for the memory of the good who have gone before us, and have taught us thy way, and for the hope of immortality brought nigh to us in the gospel. May we so improve these earthly sabbaths, that by thy grace we shall come unto the fruition of this blessed hope with the spirits of just men made perfect in heaven, through Him who died and rose again, and ever liveth to make intercession for us! — to whom, with thee and the Holy Spirit, be all honor and glory. Amen.

SUNDAY EVENING.

Hebrews xiii. — 1. Let brotherly love continue.
2. Be not forgetful to entertain strangers; for thereby some have entertained angels unawares.

3. Remember them that are in bonds, as bound with them; *and* them which suffer adversity, as being yourselves also in the body.

5. *Let your conversation be* without covetousness; *and be* content with such things as ye have: for he hath said, I will never leave thee, nor forsake thee.

6. So that we may boldly say, The Lord *is* my helper, and I will not fear what man shall do unto me.

7. Remember them which have the rule over you, who have spoken unto you the word of God: whose faith follow, considering the end of *their* conversation;

8. Jesus Christ the same, yesterday and to-day and forever.

9. Be not carried about with divers and strange doctrines: for *it is* a good thing that the heart be established with grace; not with meats, which have not profited them that have been occupied therein.

10. We have an altar, whereof they have no right to eat which serve the tabernacle.

11. For the bodies of those beasts, whose blood is brought into the sanctuary by the high priest for sin, are burned without the camp.

12. Wherefore Jesus also, that he might sanctify the people with his own blood, suffered without the gate.

13. Let us go forth, therefore, unto him without the camp, bearing his reproach.

14. For here have we no continuing city; but we seek one to come.

15. By him, therefore, let us offer the sacrifice of praise to God continually, that is, the fruit of *our* lips, giving thanks to his name.

16. But to do good, and to communicate, forget not; for with such sacrifices God is well pleased.

17. Obey them that have the rule over you, and submit yourselves; for they watch for your souls, as they that must give account, that they may do it with joy, and not with grief: for that is unprofitable for you.

18. Pray for us; for we trust we have a good conscience, in all things willing to live honestly.

19. But I beseech *you* the rather to do this, that I may be restored to you the sooner.

20. Now the God of peace, that brought again from the dead our Lord Jesus, that great Shepherd of the sheep, through the blood of the everlasting covenant,

21. Make you perfect in every good work, to do his will, working in you that which is well pleasing in his sight, through Jesus Christ; to whom *be* glory for ever and ever. Amen.

To be perfect, and this not in a single or special attainment, but in every good work; to be pleasing in the sight of God, and owned of Christ as his, — this is the consummation that every Christian must desire for himself, must pray for in the Church at large, and which is the desire of God concerning every man. The end can be reached only through the in-working of his own Spirit; but, that this may be effectual, we ourselves must practise every good work, must cultivate every grace. In particular, we must shun covetousness, and cherish contentment; we must use freely what we have for the good

of others, and thank-offerings to God; must be ready to make sacrifices for the cause of Christ; must live with our heart and hope in the heavenly city.

And for what else can we really live? Here nothing is permanent, nothing sure, nothing satisfying; but there is a home, a treasure, a kingdom, complete, perfect, eternal. And the thought of that future possession can even now enable us to be strong against temptations, and serene under trials. Through Christ, God has become to us "the God of peace;" and that peace, ruling in our hearts, will make us perfect.

APPROPRIATE HYMNS,]

Prayer.

[Nos. 26, 33, 37.

O God, who hast taught us in thy Word that there is still laid up a rest for thy people, and who hast given us a promise of entering into it! grant to us, we beseech thee, that we fail not of that promise through unbelief and disobedience. Teach us to look for a house that hath foundations, of which thou art the maker and builder. Lift our hearts thither in earnest desire.

Oh sabbath of eternal peace! Oh haven where the wicked cease from troubling, and the weary are at rest! When shall we see thee, O Lord! and behold the King in his beauty? When shall we meet the apostles and prophets, and the great multitude whom no man can number? When shall we see again our dear friends who sleep in Jesus?

O God the Father, who hast the times and sea-

sons in thine own power! let not that day come upon us unawares. O God the Son, who art gone to prepare a place for us! in thine own time take us to thyself, that where thou art, there we may be also. O God the Holy Ghost, the pledge of future glory in our hearts! seal us until the redemption of the purchased possession. We bless thee for the help this day received through thy holy Word and the prayers and praises of thy Church. We supplicate thy favor upon all who have heard thy Word, and upon those who have it not. We bless thee for thy mercy to this household, and commit ourselves to thy fatherly protection for the night. Keep us under the shadow of thy wings; and, O Father! bring us, we pray thee, finally to rest in thee, through Jesus Christ our Lord. Amen.

MONDAY.

Leviticus xix.—1. And the Lord spake unto Moses, saying,

2. Speak unto all the congregation of the children of Israel, and say unto them, Ye shall be holy; for I the Lord your God *am* holy.

3. Ye shall fear every man his mother and his father, and keep my sabbaths: I *am* the Lord your God.

4. Turn ye not unto idols, nor make to yourselves molten gods: I *am* the Lord your God.

5. And, if ye offer a sacrifice of peace-offerings unto the Lord, ye shall offer it at your own will.

9. And, when ye reap the harvest of your land, thou shalt not wholly reap the corners of thy field, neither shalt thou gather the gleanings of thy harvest.

10. And thou shalt not glean thy vineyard, neither shalt thou gather *every* grape of thy vineyard; thou shalt leave them for the poor and stranger: I *am* the Lord your God.

11. Ye shall not steal, neither deal falsely, neither lie one to another.

12. And ye shall not swear by my name falsely, neither shalt thou profane the name of thy God: I *am* the Lord.

13. Thou shalt not defraud thy neighbor, neither rob *him*: the wages of him that is hired shall not abide with thee all night until the morning.

14. Thou shalt not curse the deaf, nor put a stumbling-block before the blind, but shalt fear thy God: I *am* the Lord.

15. Ye shall do no unrighteousness in judgment; thou shalt not respect the person of the poor, nor honor the person of the mighty: *but* in righteousness shalt thou judge thy neighbor.

16. Thou shalt not go up and down as a tale-bearer among thy people; neither shalt thou stand against the blood of thy neighbor: I *am* the Lord.

17. Thou shalt not hate thy brother in thine heart: thou shalt in any wise rebuke thy neighbor, and not suffer sin upon him.

18. Thou shalt not avenge, nor bear any grudge against the children of thy people; but thou shalt love thy neighbor as thyself: I *am* the Lord.

32. Thou shalt rise up before the hoary head, and honor the face of the old man, and fear thy God: I *am* the Lord.

33. And, if a stranger sojourn with thee in your land, ye shall not vex him.

34. *But* the stranger that dwelleth with you shall be unto you as one born among you, and thou shalt love him as thyself; for ye were strangers in the land of Egypt: I *am* the Lord your God.

35. Ye shall do no unrighteousness in judgment, in mete-yard, in weight, or in measure.

36. Just balances, just weights, a just ephah, and a just hin, shall ye have: I *am* the Lord your God, which brought you out of the land of Egypt.

37. Therefore shall ye observe all my statutes, and all my judgments, and do them: I *am* the Lord.

The laws of Moses, of which only a few specimens are given here, are remarkable for their equity, their kindness, their philanthropy, and for the deep religious motive to which all moral conduct is referred. Not only is oppression forbidden, but love to the stranger is enjoined; not only are fraud, theft, cheating, lying, condemned, but kindness to the poor inculcated; not only are open injuries to a neighbor denounced, but the spirit of malice and ill-will is rebuked. At the same time, one must be absolutely impartial; biassed neither by sympathy for the poor, nor by the favor of the rich. Filial obedience, respect for the aged, a considerate regard for the

infirmities of others, are classed with religious acts; and the services of religion are to be freely and cheerfully rendered. And all these precepts are enforced by the sense of obligation to God. Children who should grow up in the spirit of these laws would make upright, honorable, benevolent men; a community that should govern itself by them would be well-nigh perfect. Were these laws, then, for the Jews alone? They are all summed up for us by Christ in these two commandments: "Thou shalt love the Lord thy God with all thy heart, and thy neighbor as thyself."

APPROPRIATE HYMNS,]

Prayer.

[Nos. 65, 89, 118.

Our waiting eyes are unto thee, O Lord! Each morning brings us to thee with new obligations of gratitude for thy loving-kindness in the night-season, and of dependence for the day upon which we enter. We are not worthy of the least of all thy mercies; for we have sinned, O Lord!—we have sinned against thy law, against thy love, against thy very grace in Christ our Saviour. Yet do we hope in thy mercy still, and cast ourselves upon thee alone.

O thou Spirit of truth and holiness! we pray thee to keep us this day from sin. May we be mindful of thy presence as a holy guardianship from wrong! Help us to be true and faithful, just and kind, gentle and loving, pure and holy.

Great Shepherd of Israel, take, we beseech thee, each member of this family, and all that are dear to us, under thy care. Be thou the guide of the young, the staff of the aged, the strength of the burdened, the help of the weak, the joy and deliverer of every one that looketh unto thee.

Bless thy Church in this community with thy reviving grace; visit our land with thy salvation; and fill the whole earth with thy praise.

Finally, we pray thee, bring us to thyself in joy and glory everlasting; bring us to the realization of thy presence, that we may be satisfied with thy likeness. And to the Father, the Son, and the Holy Spirit, be glory forever. Amen.

TUESDAY.

James iv. — 1. From whence *come* wars and fightings among you? *Come they* not hence *even* of your lusts that war in your members?

2. Ye lust, and have not; ye kill, and desire to have, and cannot obtain; ye fight and war, yet ye have not, because ye ask not.

3. Ye ask, and receive not, because ye ask amiss, that ye may consume *it* upon your lusts.

4. Ye adulterers and adulteresses, know ye not that the friendship of the world is enmity with God? Whosoever, therefore, will be a friend of the world, is the enemy of God.

5. Do ye think that the scripture saith in vain, The spirit that dwelleth in us lusteth to envy?

6. But he giveth more grace. Wherefore he saith, God resisteth the proud, but giveth grace unto the humble.

7. Submit yourselves, therefore, to God. Resist the devil, and he will flee from you.

8. Draw nigh to God, and he will draw nigh to you. Cleanse *your* hands, *ye* sinners; and purify *your* hearts, *ye* double-minded.

9. Be afflicted, and mourn and weep: let your

laughter be turned to mourning, and *your* joy to heaviness.

10. Humble yourselves in the sight of the Lord, and he shall lift you up.

11. Speak not evil one of another, brethren. He that speaketh evil of *his* brother, and judgeth his brother, speaketh evil of the law, and judgeth the law; but, if thou judge the law, thou art not a doer of the law, but a judge.

12. There is one lawgiver, who is able to save and to destroy: who art thou that judgest another?

13. Go to, now, ye that say, To-day or to-morrow we will go into such a city, and continue there a year, and buy and sell, and get gain;

14. Whereas ye know not what *shall be* on the morrow. For what *is* your life? It is even a vapor, that appeareth for a little time, and then vanisheth away.

15. For that ye *ought* to say, If the Lord will, we shall live, and do this or that.

16. But now ye rejoice in your boastings: all such rejoicing is evil.

17. Therefore to him that knoweth to do good, and doeth *it* not, to him it is sin.

The feeling of dependence upon God for all that we enjoy would render us unworldly, humble, temperate, patient, devout. Worldliness, pride, envy, contention, all evil passions, grow from the root of selfishness. Self-consciousness, self-seeking, self-assertion, — this spirit leads us to make alliance with the world as our portion; and as we desire more of the world than we have, or can get, we become envious of others, and restive and resisting under the dispensations of God's providence. And yet all self-presumption is as empty and baseless as the vapor that vanishes almost as soon as it rises. Plans, ventures, successes, life itself, — what are these but the fleeting cloud? Ah! if, in our inmost souls, we felt that the Lord's will were our only wish and aim, how serene, thankful, joyful,

would be the lives now vexed with disappointments, distracted with contentions, overwhelmed with cares and sorrow! Then our one anxiety would be to do good, our one care to avoid in. With the consciousness of this unity with the divine will and purpose, we should not only overcome the world, but should cause Satan to flee from us. The secret of true peace lies in the habit of submitting ourselves to God. He who sets out to have his own way in every thing will end in finding happiness in nothing. One must submit to circumstances, to the laws of Nature, to invisible agencies and influences beyond his control. How much better to begin with the voluntary submission of himself to the infinite wisdom, the infinite love, the infinite grace of God!

APPROPRIATE HYMNS,]

Prayer.

[Nos. 30, 41, 72.

We lift up our eyes unto the hills, whence cometh our help: our help cometh from the Lord, which made heaven and earth. Thine angels, O Lord! have encamped round about us in the night-season, and thou hast given them charge concerning us to defend us from all evil. We open our eyes to the remembrance of thy mercy, to the consciousness of thy presence, to the sense of our dependence. Only our sins separate us from thee, our loving Father; and we beseech thee to blot these out for thy name's sake, and to receive us in Christ as thy redeemed and reconciled children.

Help us, O Lord! this day, to walk worthy of thy love, and, as obedient children, to do thy will. [May the children of this family remember thee in the days of their youth! May every one of us daily

acknowledge and serve thee!] Keep us, O Lord! we pray thee, from all evil and sin this day. In our intercourse with others may we be true and just, loving and patient, gentle and kind, and so may we commend unto all the gospel of thy grace!

May thy favor be upon the community in which we dwell, upon thy Church, upon our land! Give peace in our time, O Lord! and incline the hearts of our rulers to that which is just and lawful in thy sight. Have mercy upon the poor, the afflicted, the solitary, the bereaved; and cause that the grace of thy gospel shall go forth everywhere to heal the sins and sorrows of all mankind. Finally bring us unto thine everlasting kingdom, through Jesus Christ our Lord. Amen.

WEDNESDAY.

Leviticus xxv.—1. And the Lord spake unto Moses in Mount Sinai, saying,

2. Speak unto the children of Israel, and say unto them, When ye come into the land which I give you, then shall the land keep a sabbath unto the Lord.

3. Six years thou shalt sow thy field, and six years thou shalt prune thy vineyard, and gather in the fruit thereof;

4. But in the seventh year shall be a sabbath of rest unto the land, a sabbath for the Lord: thou shalt neither sow thy field, nor prune thy vineyard.

5. That which groweth of its own accord of thy harvest thou shalt not reap, neither gather the grapes of thy vine undressed; *for* it is a year of rest unto the land.

6. And the sabbath of the land shall be meat for you: for thee, and for thy servant, and for thy maid, and for thy hired servant, and for thy stranger that sojourneth with thee,

7. And for thy cattle, and for the beast that *are* in thy land, shall all the increase thereof be meat.

8. And thou shalt number seven sabbaths of years unto thee, seven times seven years; and the space of the seven sabbaths of years shall be unto thee forty and nine years.

9. Then shalt thou cause the trumpet of the jubilee to sound on the tenth *day* of the seventh month; in the day of atonement shall ye make the trumpet sound throughout all your land.

10. And ye shall hallow the fiftieth year, and proclaim liberty throughout *all* the land unto all the inhabitants thereof: it shall be a jubilee unto you; and ye shall return every man unto his possession, and ye shall return every man unto his family.

11. A jubilee shall that fiftieth year be unto you: ye shall not sow, neither reap that which groweth of itself in it, nor gather *the grapes* in it of thy vine undressed.

12. For it is the jubilee; it shall be holy unto you: ye shall eat the increase thereof out of the field.

13. In the year of this jubilee ye shall return every man unto his possession.

14. And if thou sell aught unto thy neighbor, or buyest *aught* of thy neighbor's hand, ye shall not oppress one another:

15. According to the number of years after the jubilee thou shalt buy of thy neighbor, *and* according unto the number of years of the fruits he shall sell unto thee;

16. According to the multitude of years thou shalt increase the price thereof, and according to the fewness of years thou shalt diminish the price of it: for *according* to the number of *the years* of the fruits doth he sell unto thee.

17. Ye shall not, therefore, oppress one another; but thou shalt fear thy God: for I *am* the Lord your God.

The best agriculture recognizes the importance of a rotation of crops, and of now and then letting the land lie fallow. But here is the rule laid down in this old law of Moses. Labor reformers and social reformers of modern times are seeking by various projects, sometimes violent, often unwise, commonly impracticable, to equalize the distribution of property, to secure to every man an interest in the soil, to remedy the inequalities of social life, and relieve the burdens of the poor. But this ancient provision of the jubilee, based upon an original distribution of the land among all the families of the people, brought around every fiftieth year relief

from debt, from oppression, from poverty; prevented monopoly, hoarding, slavery, and the manifold evils of caste and covetousness. Once in a generation it gave every man a chance to take a new start, and better his condition. Moses did not borrow this from Egypt; for exactly the opposite system prevailed there: the monopoly of the land by the government reduced the mass of the people to virtual serfdom. The poor man has yet to learn that the Bible is his best friend; the rich, that it is his best counsellor; and both rulers and people, that its principles are the best guide of society.

APPROPRIATE HYMNS.]

Prayer.

[Nos. 3, 7, 29.]

Blessed be God, the Father of all mercies, for the mercies of the past night; for shelter, safety, comfort, rest, and peace. How precious are thy thoughts unto us, O God! how great is the sum of them! When we awake, we are still with thee. So would our hearts rise to thee, O Lord! with the morning light, with the incense of prayer and praise; yea, we would present our bodies unto thee a living sacrifice. May this, our reasonable service, be made holy through the blood of Jesus, and acceptable through the Spirit of all grace! May the Holy Spirit descend and rest upon us, making our home and our hearts the abode of peace!

Help us this day to live unto thee, and in all our works and ways to do that which is well pleasing in thy sight. Prosper the labor of our hands, our studies, our various callings; bless to us the means of knowledge and improvement; make us thoughtful of others, considerate of the poor and afflicted, wise and ready unto every good word and work. We commend unto thee our kindred and friends; beseeching thee to grant them the promise of the life that now is; and in the world to come, life everlasting. We pray for thy holy Church universal, for the coming of light, peace, and salvation in all the earth, through Christ our Lord. Amen.

THURSDAY.

Acts xxii. — 12. And one Ananias, a devout man according to the law, having a good report of all the Jews which dwelt *there*,

13. Came unto me, and stood, and said unto me, Brother Saul, receive thy sight. And the same hour I looked up upon him.

14. And he said, The God of our fathers hath chosen thee, that thou shouldest know his will, and see that Just One, and shouldest hear the voice of his mouth.

16. And, now, why tarriest thou? Arise, and be baptized, and wash away thy sins, calling on the name of the Lord.

17. And it came to pass, that, when I was come again to Jerusalem, even while I prayed in the temple, I was in a trance;

18. And saw him saying unto me, Make haste, and get thee quickly out of Jerusalem; for they will not receive thy testimony concerning me.

19. And I said, Lord, they know that I imprisoned, and beat in every synagogue, them that believed on thee;

20. And, when the blood of thy martyr Stephen was shed, I also was standing by, and consenting unto his death, and kept the raiment of them that slew him.

21. And he said unto me, Depart; for I will send thee far hence unto the Gentiles.

22. And they gave him audience unto this word, and *then* lifted up their voices, and said, Away

with such a *fellow* from the earth! for it is not fit that he should live.

23. And as they cried out, and cast off *their* clothes, and threw dust into the air,

24. The chief captain commanded him to be brought into the castle, and bade that he should be examined by scourging; that he might know wherefore they cried so against him.

25. And, as they bound him with thongs, Paul said unto the centurion that stood by, Is it lawful for you to scourge a man that is a Roman, and uncondemned?

26. When the centurion heard *that*, he went and told the chief captain, saying, Take heed what thou doest; for this man is a Roman.

27. Then the chief captain came, and said unto him, Tell me, art thou a Roman? He said. Yea.

28. And the chief captain answered, With a great sum obtained I this freedom. And Paul said, But I was *free-born*.

29. Then straightway they departed from him which should have examined him; and the chief captain also was afraid, after he knew that he was a Roman, and because he had bound him.

30. On the morrow, because he would have known the certainty wherefore he was accused of the Jews, he loosed him from *his* bands, and commanded the chief priests and all their council to appear, and brought Paul down, and set him before them.

The scene here described took place on the steps of the governor's castle in Jerusalem. A mob had set upon Paul in the temple; and would have taken his life, had not the Roman captain with a band of soldiers rescued him, and then summoned him to make his defence. That defence consisted of the simple story of his conversion; but that memorable scene near Damascus, which brought home Jesus of Nazareth to the heart of Saul, was to the apostle the inspiration of a new life, as fresh and vivid as at the first. But bigotry gives no heed to facts; prejudice is not influenced by arguments: and, when these sticklers for Judaism heard that a Jew had

proffered salvation to the Gentiles, their fury knew no bounds. In the midst of their rage, Paul was self-possessed and tranquil. His father had in some way obtained the privilege of Roman citizenship, and Paul inherited this as a birthright. He many times took advantage of this to baffle his persecutors; for it is always proper for a Christian, when oppressed, to invoke the protection of the law. Yet Paul's real strength lay in his personal faith in Christ. He had already begun to feel what he afterwards declared, "I can do all things through Christ, who strengtheneth me."

APPROPRIATE HYMNS,]

Prayer.

[Nos. 48, 68, 81.

We thank thee, heavenly Father, for the goodness and mercy that have followed us all the days of our life. Thou hast watched over our going-out and our coming-in. Thou hast been our refuge from evil, and our strength in trouble. Continue to bless us, O Father! Let all things work together for our good. Give us thankful and submissive hearts, that we may recognize all our mercies as thy gifts, and may bow to thy holy will when thou dost see fit to send sorrow upon us. We bring thee thanks for thy favor in the past night: thou hast refreshed us with sleep, hast kept us from harm, hast brought us with new vigor to the light of this day. We beseech thee, guide us in all our duties, prosper the work of our minds and of our

hands, and grant us in all things the joy of thine approval. [May these children be diligent in their duties, and gentle and loving in their conduct!] We commend our friends to thy care.

Father of mercies, and God of all comfort, who dost comfort thy children in all their tribulation, we humbly beseech thee of thy goodness to succor and sustain all those who are in trouble, sorrow, need, sickness, or any other adversity; granting them strong consolation and good hope, and the abiding grace of thy Spirit.

Our prayers are before thee; our hope is in thy mercy. May we as a family, with all whom we love, dwell forever in the light of thy presence, through Jesus Christ, our only Saviour! Amen.

FRIDAY.

Psalm xxxi.—1. In thee, O Lord! do I put my trust; let me never be ashamed: deliver me in thy righteousness.

2. Bow down thine ear to me; deliver me speedily: be thou my strong rock, for a house of defence to save me.

3. For thou *art* my rock and my fortress: therefore, for thy name's sake, lead me and guide me.

4. Pull me out of the net that they have laid privily for me; for thou *art* my strength.

5. Into thine hand I commit my spirit: thou hast redeemed me, O Lord God of truth!

6. I have hated them that regard lying vanities; but I trust in the Lord.

7. I will be glad and rejoice in thy mercy; for thou hast considered my trouble.

23. Oh! love the Lord, all ye his saints; for the Lord preserveth the faithful, and plentifully rewardeth the proud doer.

24. Be of good courage, and he shall strengthen your heart, all ye that hope in the Lord.

Acts xxiii.—1. And Paul, earnestly beholding the council, said, Men and brethren, I have lived in all good conscience before God until this day.

2. And the high priest Ananias commanded them that stood by him to smite him on the mouth.

3. Then said Paul unto him, God shall smite thee, *thou* whited wall; for sittest thou to judge me after the law, and commandest me to be smitten contrary to the law?

Paul stood upon his rights. The judge who was hearing his case had no excuse for treating him with violence. Still his retort betrayed a feeling of resentment quite unlike the meekness of his Lord under the same insult. "Paul admits that he had been thrown off his guard: the insult had touched him to the quick, and he had spoken rashly. But what can surpass the grace with which he recovered his self-possession, the frankness with which he acknowledged his error! If his conduct in yielding to the momentary impulse was not that of Christ himself under a similar provocation, certainly the manner in which he atoned for his fault was *Christ-like*."

Paul used another stroke in self-defence, which proved more

4. And they that stood by said, Revilest thou God's high priest?

5. Then said Paul, I wist not, brethren, that he was the high priest; for it is written, Thou shalt not speak evil of the ruler of thy people.

6. But when Paul perceived that the one part were Sadducees, and the other Pharisees, he cried out in the council, Men and brethren, I am a Pharisee, the son of a Pharisee: of the hope and resurrection of the dead I am called in question.

7. And, when he had so said, there arose a dissension between the Pharisees and the Sadducees; and the multitude was divided.

8. For the Sadducees say that there is no resurrection, neither angel nor spirit; but the Pharisees confess both.

9. And there arose a great cry: and the scribes that were of the Pharisees' part arose, and strove, saying, We find no evil in this man; but, if a spirit or an angel hath spoken to him, let us not fight against God.

10. And, when there arose a great dissension, the chief captain, fearing lest Paul should have been pulled in pieces of them, commanded the soldiers to go down and to take him by force from among them, and to bring *him* into the castle.

11. And, the night following, the Lord stood by him, and said, Be of good cheer, Paul; for as thou hast testified of me in Jerusalem, so must thou bear witness also at Rome.

effective. According to Josephus and other Jewish writers, the Sadducees held that the souls of men perish with their bodies; but the Pharisees believed in a future state of rewards and punishments, and in the resurrection of the dead. The resurrection of Christ, as a matter of fact, they denied; for to have admitted this would have been to have conceded the divine mission of Jesus of Nazareth. Had Paul's judges been all Pharisees, they would have silenced his testimony to Christ's resurrection; but, in the presence of the Sadducees, they felt bound to stand up for their own doctrine; and, by involving his judges in a dispute among themselves, Paul escaped the sentence of the council.

APPROPRIATE HYMNS,]

Prayer.

[Nos. 5, 9, 39.

O Lord, our heavenly Father! we have nothing to bring to thee but our wants, and such poor return of love and gratitude and praise as these hearts can render for thy goodness. As thou dost cause our lives to overflow with thy mercies, so do thou fill our hearts to overflowing with thy Spirit, that we may thank thee and praise thee as we ought. The morning calls us again to praise thee for thy loving-kindness in the night-season: and every day renews the tokens of thy bounty. Every good gift cometh down from thee, the Father of lights; and though we are so changeable in our love, so inconstant in our service, with thee there is no variableness, neither shadow of turning. Bind us

to thyself, O our Father! by the mighty attraction of thy love. May the love of Christ, who died for us that we might live, constrain us to live ever unto thee!

We pray, O Lord! that thy kingdom may come; that thy Church may increase; that missions may prosper; that thy Word may be given to all people, and the knowledge of the Lord may fill the earth as the waters fill the sea. We thank thee for our home, and pray thee to bless us with all things that we need as a family. Bless the absent who are dear to us; and bring them, together with us, we beseech thee, unto thy heavenly kingdom; through Jesus Christ our Lord. Amen.

SATURDAY.

Acts xxv. — 1. Now, when Festus was come into the province, after three days he ascended from Cesarea to Jerusalem.

2. Then the high priest and the chief of the Jews informed him against Paul, and besought him,

3. And desired favor against him, that he would send for him to Jerusalem, laying wait in the way to kill him.

4. But Festus answered, that Paul should be kept at Cesarea, and that he himself would depart shortly *thither*.

5. Let them therefore, said he, which among you are able, go down with *me*, and accuse this man, if there be any wickedness in him.

6. And, when he had tarried among them more than ten days, he went down unto Cesarea, and the next day, sitting on the judgment-seat, commanded Paul to be brought.

7. And, when he was come, the Jews which came down from Jerusalem stood round about, and laid

many and grievous complaints against Paul, which they could not prove;

8. While he answered for himself, Neither against the law of the Jews, neither against the temple, nor yet against Cæsar, have I offended any thing at all.

9. But Festus, willing to do the Jews a pleasure, answered Paul, and said, Wilt thou go up to Jerusalem, and there be judged of these things before me?

10. Then said Paul, I stand at Cæsar's judgment-seat, where I ought to be judged: to the Jews have I done no wrong, as thou very well knowest.

11. For if I be an offender, or have committed any thing worthy of death, I refuse not to die; but, if there be none of these things whereof these accuse me, no man may deliver me unto them. I appeal unto Cæsar.

12. Then Festus, when he had conferred with the council, answered, Hast thou appealed unto Cæsar? unto Cæsar shalt thou go.

A special interest attaches to this narrative, because it shows how Paul was taken to Rome as a prisoner. At Jerusalem a mob had been raised against him, and the Roman commandant had taken him into custody. Learning of a plot against the prisoner's life, he sent him by night to Cesarea, some sixty miles distant, upon the sea-coast, which was the residence of the governor-general of Syria. The corrupt and time-serving Felix, finding that he could make no personal interest or gain out of Paul, on retiring from office left him a prisoner, though convicted of no offence. Festus, his successor, a straight-forward man, was importuned by the Jewish leaders at Jerusalem to bring Paul once more within their power; but he insisted upon looking into the case for himself.

Though he desired to ingratiate himself into the favor of the Jews, he respected the rights of his prisoner, and gave him the option of a trial at Jerusalem. Paul, suspecting some plot against his life, used his right as a Roman citizen of appealing to the emperor in person. The appeal, at the moment, saved his life from his Jewish enemies; yet, afterwards, Festus would have released him but for this very appeal to Cæsar. And so Paul went to Rome, which he had long desired to see, but went there as a prisoner. Perhaps his preaching was even more effective because of his bonds; and the churches owe to his long confinement at Rome several of his choicest epistles.

APPROPRIATE HYMNS,]

Prayer.

[Nos. 77, 81, 108.

O Lord, who by the example of thy blessed apostle Paul hast taught us to forget those things which are behind, and to reach forth unto those things that are before! give us grace this day that we may press toward the mark for the prize of our high calling of thee in Christ Jesus. May we lay aside every weight, and the sins which so easily beset us, and run with patience the race set before us, looking unto Jesus, the author and finisher of our faith! As he for the joy set before him endured the cross, despising the shame; even so may we ever have before us our heavenly reward, and in like manner not fear what men can do unto us, if we may only acceptably serve thee.

From all idleness and carelessness; from all self-conceit, and love of praise; from all confidence in our own powers, and neglect of seeking thy grace, — *Lord, preserve and keep us.*

From all want of love to one another; from all lack of charity in thinking and speaking of men;

from all undue cleaving to our own likings and opinions, — *Lord, preserve and keep us.*

From all unsocial and selfish feelings; from taking advantage of the weakness or the ignorance of others; from slighting any one, or inwardly despising any one, — *Lord, preserve and keep us.*

In the constant sense of our membership of Christ; in the unfailing thought that we are his soldiers and servants; in the love for our Father's house, and the blessed hope of our eternal home, — *Lord, preserve and keep us.*

For the mercies of the past night; for the health and comfort with which we begin the day; for the provision for our wants; for means of improvement, of enjoyment, and of usefulness, — we humbly thank thee, the Giver of all good. Bless all dear to us; multiply the preachers of thy gospel; turn opposers and persecutors into witnesses for thee; and subdue all hearts unto thyself, through Jesus Christ our Lord. Amen.

SUNDAY MORNING.

Acts xxvi.—19. Whereupon, O King Agrippa! I was not disobedient unto the heavenly vision;

20. But showed first unto them of Damascus, and at Jerusalem, and throughout all the coasts of Judæa, and then to the Gentiles, that they should repent and turn to God, and do works meet for repentance.

21. For these causes the Jews caught me in the temple, and went about to kill me.

22. Having therefore obtained help of God, I continue unto this day, witnessing both to small and great, saying none other things than those which the prophets and Moses did say should come;

23. That Christ should suffer, and that he should be the first that should rise from the dead, and should show light unto the people and to the Gentiles.

24. And, as he thus spake for himself, Festus said with a loud voice, Paul, thou art beside thyself: much learning doth make thee mad.

25. But he said, I am not mad, most noble Fes-

tus; but speak forth the words of truth and soberness.

26. For the king knoweth of these things, before whom also I speak freely. For I am persuaded that none of these things are hidden from him; for this thing was not done in a corner.

27. King Agrippa, believest thou the prophets? I know that thou believest.

28. Then Agrippa said unto Paul, Almost thou persuadest me to be a Christian.

29. And Paul said, I would to God, that not only thou, but also all that hear me this day, were both almost and altogether such as I am, except these bonds.

30. And, when he had thus spoken, the king rose up, and the governor, and Bernice, and they that sat with them;

31. And, when they were gone aside, they talked between themselves, saying, This man doeth nothing worthy of death or of bonds.

32. Then said Agrippa unto Festus, This man might have been set at liberty if he had not appealed unto Cæsar.

The speeches of Paul are as remarkable for their adaptation to the circumstances of his hearers, as for force of logic, and fervor of eloquence. Agrippa was a Jew by birth, and had been thoroughly trained in the Jewish faith and customs. Though a vassal of the Roman empire, he had by inheritance the title of king, and ruled over Northern and Eastern Palestine. Paul was within the jurisdiction of Festus, to whom Agrippa was paying a visit of courtesy. The apostle was not on trial before Agrippa; but Festus, wishing partly to entertain his guest, and partly to obtain his advice, summoned this noted prisoner to explain his views. With great dignity and courtesy, Paul opened his address with a reference to Agrippa's

knowledge of the law: he then gave the narrative of his own life and conversion, and the biblical argument for the Messiah as a suffering Saviour. The pagan Festus, like the philosophers at Athens, did not conceal his contempt for the doctrine of the resurrection; but his ridicule could not disturb the serene dignity of the apostle. Indeed, it is Paul who here stands forth as the judge and the king, with wondrous self-command dismissing the charge of Festus, with ineffable dignity inviting Agrippa and all the gay and noble circle of the court to share his blessedness without his pains. Such is the moral grandeur of Christian faith borne out by a worthy character. Who would not be altogether such a Christian?

APPROPRIATE HYMNS.]

Prayer.

[Nos. 88, 101, 121.]

Thine, O Lord! is the greatness, and the power, and the glory, and the victory, and the majesty; for all that is in the heaven and in the earth is thine: thine is the kingdom, O Lord! and thou art exalted as Head over all. We bless thee that thou hast given unto thy Son the kingdom in this world, and hast promised that the gates of hell shall not prevail against his Church; and we beseech thee, upon this thy holy day, so to bless thy truth and all the appointed means of grace, that a great multitude of souls shall be born into the kingdom of Christ through the power of the Holy Ghost. Make thy Word a comfort and a joy unto all believers, and the power of God unto salvation to the world that lieth in wickedness.

We pray for the whole Church of Christ, that she may possess all the gifts of thy Holy Spirit; for all Sunday schools,—oh! hear the hosannas of children, and show to them the love of Jesus their Saviour; for the poor and needy, sick and

afflicted, widows and orphans; for all whom thou hast given to be near and dear to us. Give them thy blessing, O Lord! for the sake of Him who hath taught us to love one another even as he hath loved us. O Lord Jesus! rule thou in our hearts; by thy redeeming grace take away our sins; by thy sanctifying presence fill our souls with thy peace. May we do all things to thy glory, and show forth thy praise in our lives!

We humbly thank thee, O Lord! for the blessings of the past week; for thy daily benefits to us, and to all dear to us. Bless this household, this day and always, with thy grace. May every one of us before thee, and all who are united with us in family-ties, be found within the kingdom of thy dear Son! May we know the joy of a full consecration unto Him who hath redeemed us to God with his precious blood! and, having served him in his kingdom here, may we come to be partakers of his glory in the kingdom of his Father, for Christ's sake! Amen.

SUNDAY EVENING.

Isaiah ix.—1. Arise, shine; for thy light is come, and the glory of the Lord is risen upon thee.

2. For, behold, the darkness shall cover the earth, and gross darkness the people; but the Lord shall arise upon thee, and his glory shall be seen upon thee.

3. And the Gentiles shall come to thy light, and kings to the brightness of thy rising.

4. Lift up thine eyes round about, and see: all they gather themselves together; they come to thee: thy sons shall come from far, and thy daughters shall be nursed at *thy* side.

5. Then thou shalt see, and flow together; and thine heart shall fear, and be enlarged; because the abundance of the sea shall be converted unto thee, the forces of the Gentiles shall come unto thee.

6. The multitude of camels shall cover thee, the dromedaries of Midian and Ephah; all they from Sheba shall come: they shall bring gold and incense, and they shall show forth the praises of the Lord.

7. All the flocks of Kedar shall be gathered together unto thee; the rams of Nebaioth shall minister unto thee: they shall come up with acceptance on mine altar, and I will glorify the house of my glory.

8. Who *are* these *that* fly as a cloud, and as the doves to their windows?

9. Surely the isles shall wait for me, and the ships of Tarshish first, to bring thy sons from far, their silver and their gold with them, unto the name of the Lord thy God, and to the Holy One of Israel, because he hath glorified thee.

10. And the sons of strangers shall build up thy walls, and their kings shall minister unto thee; for in my wrath I smote thee, but in my favor have I had mercy on thee.

11. Therefore thy gates shall be open continually; they shall not be shut day nor night; that *men* may bring unto thee the forces of the Gentiles, and *that* their kings *may* be brought.

12. For the nation and kingdom that will not serve thee shall perish; yea, *those* nations shall be utterly wasted.

13. The glory of Lebanon shall come unto thee, the fir-tree, the pine-tree, and the box together, to beautify the place of my sanctuary; and I will make the place of my feet glorious.

14. The sons also of them that afflicted thee shall come bending unto thee: and all they that despised thee shall bow themselves down at the soles of thy feet; and they shall call thee, The city of the Lord, The Zion of the Holy One of Israel.

This magnificent hymn of triumph, following close upon the lamentation of the prophet over the rejection of Israel, is like the accelerated movement of a symphony after the plaintive measure of the *andante*, when, as in the rapids above Niagara, all the waves of sound leap and rush together, crested with spray, flashing with light, glittering with rainbows, as they whirl toward the tumultuous, deafening plunge of the *finale*. Yet as, through all the modulations of the symphony, the theme is ever the same; so through the varying keys of this grand prophetic poem runs the theme of redemption by Christ, from the burst of wonder over the child Immanuel, through the humiliation of the Man of sorrows, the anguish of the crucified Saviour, on to his triumph and glory in his Church. To that glory the prophet summons the true Israel,—the spiritual Zion, the Church of living souls. The presence of Christ is her illumination and joy;

and, through the brightness of her shining, the nations are gathered to her seat, until her heart throbs and swells with wonder and exultation. I have seen in Egypt dovecots rising, gallery upon gallery, so that thousands of pigeons could flock together to their shelter; and when, at evening, they came flying to their windows, the air was thick as with a cloud. Even so, while neighboring countries shall yield their tributes of flocks and merchandise, the fleets of the ocean, dense as clouds, swift as doves, shall come freighted with treasures from distant lands. And so spontaneous and universal shall be the homage of the nations to Zion, that the abundance shall require no precautions for its safety. Her gates shall stand wide open the livelong night; her very enemies shall serve her; her old oppressors shall bow at her feet. Such a consummation may well find utterance in such a song.

APPROPRIATE HYMNS,]

Prayer.

[Nos. 181, 194, 199.

O God, whose mercy is from everlasting to everlasting! we bless thee for all the tokens of promise given us in thy past mercies, for the hope of immortality, the joy unspeakable and full of glory brought to us in thy gospel and in the worship of thy house this day. At the end of the Lord's day, we would thank thee for its hours of rest, and for its means of grace.

Hasten, O Lord! that blessed time when thy kingdom shall have come, and all shall know thee, from the least even to the greatest. Turn unto thyself the hearts of the heathen and the unbelieving. Pour out more and more upon thy people

the spirit of grace and supplication, the spirit of zeal and self-devotion, the spirit of holy fear and Christian love.

To thee, heavenly Father, we commend ourselves this night. O thou Good Shepherd! watch over us, the sheep of thy pasture. O Holy Ghost, the Comforter! guide and hallow our thoughts.

Thou in whom all families are blessed, bless thou our kindred and friends. May all who are united to us be with us united to thee; be with us presented by thee in the presence of thy Father with exceeding joy! And to the Father, the Son, and the Holy Ghost, be glory everlasting. Amen.

MONDAY.

Revelation vi. — 12. And I beheld when he had opened the sixth seal, and, lo, there was a great earthquake; and the sun became black as sackcloth of hair, and the moon became as blood;

13. And the stars of heaven fell unto the earth, even as a fig-tree casteth her untimely figs when she is shaken of a mighty wind.

14. And the heaven departed as a scroll when it is rolled together; and every mountain and island were moved out of their places.

15. And the kings of the earth, and the great men, and the rich men, and the chief captains, and the mighty men, and every bondman, and every freeman, hid themselves in the dens and in the rocks of the mountains;

16. And said to the mountains and rocks, Fall on us, and hide us from the face of him that sitteth on the throne, and from the wrath of the Lamb:

17. For the great day of his wrath is come; and who shall be able to stand?

2 Corinthians v. — 11. Knowing therefore the terror of the Lord, we persuade men: but we are made manifest unto God; and I trust, also, are made manifest in your consciences.

12. For we commend not ourselves again unto you, but give you occasion to glory on our behalf, that ye may have somewhat to *answer* them which glory in appearance, and not in heart.

The "terror of the Lord" is the wholesome fear of Christ as our Judge. Christianity is a religion of love; yet it appeals to fear. It offers us heaven; it warns us of hell. It is because there is a law, and is to be a judgment, that we have need of a gospel and a Saviour. Christ did not abolish the law, but came to deliver us from its curse. He did not set aside the judgment, but came to save us from its condemnation. A fear of the judgment is salutary, in producing the conviction of sin, and the longing for a Saviour. But far more powerful for reform is the love of Christ. He was nailed to the cross as the representative of sin,—"made sin

13. For whether we be beside ourselves, *it is* to God; or whether we be sober, *it is* for your cause.

14. For the love of Christ constraineth us; because we thus judge, that if one died for all, then were all dead:

15. And *that* he died for all, that they which live should not henceforth live unto themselves, but unto him which died for them, and rose again.

16. Wherefore henceforth know we no man after the flesh; yea, though we have known Christ after the flesh, yet now henceforth know we *him* no more.

17. Therefore, if any man *be* in Christ, *he is* a new creature: old things are passed away; behold, all things are become new.

18. And all things *are* of God, who hath reconciled us to himself by Jesus Christ, and hath given to us the ministry of reconciliation;

19. To wit, that God was in Christ, reconciling the world unto himself, not imputing their trespasses unto them; and hath committed unto us the word of reconciliation.

20. Now, then, we are ambassadors for Christ, as though God did beseech *you* by us: we pray *you* in Christ's stead, be ye reconciled to God.

21. For he hath made him *to be* sin for us, who knew no sin; that we might be made the righteousness of God in him.

for us,"—showing its heinousness and its desert, and, at the same time, destroying its power. Though clothed with the prerogative of Judge, Christ came, not to condemn, but to reconcile; not to charge our sins against us for punishment, but to take away sin and punishment through his redemptive sacrifice. The fact that for this he died for us shows how utterly dead and lost were we. This love should take hold upon us with a constraining power; should shut us up to living in and for Christ with all the fervor of gratitude, with all the joy of reconciliation, with all the freshness, the warmth, the enthusiasm, of a new life.

APPROPRIATE HYMNS,]

Prayer.

[Nos. 95, 100, 108.

O God, who hast spared our lives, and brought us to the beginning of another day! we lift up our hearts to thee. We thank thee for rest during the past night; for life preserved, and strength renewed; and for the many tokens of thy loving-kindness which surround us. May we ever have true gratitude for thy mercies, and never grieve thee by a hard and unthankful heart!

And now, O Lord! prepare us for the duties and trials which this day may bring. May thy fear be before us all the day long! Whatever we have to do, may we do it willingly and heartily, as unto thee, and not as unto men! Give us grace to take up, each one of us, our peculiar cross, and in all things to follow our Master, constrained by his love to say, "For me to live is Christ." Make us

more like him in lowliness and meekness; tender-hearted, forgiving one another; ready to bear each other's burdens, and so fulfil the law of Christ. And, oh, may his grace abound to all men, and his salvation fill the earth!

Lord, watch over us, and all who are dear to us, this day. Defend our souls from the assaults of the Wicked One, and preserve our bodies in health and safety. May all thy wise and merciful dealings bind us to thee in newness of life! May we walk in the light of thy countenance as thy children, reconciled through Christ, and filled with thine own Spirit! Finally, prepare us to depart and be with Christ. Hear us, heavenly Father, and when thou hearest forgive, for the sake of Him who died that we might live. Amen.

TUESDAY.

Psalm cxxxii. — 1. Lord, remember David, *and* all his afflictions;

2. How he swore unto the Lord, *and* vowed unto the mighty *God* of Jacob:

3. Surely I will not come into the tabernacle of my house, nor go up into my bed,

4. I will not give sleep to mine eyes, *or* slumber to mine eyelids,

5. Until I find out a place for the Lord, a habitation for the mighty *God* of Jacob.

6. Lo, we heard of it at Ephratah; we found it in the fields of the wood.

7. We will go into his tabernacles; we will worship at his footstool.

8. Arise, O Lord! into thy rest; thou, and the ark of thy strength.

13. For the Lord hath chosen Zion: he hath desired *it* for his habitation.

14. This *is* my rest forever: here will I dwell; for I have desired it.

15. I will abundantly bless her provision: I will satisfy her poor with bread.

16. I will also clothe her priests with salvation, and her saints shall shout aloud for joy.

Romans xii. — 1. I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, *which is* your reasonable service.

2. And be not conformed to this world; but be ye transformed by the renewing of your mind, that

ye may prove what *is* that good and acceptable and perfect will of God.

3. For I say, through the grace given unto me, to every man that is among you, not to think *of himself* more highly than he ought to think; but to think soberly, according as God hath dealt to every man the measure of faith.

4. For as we have many members in one body, and all members have not the same office;

5. So we, *being* many, are one body in Christ, and every one members one of another.

6. Having then gifts, differing according to the grace that is given to us, whether prophecy, *let us prophesy* according to the proportion of faith;

7. Or ministry, *let us wait on* our ministering; or he that teacheth, on teaching;

8. Or he that exhorteth, on exhortation; he that giveth, *let him do it* with simplicity; he that ruleth, with diligence; he that showeth mercy, with cheerfulness.

9. *Let* love be without dissimulation. Abhor that which is evil; cleave to that which is good.

10. *Be* kindly affectioned one to another with brotherly love, in honor preferring one another;

11. Not slothful in business; fervent in spirit; serving the Lord;

12. Rejoicing in hope; patient in tribulation; continuing instant in prayer;

13. Distributing to the necessity of saints; given to hospitality.

Religion must control the whole man: the very body must be consecrated to God, as a sacred offering upon his altar. Such an offering is dictated by reason, by gratitude, and by the law of consistency and propriety. The body, which has been the occasion and the organ of sin, should be sanctified to nobler uses; and the supremacy of the spirit, as restored by grace, should be manifested through the active devotion of the entire man to the service of God. This comes to pass, first, through the renewing of the mind unto right feelings and aims; next through carrying this spirit into all the details of life, and using every thing as a means of serving God. Busi-

ness is not to be neglected, even for specific religious services; not to be regarded as alien to the religious spirit: but the same mind, which is so fervent in its devotion as to be ready at any moment for acts of worship or of charity, should be diligent in business; "serving the Lord" in the necessary occupations of life; thankful in prosperity; patient under disappointment; not conformed to the world's ways in business; abhorring every evil way, but cleaving resolutely to that which is good; and thus making practical proof of what is good and acceptable and perfect in the sight of God.

APPROPRIATE HYMNS,]

Prayer.

[Nos. 67, 121, 125.

O Lord! we beseech thee, grant us grace to withstand the temptations of the world, the flesh, and the Devil, and with pure hearts and minds to follow thee. Suffer us never to fall away from Christ; never, never to betray him. Oh! keep us from all covetous and worldly desires.

O Lord Jesus, who art exalted to be a Prince and a Saviour to give repentance and forgiveness of sins! we do repent of our sins before thee, and humbly beseech thee to receive us, according to thy promise that him that cometh unto thee thou wilt in no wise cast out. Give unto us, O Lord! that sense of thy presence which shall preserve us from sin; that strength of faith which shall overcome evil; that peace which the world cannot give.

We bring thee thanks for the mercies of the night, and supplicate thy grace for our friends and neighbors, for the absent dear to us, for thy Church, for this family, yea, Lord, for the whole family of mankind, — the world which thou hast died to save. Oh! raise up a faithful ministry, and keep thy servants pure.

We beseech thee, O Lord! to instruct us in our duty, and help us to perform it; to give us a tender conscience and an earnest spirit; to uphold us in the slippery ways of the world, and give us sterling integrity of heart; and finally to receive us to thy presence in the world of endless life. And to the Father, the Son, and the Holy Ghost, be glory forever. Amen.



JOB AND THE THREE FRIENDS. JOB i. 20, 21.

WEDNESDAY.

Job i.—1. There was a man in the land of Uz, whose name *was* Job; and that man was perfect and upright, and one that feared God, and eschewed evil.

2. And there were born unto him seven sons and three daughters.

3. His substance also was seven thousand sheep, and three thousand camels, and five hundred yoke of oxen, and five hundred she-asses, and a very great household; so that this man was the greatest of all the men of the east.

4. And his sons went and feasted in *their* houses, every one his day; and sent and called for their three sisters to eat and to drink with them.

5. And it was so, when the days of *their* feasting were gone about, that Job sent and sanctified them, and rose up early in the morning, and offered burnt-offerings *according* to the number of them all; for Job said, It may be that my sons have sinned, and cursed God in their hearts. Thus did Job continually.

13. And there was a day when his sons and his daughters *were* eating and drinking wine in their eldest brother's house:

14. And there came a messenger unto Job, and said, The oxen were ploughing, and the asses feeding beside them;

15. And the Sabeans fell *upon them*, and took them away; yea, they have slain the servants with

the edge of the sword; and I only am escaped alone to tell thee.

16. While he *was* yet speaking, there came also another, and said, The fire of God is fallen from heaven, and hath burned up the sheep and the servants, and consumed them; and I only am escaped alone to tell thee.

17. While he *was* yet speaking, there came also another, and said, The Chaldeans made out three bands, and fell upon the camels, and have carried them away, yea, and slain the servants with the edge of the sword; and I only am escaped alone to tell thee.

18. While he *was* yet speaking, there came also another, and said, Thy sons and thy daughters *were* eating and drinking wine in their eldest brother's house:

19. And, behold, there came a great wind from the wilderness, and smote the four corners of the house, and it fell upon the young men, and they are dead; and I only am escaped alone to tell thee.

20. Then Job arose, and rent his mantle, and shaved his head, and fell down upon the ground, and worshipped,

21. And said, Naked came I out of my mother's womb, and naked shall I return thither. The Lord gave, and the Lord hath taken away: blessed be the name of the Lord.

22. In all this Job sinned not, nor charged God foolishly.

The Book of Job is among the oldest books in the world; and for this reason alone it would be of great value and interest for its pictures of primitive society in Arabia, and as a repository of early thought upon nature and the problems of life. The venerable patriarch, with his vast possessions, his large family, his numerous retinue, yet living in a grand simplicity, and more honored for his virtue than his wealth; the protector of the poor, the friend of the widow and the fatherless, the judge of the city, "unto whom men gave ear, and waited, and kept silence at his counsel,"—such a picture is unsurpassed by Homer for vivid beauty. Upon the charge of Satan, that Job served God for the sake of temporal rewards, the patriarch was visited by a succession of disasters that must have uprooted any mere worldly confidence. But he bore this sudden and terrible calamity with meek and uncomplaining

submission and devotion. Bereft of property, family, home, he was now subjected to a painful and loathsome disease which caused men to shun him. To aggravate his trials, three friends came, not to condole with him nor to succor him, but to accuse him of secret impiety, because he was visited with such judgments. This led to a long discussion of the method of God's dealings with men, in which Job vindicated the providence of God, and asserted his own integrity, and his faith in immortality. But though men could not justly accuse him, yet, when he contemplated the majesty and glory of God in his works, and the holiness of God's character, he abhorred himself, and repented in dust and ashes. Then the Lord remembered him in mercy, and "blessed the latter end of Job more than his beginning."

APPROPRIATE HYMNS,]

Prayer.

[Nos. 26, 27, 108.

Lord, make us to know our end, and the measure of our days, what it is, that we may know how frail we are. Verily every man, at his best state, is altogether vanity. Yet, Lord, thou wilt not cast off forever: thou dost not afflict willingly nor grieve the children of men. We bless thee that thou hast spared us the punishment that we deserve for our sins; and we beseech thee, for Christ's sake, to forgive and save us.

We awake this morning to the light of thy love, to the sense of thy gracious protection, and the joy of thy presence; and we would bring to thee our

sacrifice of praise and thanksgiving. Oh! keep us this day from sin; bless us in our home, in our labors, in our studies; bless all our friends with both temporal and spiritual good; and remember all men in mercy. We beseech thee, O Lord! deliver us from evil; but, if calamity and sorrow shall overtake us, may we call to remembrance the patience of thy servant Job, and, in humble faith, await the end of the Lord. Perfect in us all thy good pleasure; and bring us at length to the inheritance of thy saints in joy and glory everlasting, through Jesus Christ our Lord. Amen.

THURSDAY.

Numbers xiii.—17. And Moses sent them to spy out the land of Canaan, and said unto them, Get you up this *way* southward, and go up into the mountain;

18. And see the land, what it *is*; and the people that dwelleth therein, whether they *be* strong or weak, few or many;

19. And what the land *is* that they dwell in, whether it *be* good or bad; and what cities *they be* that they dwell in, whether in tents, or in strongholds;

20. And what the land *is*, whether it *be* fat or lean; whether there be wood therein, or not. And be ye of good courage, and bring of the fruit of the land. Now, the time *was* the time of the first ripe grapes.

23. And they came unto the brook of Eshcol, and cut down from thence a branch with one cluster of grapes, and they bare it between two upon a staff; and *they brought* of the pomegranates, and of the figs.

24. The place was called the brook Eshcol, because of the cluster of grapes which the children of Israel cut down from thence.

25. And they returned from searching of the land after forty days.

26. And they went and came to Moses, and to Aaron, and to all the congregation of the children of Israel, unto the wilderness of Paran, to Kadesh; and brought back word unto them, and unto all the congregation, and showed them the fruit of the land.

27. And they told him, and said, We came unto the land whither thou sentest us; and surely it floweth with milk and honey; and this *is* the fruit of it.

28. Nevertheless, the people *be* strong that dwell in the land, and the cities *are* walled, and very

great; and, moreover, we saw the children of Anak there.

29. The Amalekites dwell in the land of the south; and the Hittites, and the Jebusites, and the Amorites, dwell in the mountains; and the Canaanites dwell by the sea, and by the coast of Jordan.

30. And Caleb stilled the people before Moses, and said, Let us go up at once, and possess it; for we are well able to overcome it.

31. But the men that went up with him said, We be not able to go up against the people; for they *are* stronger than we.

32. And they brought up an evil report of the land which they had searched unto the children of Israel, saying, The land through which we have gone to search it *is* a land that eateth up the inhabitants thereof; and all the people that we saw in it *are* men of a great stature.

33. And there we saw the giants, the sons of Anak, *which come* of the giants; and we were in our own sight as grasshoppers, and so we were in their sight.

Numbers xiv.—1. And all the congregation lifted up their voice, and cried; and the people wept that night.

2. And all the children of Israel murmured against Moses and against Aaron; and the whole congregation said unto them, Would God that we had died in the land of Egypt! or would God we had died in this wilderness!

3. And wherefore hath the Lord brought us unto this land, to fall by the sword, that our wives and our children should be a prey? Were it not better for us to return into Egypt?

4. And they said one to another, Let us make a captain, and let us return into Egypt.

Eshcol has commonly been located in the vicinity of Hebron; and one may now find clusters on the vines of that lovely valley which would corroborate the statement in verse 23. But Mr. E. H. Palmer, who, in 1870, traversed the desert of *Tih* very thoroughly, places Eshcol farther south, near to

'*Ain el Gadis*, in which he finds the ancient *Kadesh*. No doubt that region was once quite fertile; and Mr. Palmer reports "miles of hillsides and valleys covered with the small stone heaps, in regular swaths, along which the grapes were trained, and which still retain the name of grape-mounds."

APPROPRIATE HYMNS.]

Prayer.

[Nos. 127, 172, 184.]

Almighty and everlasting God, in whom we live and move, and have our being, we, thy needy creatures, render thee our humble praises for thy preservation of us from the beginning of our lives to this day, and especially for having delivered us from the dangers of the past night. We thank thee that we have been kept from the alarm of sickness, of fire, of robbers, of sudden death, and have awaked in peace to behold the day. O Lord! we beseech thee, lift upon us the light of thy countenance, that we may begin the day in the consciousness of thy love, and may spend it joyfully in doing thy will. [May the children of this fam-

ily learn to please thee, their Father in heaven, in all that they think and say and do! and in these things may we all have the spirit of little children!] Keep us from malice and anger, from envy and pride, from covetousness, worldliness, and all sin. May we be useful in the world and in the Church of Christ! May our kindred and friends be prospered in their lawful undertakings and desires, and all be partakers of thy grace! Mercifully forgive our sins, lead us safely through the perils of this life unto the heavenly rest, and save us with an everlasting salvation, through our Lord Jesus Christ. Amen.

FRIDAY.

Numbers xiv.—11. And the Lord said unto Moses, How long will this people provoke me? and how long will it be ere they believe me, for all the signs which I have showed among them?

12. I will smite them with the pestilence, and disinherit them, and will make of thee a greater nation and mightier than they.

13. And Moses said unto the Lord, Then the Egyptians shall hear *it* (for thou broughtest up this people in thy might from among them);

14. And they will tell *it* to the inhabitants of this land: *for* they have heard that thou, Lord, *art* among this people; that thou, Lord, *art* seen face to face; and *that* thy cloud standeth over them; and *that* thou goest before them, by day-time in a pillar of a cloud, and in a pillar of fire by night.

15. Now, *if* thou shalt kill *all* this people as one man, then the nations which have heard the fame of thee will speak, saying,

16. Because the Lord was not able to bring this people into the land which he swore unto them, therefore he hath slain them in the wilderness.

17. And now, I beseech thee, let the power of my Lord be great, according as thou hast spoken, saying,

18. The Lord *is* long-suffering, and of great mercy, forgiving iniquity and transgression, and by no means clearing *the guilty*; visiting the iniquity of the fathers upon the children unto the third and fourth *generation*.

19. Pardon, I beseech thee, the iniquity of this people according unto the greatness of thy mercy, and as thou hast forgiven this people, from Egypt even until now.

20. And the Lord said, I have pardoned according to thy word;

21. But, *as truly as I live*, all the earth shall be filled with the glory of the Lord.

22. Because all those men which have seen my glory, and my miracles, which I did in Egypt and in the wilderness, and have tempted me now these ten times, and have not hearkened to my voice;

23. Surely they shall not see the land which I swear unto their fathers, neither shall any of them that provoked me see it:

24. But my servant Caleb, because he had another spirit with him, and hath followed me fully, him will I bring into the land whereinto he went; and his seed shall possess it.

25. To-morrow turn you, and get you into the wilderness by the way of the Red Sea.

26. And the Lord spake unto Moses and unto Aaron, saying,

28. Say unto them, *As truly as I live*, saith the Lord, as ye have spoken in mine ears, so will I do to you:

29. Your carcasses shall fall in this wilderness; and all that were numbered of you, according to your whole number, from twenty years old and upward, which have murmured against me.

In great and perilous enterprises, fear is often equivalent to failure. Even hesitation may render failure certain, where pluck would lead to victory. In business-affairs, caution, pressed to the extreme of timidity, may lose some great opportunity of success. The fate of a campaign may turn upon the decision to strike a blow; and to doubt is disaster and defeat. Doubt blinds the judgment, and paralyzes the

will. Who does not recall with sadness opportunities lost by want of faith in himself, in events, in God, and want of pluck to go forward? So the Israelites failed to enter Canaan for lack of faith at the critical moment of God's opportunity. Let us take heed, lest, in our greater salvation, we fall after the same example of unbelief. To postpone the confession of Christ may prove our eternal ruin.

APPROPRIATE HYMNS,]

Prayer.

[Nos. 136, 161, 175.

We come to thee this morning, heavenly Father, with hearts full of thankfulness for the mercies of the night. We have rested in safety and in peace under the shadow of thy wing. Thou hast kept us quiet from the fear of evil; nor sickness, nor death, nor tempest, nor fire, nor any calamity, hath overtaken us or our dwelling. How sure are the mercies of thy covenant, O Lord! All thy promises in Christ Jesus are Yea and Amen. Fulfil unto us, we beseech thee, these thy mercies and promises, and cause that this day we may rejoice in thy salvation.

Bless to us thy Word which we have now read. Oh! sanctify us by thy truth; and, while we receive its instruction and comfort in our hearts, may we carry out its precepts in our lives, and adorn the doctrine of God our Saviour in all things! May every day witness some new victory

over evil desires and passions within us, and over the evil that is in the world! [Oh, may these children grow in grace as they grow in years and in knowledge! May they shun evil companions and evil ways, and walk in the way of thy commandments!] Keep all dear to us even as the apple of thine eye. Bless our neighbors, and send thy Spirit upon this whole community. Bless our rulers, and the schools and churches in our land. May all who rule, and all who teach, be led and taught by thee! Have pity upon the poor and the sorrowing; upon homes made desolate by famine, pestilence, or war. Stay thy judgments, O Lord! and send peace and salvation to all people. Mercifully forgive our sins, and bring us unto the perfection of knowledge, of holiness, and of blessedness, in Jesus Christ our Lord; to whom be glory forever. Amen.

SATURDAY.

Psalm xxxiv.—1. I will bless the Lord at all times: his praise *shall* continually *be* in my mouth.

2. My soul shall make her boast in the Lord: the humble shall hear *thereof*, and be glad.

3. Oh! magnify the Lord with me, and let us exalt his name together.

4. I sought the Lord, and he heard me, and delivered me from all my fears.

5. They looked unto him, and were lightened; and their faces were not ashamed.

6. This poor man cried, and the Lord heard *him*, and saved him out of all his troubles.

7. The angel of the Lord encampeth round about them that fear him, and delivereth them.

8. Oh! taste and see that the Lord *is* good: blessed *is* the man *that* trusteth in him.

9. Oh! fear the Lord, ye his saints; for *there is* no want to them that fear him.

16. The face of the Lord *is* against them that do evil, to cut off the remembrance of them from the earth.

17. *The righteous* cry, and the Lord heareth, and delivereth them out of all their troubles.

18. The Lord *is* nigh unto them that are of a broken heart, and saveth such as be of a contrite spirit.

Numbers xxi.—1. And *when* King Arad the Canaanite, which dwelt in the south, heard tell that Israel came by the way of the spies, then he fought against Israel, and took *some* of them prisoners.

2. And Israel vowed a vow unto the Lord, and

said, If thou wilt indeed deliver this people into my hand, then I will utterly destroy their cities.

3. And the Lord hearkened to the voice of Israel, and delivered up the Canaanites; and they utterly destroyed them and their cities: and he called the name of the place Hormah.

4. And they journeyed from Mount Hor by the way of the Red Sea to compass the land of Edom; and the soul of the people was much discouraged because of the way.

5. And the people spake against God, and against Moses, Wherefore have ye brought us up out of Egypt to die in the wilderness? for *there is* no bread, neither *is there any* water; and our soul loatheth this light bread.

6. And the Lord sent fiery serpents among the people, and they bit the people; and much people of Israel died.

7. Therefore the people came to Moses, and said, We have sinned; for we have spoken against the Lord, and against thee: pray unto the Lord, that he take away the serpents from us. And Moses prayed for the people.

8. And the Lord said unto Moses, Make thee a fiery serpent, and set it upon a pole; and it shall come to pass, that every one that is bitten, when he looketh upon it, shall live.

9. And Moses made a serpent of brass, and put it upon a pole; and it came to pass, that if a serpent had bitten any man, when he beheld the serpent of brass, he lived.

That section of Arabia Petraea through which the Israelites were at this time passing is infested with poisonous serpents: some are of a flaming color; others, from the fiery sensation of their stings, are known as "serpents of the burning bite." These deadly creatures, infesting the camp, caused the uttermost consternation. Their bite was almost certain death, and a death of torture. The remedy is a striking example of the connection which the Bible so uniformly exhibits between miracles of healing and personal faith. There could be no physical influence from the serpent of brass upon the bite of the serpent in the human body, nor could any effect upon the imagination have cured one of a deadly poison burning in his veins. The cure was the direct act of God,

and might have been effected without a sign, or even a word. But, that the sufferer might realize and appreciate God's merciful intervention, he was summoned to a naked act of faith, and the cure was associated with a symbol of the curse. The *looking* was the healing. To look, in penitence for the sin; to look, in the agony of suffering, in the fear of perishing, in the conviction of a helpless, hopeless need; to look, with a yearning for deliverance; to look, with faith and hope and commitment,—this was salvation. Even so must we look to Jesus, who was lifted up upon the cross for our sins, that "whosoever believeth in him should not perish, but have everlasting life,"

APPROPRIATE HYMNS.]

Prayer.

[Nos. 30, 86, 143.]

O Thou who didst humble thyself to be born of a virgin, the everlasting Son of the Father, the Prince of peace! we bless and adore thee for thy grace and compassion for us sinners. We give thanks unto the Father, who so loved the world, that he gave his only-begotten Son, that whosoever believeth in him should not perish, but have everlasting life; we praise and worship the Son, who took upon him our nature that he might redeem us to God. Oh! grant us, we beseech thee, thy peace, through the forgiveness of sin, reconciliation with God, and the indwelling of the Spirit, that we may

glorify and praise thee in our lives for all that we have heard and seen of thy grace.

[May the children of this family remember that Jesus came as a little child to bless them! May they give their hearts to his love!] And may we all, in the spirit of little children, love and serve Him who came into the world to save sinners! And, oh! may the world be saved; may all men come to Christ; may peace reign on earth, and good will bind all hearts together for the glory of God! And to the Father, Son, and Holy Spirit, be honor and praise throughout all ages. Amen.

SUNDAY MORNING.

John xii. — 1. Then Jesus, six days before the passover, came to Bethany, where Lazarus was which had been dead, whom he raised from the dead.

2. There they made him a supper; and Martha served: but Lazarus was one of them that sat at the table with him.

3. Then took Mary a pound of ointment of spikenard, very costly, and anointed the feet of Jesus, and wiped his feet with her hair; and the house was filled with the odor of the ointment.

4. Then saith one of his disciples (Judas Iscariot, Simon's son, which should betray him),

5. Why was not this ointment sold for three hundred pence, and given to the poor?

6. This he said, not that he cared for the poor, but because he was a thief, and had the bag, and bare what was put therein.

7. Then said Jesus, Let her alone: against the day of my burying hath she kept this.

8. For the poor always ye have with you; but me ye have not always.

9. Much people of the Jews, therefore, knew that he was there; and they came, not for Jesus' sake only, but that they might see Lazarus also, whom he had raised from the dead.

10. But the chief priests consulted that they might put Lazarus also to death;

11. Because that, by reason of him, many of the Jews went away, and believed on Jesus.

12. On the next day, much people that were come to the feast, when they heard that Jesus was coming to Jerusalem,

13. Took branches of palm-trees, and went forth to meet him, and cried, Hosanna! Blessed is the King of Israel that cometh in the name of the Lord!

14. And Jesus, when he had found a young ass, sat thereon; as it is written,

15. Fear not, daughter of Sion: behold, thy King cometh, sitting on an ass's colt.

16. These things understood not his disciples at the first; but when Jesus was glorified, then remembered they that these things were written of him, and that they had done these things unto him.

17. The people, therefore, that was with him when he called Lazarus out of his grave, and raised him from the dead, bare record.

18. For this cause the people also met him, for that they heard that he had done this miracle.

19. The Pharisees, therefore, said among themselves, Perceive ye how ye prevail nothing? Behold, the world is gone after him.

The two sisters, Martha and Mary, here exhibit the same opposite characteristics which our Lord once commented upon when visiting at their house, — Martha full of energy to serve, and testifying her regard for Jesus by providing for his comfort; Mary full of loving devotion, waiting upon his every word and look, and forgetting every thing else in the desire to honor him as her Teacher and her Lord. The quick instinct of her affection taught her that this might be the last opportunity of showing her regard; and she poured forth the most costly ointment upon the feet of Jesus. This lavish gift (the ointment was worth fifty dollars) our Lord accepted as for his burial, and, in reply to the carplings of avarice predicted

that "whosoever this gospel shall be preached, in the whole world, there shall also this that this woman hath done be told for a memorial of her." Thus did Jesus honor the affections of our nature, and the tribute of love to sorrow. The odor of that offering yet fills the wide sphere of human sympathy and of Christian devotion.

The return of Jesus to Bethany quickened again the enthusiasm which the raising of Lazarus had excited. The people, expecting nothing less than the manifestation of their royal Messiah in one who could do such mighty works, would have borne him in triumph to Jerusalem as their King: meantime hypocrisy and avarice were plotting his death.

APPROPRIATE HYMNS,]

Prayer.

[Nos. 121, 157, 173.

Almighty Father, who hast given thine only Son to die for our sins, and to rise again for our justification, grant, we humbly pray thee, that we may so truly partake of his death and resurrection as ourselves to be dead unto sin, and alive unto God through Jesus Christ our Lord.

May this holy day witness to us the grace of Christ in our redemption! and may thine Holy Spirit witness and seal within us the pardon and peace which that redemption brings! Grant us the comforts of thy gospel, O Lord! the joy of thy salvation, the spirit of prayer and praise, the communion of thy saints, and, above all, communion with thyself.

Bless thy Church, her worship and sacraments, her ministers and members: may the beauty of the Lord our God be upon her! Bless the Sunday school, and guide teachers and scholars in thy Word.

Have compassion upon those who disregard thy day, and upon all who know thee not; and incline thy people to seek and save the lost. Be with the missionaries of the cross, according to thy promise, O Lord! and make known thy way among the heathen. Hasten the coming of thy kingdom in universal peace and knowledge and righteousness. [We commend unto thy grace the children of this family; praying that, in the morning of life, they may love the Saviour who died for them, and may know the joy of serving thee.]

We humbly thank thee for the mercies of another week and the blessings of the past night. We commit to thy loving care this family, and all dear to us at home or abroad; and pray thee to bring us all together unto thy heavenly kingdom, through Jesus Christ our Lord. Amen.

SUNDAY EVENING.

John xii.—20. And there were certain Greeks among them, that came up to worship at the feast.

21. The same came therefore to Philip, which was of Bethsaida of Galilee, and desired him, saying, Sir, we would see Jesus.

22. Philip cometh and telleth Andrew; and, again, Andrew and Philip tell Jesus.

23. And Jesus answered them, saying, The hour is come that the Son of man should be glorified.

24. Verily, verily, I say unto you, Except a corn of wheat fall into the ground, and die, it abideth alone; but, if it die, it bringeth forth much fruit.

25. He that loveth his life shall lose it; and he that hateth his life in this world shall keep it unto life eternal.

26. If any man serve me, let him follow me; and where I am, there shall also my servant be: if any man serve me, him will *my* Father honor.

27. Now is my soul troubled; and what shall I say? Father, save me from this hour; but for this cause came I unto this hour.

28. Father, glorify thy name. Then came there

a voice from heaven, *saying*, I have both glorified *it*, and will glorify *it* again.

29. The people, therefore, that stood by, and heard *it*, said that it thundered. Others said, An angel spake to him.

30. Jesus answered and said, This voice came, not because of me, but for your sakes.

31. Now is the judgment of this world; now shall the prince of this world be cast out.

32. And I, if I be lifted up from the earth, will draw all *men* unto me.

33. (This he said, signifying what death he should die.)

34. The people answered him, We have heard out of the law that Christ abideth forever; and how sayest thou, The Son of man must be lifted up? Who is this Son of man?

35. Then Jesus said unto them, Yet a little while is the light with you. Walk while ye have the light, lest darkness come upon you; for he that walketh in darkness knoweth not whither he goeth.

36. While ye have light, believe in the light, that ye may be the children of light. These things spake Jesus, and departed, and did hide himself from them.

These "Greeks" were Gentiles who had embraced Judaism, and were known as proselytes of the gate: hence their desire to see Jesus represents the longing of the Gentile world after light and salvation, in contrast with the unbelief of the Jewish leaders. Jesus took occasion from their coming to proclaim the universality of his redemption, that all men should be drawn to him through his cross. The fact that the Gentiles were seeking him, that the world was already longing for the Deliverer whom the Jews were rejecting, was another indication that the hour of his triumph was at hand. But this triumph must be reached by yet further humiliation, this glory attained through suffering. Death is the unfolding

of the germ for a new life, the expanding of the seed into the fruitful blade. Yet the soul of Jesus, overshadowed with the gloom of his last conflict, struggled with mortal anguish, and anticipated the cry of the garden, "If it be possible, let this cup pass from me." But, having come to this hour for the very purpose of making his soul an offering for sin, he would not shrink from the will of the Father. His Father answered by an approval audible to the bystanders; and Jesus rose to the majesty of victory over the Prince of this world: sin, Satan, death, should all be vanquished through the suffering of the Son of man upon the cross.

APPROPRIATE HYMNS.]

Prayer.

[Nos. 116, 164, 171.]

O Thou who art the Way! we beseech thee to lead us; O Thou who art the Truth! we beseech thee to teach us; O Thou who art the Life! we beseech thee to preserve us unto the life everlasting. We thank thee, O God! that in Christ we may know thee as our Father, reconciling us unto thyself.

Transform us from day to day, and from week to week, more into the image of thy Son, that we may at last be presented faultless before the presence of thy glory with exceeding joy.

We praise thee for this sabbath and all its blessings, at home and in thy house. We pray for all who have worshipped with us this day. May grace, mercy, and peace be upon them, and upon the whole Israel of God! Extend thy cause and kingdom everywhere. May the glorious gospel of the blessed God speedily triumph over all the pride and wisdom and will-worship and delusion of man!

O Thou who didst bring from the dead the Lord Jesus, that great Shepherd of the sheep, through the blood of the everlasting covenant! do thou make us perfect to do thy will, working in us that which is well pleasing in thy sight.

May our friends who are at a distance from us be protected and guarded by thy gracious providence! Teach us how to walk as pilgrims and strangers on the earth,—sojourners, as all our fathers were,—looking for that blessed hope, even the glorious appearing of the great God our Saviour. Oh! bring us at last to our Father's house in everlasting peace.

As the curtains of the night are now drawing around us, be pleased to grant us thy guardian care. Lying down in thy fear, may we awake in thy favor, fitted for all the calls and duties of a new day! And all this we ask for Christ's sake. Amen.

MONDAY.

Deuteronomy x.—1. At that time the Lord said unto me, Hew thee two tables of stone like unto the first, and come up unto me into the mount, and make thee an ark of wood.

2. And I will write on the tables the words that were in the first tables which thou brakest, and thou shalt put them in the ark.

3. And I made an ark of shittim-wood, and hewed two tables of stone like unto the first, and went up into the mount, having the two tables in mine hand.

4. And he wrote on the tables, according to the first writing, the ten commandments, which the Lord spake unto you in the mount, out of the midst of the fire, in the day of the assembly; and the Lord gave them unto me.

12. And now, Israel, what doth the Lord thy God require of thee but to fear the Lord thy God, to walk in all his ways, and to love him, and to serve the Lord thy God with all thine heart and with all thy soul,

13. To keep the commandments of the Lord, and his statutes, which I command thee this day for thy good?

14. Behold, the heaven and the heaven of heavens is the Lord's thy God; the earth *also*, with all that therein is.

15. Only the Lord had a delight in thy fathers to love them; and he chose their seed after them, *even* you above all people, as *it is* this day.

16. Circumcise, therefore, the foreskin of your heart, and be no more stiff-necked.

17. For the Lord your God *is* God of gods, and Lord of lords, a great God, a mighty, and a terrible, which regardeth not persons, nor taketh reward:

18. He doth execute the judgment of the fatherless and widow, and loveth the stranger, in giving him food and raiment.

19. Love ye, therefore, the stranger; for ye were strangers in the land of Egypt.

20. Thou shalt fear the Lord thy God: him shalt thou serve, and to him shalt thou cleave, and swear by his name.

21. He *is* thy praise, and he *is* thy God, that hath done for thee these great and terrible things which thine eyes have seen.

22. Thy fathers went down into Egypt with threescore and ten persons; and now the Lord thy God hath made thee as the stars of heaven for multitude.

Deuteronomy xi.—1. Therefore thou shalt love the Lord thy God, and keep his charge, and his statutes, and his judgments, and his commandments, *always*.

The New Testament is sometimes put in contrast with the Old, as a spirit of love and of life. But love is no less the spirit of the law than of the gospel; and though the law given by Moses, both as a national code and a ritual of worship, required many specific and minute observances, yet its fundamental idea was spiritual consecration to God, as the spring of all duty, the substance of all devotion. Even circumcision, so much insisted on as the seal of the covenant, had no value except as a sign of the separation of the heart from the world unto God: "He is a Jew which is one *inwardly*"; and circumcision is that of the heart, in the spirit, and not in the letter." The law, therefore, instead of being se-

vere and cumbersome, was reasonable in its demand, simple in its rule, and had in itself the inspiration of a true life. All its commandments were for good; all its requirements were summed up in the one word *love*.

The reasons urged upon Israel for obedience are as telling for us to-day. These were, first, the loving-kindness of the Lord toward them as a people; next, the greatness, the majesty, and the righteousness of Jehovah; and, thirdly, his gentleness and compassion toward the weak, the needy, the helpless, the neglected. With the severer aspects of the divine power and justice the Scriptures continually blend his tenderness and grace.

APPROPRIATE HYMNS,]

Prayer.

[Nos. 154, 155, 172.

O thou Preserver of men! in the multitude of thy mercies hast thou preserved us during the hours of sleep, and raised us up to the duties of another day in the possession of health and reason, and surrounded by the manifold tokens of thy favor. Accept our humble praise, and graciously keep us this day from sin and every evil. Bless us in all the labor of our hands, and in all things teach us to glorify thy holy name. Show thy pity upon us as a family; ever keep us in thy love; and may we all be numbered with thy saints in glory everlasting!

Thou who watchest over the fall of the sparrow, how gently and graciously thou has cared for us, in the least things as well as in the greatest! We thank thee for this thy daily care, and commit ourselves to thy loving providence. [May these

children learn to see thee in the birds and the flowers, in all the beautiful things which thou hast made, and to love and trust thee, their gracious Father and Saviour!]

Hear us, O God! when we pray that it may please thee to bless and keep all thy people; that it may please thee to give to all nations unity, peace, and concord; that it may please thee to defend and provide for the fatherless children and widows, and for all that are desolate and oppressed; that it may please thee to bring into the way of truth all such as have erred and are deceived; that it may please thee to give us true repentance, to forgive us all our sins, to endue us with the grace of thy Holy Spirit; and, after this present life, to take us to live and reign with thee and thy Son in glory everlasting. Amen.

TUESDAY.

Deuteronomy xi.—8. Therefore shall ye keep all the commandments which I command you this day, that ye may be strong, and go in and possess the land whither ye go to possess it;

9. And that ye may prolong *your* days in the land which the Lord sware unto your fathers to give unto them, and to their seed, a land that floweth with milk and honey.

10. For the land whither thou goest in to possess it is not as the land of Egypt from whence ye came out, where thou sowedst thy seed, and wateredst it with thy foot, as a garden of herbs;

11. But the land whither ye go to possess it is a land of hills and valleys, and drinketh water of the rain of heaven;

12. A land which the Lord thy God careth for: the eyes of the Lord thy God are always upon it, from the beginning of the year even unto the end of the year.

13. And it shall come to pass, if ye shall hearken diligently unto my commandments which I command you this day, to love the Lord your God, and to serve him with all your heart and with all your soul,

14. That I will give *you* the rain of your land in his due season, the first rain and the latter rain,

that thou mayest gather in thy corn, and thy wine, and thine oil.

15. And I will send grass in thy fields for thy cattle, that thou mayest eat and be full.

16. Take heed to yourselves, that your heart be not deceived, and ye turn aside, and serve other gods, and worship them;

17. And *then* the Lord's wrath be kindled against you, and he shut up the heaven, that there be no rain, and that the land yield not her fruit; and lest ye perish quickly from off the good land which the Lord giveth you.

18. Therefore shall ye lay up these my words in your heart and in your soul, and bind them for a sign upon your hand, that they may be as frontlets between your eyes.

19. And ye shall teach them your children, speaking of them when thou sittest in thine house, and when thou walkest by the way, when thou liest down, and when thou risest up.

20. And thou shalt write them upon the doorposts of thine house, and upon thy gates;

21. That your days may be multiplied, and the days of your children, in the land which the Lord sware unto your fathers to give them, as the days of heaven upon the earth.

Egypt consists of a long, narrow valley, between two ridges of naked rock, which divide this valley from the desert, and of a delta or a fan-like deposit of alluvium, which widens out from Cairo to the shore of the Mediterranean. The Nile flows through the middle of the valley, and, below Cairo, divides into branches that spread over the delta. In Lower Egypt it seldom rains; in Upper Egypt, almost never. The yearly inundation from the rising of the Nile, when the tropical rains have swollen its sources, gives the first start to vegetation; but the water of the overflow is husbanded in canals and reservoirs, and from these is pumped up for irrigation by rude machines worked by the hand or the foot. Palestine, on the contrary, is a hilly country, with springs and streams that depend upon the stated rains, which fall chiefly from the beginning of November till towards April. Formerly the

land was much more fertile than it now is: the cutting-away of the forests and the neglect of tillage have given it a general aspect of barrenness; but enough of its natural fertility remains to justify the description of "a land that floweth with milk and honey."

Moses provided for a system of national education through the family: every child was to be taught to read and write; to be made acquainted with the history of his own country and of surrounding nations, and with the great national and religious law-book of the country. Parents were to be so imbued with the word of God, that this should give tone to their daily conversation, and impress itself upon the very house. Only by such home-training can a nation be kept true to God.

APPROPRIATE HYMNS,

Prayer.

[Nos. 14, 29, 197.]

Almighty God, we have erred and strayed from thy ways like lost sheep. We have followed too much the devices and desires of our own hearts. We have offended against thy holy laws. We have left undone those things which we ought to have done, and we have done those things which we ought not to have done; and there is no health in us. But thou, O Lord! have mercy upon us miserable offenders, and, for Christ's sake, grant us grace to shun every evil way, and to live in all things unto the glory of thy holy name.

What shall we render unto thee, O thou Preserver of men! for thy goodness to this family; for the comforts of our home; for our means of education and enjoyment; for health and prosperity, and all the favors wherewith thou dost enrich our lives?

Oh, may we ever make to thee the glad return of grateful and loving hearts, and, as stewards of thy bounty, distribute freely to others the good we have freely received! We beseech thee, O Lord! have mercy upon our land: preserve us from faction, violence, and misrule; from luxury and impiety; from neglect of thy Word and thy day. Give peace, O Lord! in our time; keep our rulers in thy fear, and save the nation from its sins. We commend unto thy mercy all who are in poverty or distress, in sickness or trouble; we pray for all who are in ignorance, error, or sin, that thou wouldst graciously enlighten and save them. Purify and exalt thy Church, and make all thy people perfect to do thy will. Perfect thy will in us, O Lord! and sanctify and save us for the Redeemer's sake. Amen.

WEDNESDAY.

Deuteronomy xxxii.—48. And the Lord spake unto Moses that self-same day, saying,

49. Get thee up into this Mountain Abarim, unto Mount Nebo, which *is* in the land of Moab, that *is* over against Jericho; and behold the land of Canaan which I give unto the children of Israel for a possession:

50. And die in the mount whither thou goest up, and be gathered unto thy people; as Aaron thy brother died in Mount Hor, and was gathered unto his people:

51. Because ye trespassed against me among the children of Israel at the waters of Meribah-Kadesh, in the wilderness of Zin; because ye sanctified me not in the midst of the children of Israel.

52. Yet thou shalt see the land before thee; but thou shalt not go thither unto the land which I give the children of Israel.

Deuteronomy xxxiv.—1. And Moses went up from the plains of Moab unto the mountain of Nebo, to the top of Pisgah, that *is* over against Jericho; and the Lord showed him all the land of Gilead unto Dan,

2. And all Naphtali, and the land of Ephraim and Manasseh, and all the land of Judah, unto the utmost sea,

3. And the south, and the plain of the valley of Jericho, the city of palm-trees, unto Zoar.

4. And the Lord said unto him, This *is* the land which I swear unto Abraham, unto Isaac, and unto Jacob, saying, I will give it unto thy seed: I have caused thee to see *it* with thine eyes; but thou shalt not go over thither.

5. So Moses the servant of the Lord died there in the land of Moab, according to the word of the Lord.

6. And he buried him in a valley in the land of Moab, over against Beth-peor; but no man knoweth of his sepulchre unto this day.

7. And Moses *was* a hundred and twenty years old when he died: his eye was not dim, nor his natural force abated.

10. And there arose not a prophet since in Israel like unto Moses, whom the Lord knew face to face,

11. In all the signs and the wonders which the Lord sent him to do in the land of Egypt, to Pharaoh, and to all his servants, and to all his land,

12. And in all that mighty hand, and in all the great terror which Moses showed in the sight of all Israel.

Moses was the meekest and the most unselfish of men; yet he would have been more than human had he borne all the provocations of the people without once betraying petulance, and all the honor and power of his station without once yielding to arrogance. When the people clamored for water at Meribah, Moses so far forgot himself, that, in a sudden burst of passion, he exclaimed, "Hear now, ye rebels! must *we* fetch you water of this rock?" thus assuming to himself the power and glory of the miracle. It was necessary that God should vindicate his own honor before the people, and should show the impartiality of his justice; and so he decreed, that, for this offence, Moses should not enter the promised land. It was a

great sorrow to the aged leader of the people to quit them just at the border of the promised possession; but he acquiesced with meekness, gave the people his parting counsel, inaugurated Joshua his successor, and then went up Nebo to die. From a lofty mountain east of the Dead Sea, opposite Jericho, he had a view, which, in that crystal atmosphere, took in all the great outlines of Palestine; and, even as his eyes were swimming in its glory, his spiritual vision was unveiled to behold the true Canaan of his hope and rest. The secreting of his body prevented the people from making his tomb a place of worship. Centuries after, he stood in the midst of Canaan with the glorified Elijah and the transfigured Christ.

APPROPRIATE HYMNS.]

Prayer.

[Nos. 19, 34, 46, 161.

O God, who hast redeemed us by the precious blood of thy Son! help us, we beseech thee, to live only and in every thing unto Him that loved us and died for us. We bless thee for the glory which is promised to his saints at his appearing. Oh, may we then be found in him!

O God, who hast prepared for those who love thee such good things as pass man's understanding! pour into our hearts such love toward thee, that we, loving thee above all things, may obtain thy promises, which exceed all that we can desire, through Jesus Christ our Lord.

We thank thee, O Lord! for the precious comfort that remains to us concerning dear friends who have departed in the faith; that to them heaven is even now a reality; that they have no more want, nor sorrow, nor care, nor sin. Oh, may heaven be a reality to our faith! and may the

hope of it, yea, the assurance of it, as our home, lift us above all the temptations and trials of this present world! Give to us strength for labors, courage for conflicts, patience under afflictions, fidelity to duty, and faith that shall endure to the end, and shall make us more than conquerors over death.

We praise thee, O Lord! for the blessings of the present time; for another night of rest; for another morning of mercy and hope. Oh, may we this day love thee more, know thee more, serve thee better, than ever before! In all that is given us to do, may we glorify thy name! in all that we are called to bear, may we accept thy holy will! So may we daily live to thee; and, when the things of earth shall pass away, make us to be numbered with thy saints in glory everlasting, through Jesus Christ our Saviour. Amen.

THURSDAY.

Psalm cxx.—1. In my distress I cried unto the Lord, and he heard me.

2. Deliver my soul, O Lord! from lying lips, and from a deceitful tongue.

3. What shall be given unto thee, or what shall be done unto thee, thou false tongue?

4. Sharp arrows of the mighty, with coals of juniper.

5. Woe is me that I sojourn in Mesech, that I dwell in the tents of Kedar!

6. My soul hath long dwelt with him that hateth peace.

7. I *am* for peace; but, when I speak, they *are* for war.

Matthew xviii.—5. Whoso shall receive one such little child in my name, receiveth me.

6. But whoso shall offend one of these little ones which believe in me, it were better for him that a millstone were hanged about his neck, and that he were drowned in the depth of the sea.

7. Woe unto the world because of offences! For it must needs be that offences come; but woe to that man by whom the offence cometh!

8. Wherefore, if thy hand or thy foot offend

thee, cut them off, and cast *them* from thee: it is better for thee to enter into life halt or maimed, rather than, having two hands or two feet, to be cast into everlasting fire.

9. And, if thine eye offend thee, pluck it out, and cast *it* from thee: it is better for thee to enter into life with one eye, rather than, having two eyes, to be cast into hell-fire.

10. Take heed that ye despise not one of these little ones; for I say unto you, That in heaven their angels do always behold the face of my Father which is in heaven.

11. For the Son of man is come to save that which was lost.

12. How think ye? If a man have a hundred sheep, and one of them be gone astray, doth he not leave the ninety and nine, and goeth into the mountains, and seeketh that which is gone astray?

13. And, if so be that he find it, verily I say unto you, he rejoiceth more of that *sheep* than of the ninety and nine which went not astray.

14. Even so it is not the will of your Father which is in heaven that one of these little ones should perish.

Offences will come in a world full of envy, backbiting, and deceit. Temptations, snares, provocations, will be set for the righteous. The Psalmist found to his cost that "he was unable to silence the discord of those about him by the most conscientious effort on his part not to provoke them. Paul, in exhorting us to live peaceably with all men, foreseeing that it does not depend entirely on ourselves, adds, 'If it be possible, as much as *lieth in you*.'" We are required to do all in our power to protect the innocent. In the parable of the sheep, our Lord gave an emphatic lesson of brotherly love, an emphatic warning against jealousy and envious ambition. It was called forth by the dispute of the disciples among themselves "who should be the greatest." Jesus likened his true disciples to little children; and, since the maltreatment of a little child would be peculiarly offensive to Him who makes the feeble and helpless his special care, men are warned against those contentions and jealousies which selfishness engenders,

and which would cause offence or injury to one whom Jesus loves. Especially are they warned against provoking such to do wrong, or causing them to stumble. The very helplessness and hopelessness of their condition led the Son of man to come into the world to save them, just as the good shepherd goes in quest of the missing lamb. All heaven, too, is concerned for their welfare. The angels, who stand in the immediate presence of God, deem it a service of honor to minister to these heirs of salvation; and the infinite Father, who, loving them in Christ, has adopted them as children, will never lose sight of one of them, nor suffer one of them to perish through the malice of the world. How should we love and honor the Church which Christ has redeemed with his precious blood! How careful should we be, never, in word or act, to do a slight to even the humblest and feeblest of Christ's disciples!

APPROPRIATE HYMNS.]

Prayer.

[Nos. 53, 63, 93.]

O thou holy Lamb of God! take away our sins. Help us to follow thee in meekness under injury, and in patience under suffering. O thou holy, life-giving Spirit! come thou to purify and comfort us.

O Lord, our heavenly Father! we thank thee for thy preserving care in the night, and pray thee to bless us during the day now begun. As a family may we be under thy care, and seek, own, and serve thee in all the duties of the day. May we have grace to deny ourselves, and to take up our cross, and follow our blessed Master! Suffer us not by any carelessness of conduct to bring a reproach upon the Christian profession. Give us grace to bridle our tongues, to fight against the risings of sinful passion, to keep careful watch over our thoughts and affections. May we be will-

ing to serve others in thy name! May we have the spirit of forbearance and charity, and be ready to forgive any who offend against us! Oh! keep us unspotted from the world. May we go about doing good, and be useful to all around us! We pray thee give unto thy Church the spirit of peace and brotherly love; and, oh! defend thy little ones from the malice and evil of the world.

We beseech thee, O God! to look favorably upon our country. Guide those in authority, and give them true wisdom. Make us to be a happy people, fearing and loving thee. Give unto thy dear Son the heathen for his inheritance, and the uttermost parts of the earth for his possession. Hear us, most merciful Father, and graciously answer us, for the sake of our only Saviour Jesus Christ. Amen.

FRIDAY.

Psalm cxli.—1. Lord, I cry unto thee: make haste unto me; give ear unto my voice when I cry unto thee.

2. Let my prayer be set forth before thee *as* incense, *and* the lifting-up of my hands *as* the evening sacrifice.

3. Set a watch, O Lord! before my mouth; keep the door of my lips.

4. Incline not my heart to *any* evil thing, to practise wicked works with men that work iniquity; and let me not eat of their dainties.

5. Let the righteous smite me; *it shall be* a kindness: and let him reprove me; *it shall be* an excellent oil, *which* shall not break my head: for yet my prayer also *shall be* in their calamities.

Matthew xviii.—15. Moreover, if thy brother shall trespass against thee, go and tell him his fault between thee and him alone: if he shall hear thee, thou hast gained thy brother.

16. But if he will not hear *thee*, *then* take with thee one or two more, that in the mouth of

two or three witnesses every word may be established.

17. And, if he shall neglect to hear them, tell *it* unto the church; but, if he neglect to hear the church, let him be unto thee as a heathen man and a publican.

18. Verily, I say unto you, Whatsoever ye shall bind on earth shall be bound in heaven; and whatsoever ye shall loose on earth shall be loosed in heaven.

19. Again I say unto you, That, if two of you shall agree on earth as touching any thing that they shall ask, *it shall be* done for them of my Father which is in heaven.

20. For where two or three are gathered together in my name, there am I in the midst of them.

21. Then came Peter to him, and said, Lord, how oft shall my brother sin against me, and I forgive him? till seven times?

22. Jesus saith unto him, I say not unto thee, Until seven times; but, Until seventy times seven.

To avoid giving offence is not easy; and so much offence comes of hasty speaking, that every one has need to set a watch before his mouth. To accept a deserved reproof with meekness, and even with thankfulness, is not easy to average human nature; but he who receives rebuke in the true spirit will find it an excellent oil, that does not break, but heal. Hardest of all is it to forgive those who offend us.

No doubt Peter imagined himself very magnanimous in proposing to forgive seven times. It is said that the rule laid down by the rabbins was to forgive three times, and no more. But we read in Proverbs that “a just man falleth seven times, and riseth up again;” and “seven times” is a standard expression in the Bible for that which is large, much, or complete. But the gospel teaches that the spirit of forgiveness in our hearts should be unlimited; for the injunction to forgive has respect, not to the nature or number of the offences, nor to the character and disposition of the offender, but to the effect upon our own minds of an “unforgiving temper. We must forgive in the measure in which we pray to be forgiven. But it is our duty also to seek a reconciliation with the offender, and endeavor to bring him to a proper frame of

mind; and we owe duties to the community, which, in certain kinds of offence, we are not at liberty to omit. One may forgive a personal wrong, and have no spirit of revenge, and yet be bound to bring the criminal to justice for the protection of society.

In cases of offence between members of the same church, our Lord requires that we shall proceed upon the assumption that the offender is a Christian, and will be sorry for his fault when it is brought to his notice. Therefore we must not blazon his fault abroad, nor shun his acquaintance, but go to him in the candor of love with a view to heal the difficulty. Not until this has been honestly tried, and has failed, are we at liberty to speak of the offence to another, and then only to invoke his good offices for a reconciliation. If both these efforts fail, the matter should be brought before the Church *in the same spirit of love and reconciliation*. But the Church is bound to cast out from its communion one who refuses to confess and renounce an offence against a brother. Christ vested the supreme power of discipline in the assembled Church, acting solemnly and prayerfully in his name. No pre-eminence was here given to Peter, nor to the apostles as a body.

APPROPRIATE HYMNS,]

Prayer.

[Nos. 53, 63, 95.

O God, who hast spared our lives, and brought us to the beginning of another day! we lift up our hearts to thee. We thank thee for rest during the past night; for life preserved, and strength renewed; and for the many tokens of thy loving-kindness which surround us. May we ever have true gratitude for thy mercies, and never grieve thee by a hard and unthankful heart!

And now, O Lord! prepare us for the duties and trials which this day may bring. Give us grace to take up, each one of us, our peculiar cross; to exercise constant self-denial; and in all things to follow the Master. Make us more like him in lowliness and meekness; tender-hearted, forgiving one another; ready to bear each other's burdens, and so fulfil the law of Christ.

Let not the world with its cares and vanities fill our hearts, and so make us forget the worth of our souls, the love of our Saviour, and the nearness of eternity. Whilst we are busy in the world, may our hearts rise above it!

Lord, watch over us, and all who are dear to us, this day. Defend our souls from the assaults of the Wicked One, and preserve our bodies in health and safety. May we walk in the light of thy countenance, and know the happiness of those who have the Lord for their God! Finally, prepare us to depart and be with Christ. Hear us, heavenly Father, and when thou hearest forgive, for the sake of Jesus our Saviour; who, with thee and the Holy Spirit, liveth and reigneth, one God, world without end. Amen.

SATURDAY.

Deuteronomy xxiv. — 10. When thou dost lend thy brother any thing, thou shalt not go into his house to fetch his pledge:

11. Thou shalt stand abroad, and the man to whom thou dost lend shall bring out the pledge abroad unto thee;

12. And, if the man *be* poor, thou shalt not sleep with his pledge:

13. In any case thou shalt deliver him the pledge again when the sun goeth down, that he may sleep in his own raiment, and bless thee; and it shall be righteousness unto thee before the Lord thy God.

Matthew xviii. — 23. Therefore is the kingdom of heaven likened unto a certain king which would take account of his servants.

24. And, when he had begun to reckon, one was brought unto him which owed him ten thousand talents.

25. But, forasmuch as he had not to pay, his lord commanded him to be sold, and his wife and children, and all that he had, and payment to be made.

26. The servant, therefore, fell down and worshipped him, saying, Lord, have patience with me, and I will pay thee all.

27. Then the lord of that servant was moved

with compassion, and loosed him, and forgave him the debt.

28. But the same servant went out, and found one of his fellow-servants which owed him a hundred pence; and he laid hands on him, and took *him* by the throat, saying, Pay me that thou owest.

29. And his fellow-servant fell down at his feet, and besought him, saying, Have patience with me, and I will pay thee all.

30. And he would not, but went and cast him into prison till he should pay the debt.

31. So, when his fellow-servants saw what was done, they were very sorry, and came and told unto their lord all that was done.

32. Then his lord, after that he had called him, said unto him, O thou wicked servant! I forgave thee all that debt, because thou desiredst me:

33. Shouldest not thou also have had compassion on thy fellow-servant, even as I had pity on thee?

34. And his lord was wroth, and delivered him to the tormentors till he should pay all that was due unto him.

35. So likewise shall my heavenly Father do also unto you, if ye from your hearts forgive not every one his brother their trespasses.

No one can read this parable and not feel that the unjust servant was rightly dealt with. He deserved his punishment for his ingratitude toward his master, for his selfish greed, for his hard-hearted cruelty toward his fellow-servant. The imagery or dress of the parable is borrowed from Oriental customs: slavery, including the sale of the family of the debtor, was a common punishment for debt; and sovereigns were sometimes very decided and severe in the punishment even of favorites who had defrauded them. Torture was sometimes added to captivity or imprisonment, both to increase the severity of the punishment, and to extort a confession of concealed treasures. Modern Egyptians will often submit to the bastinado rather than disclose their property to the tax-gatherer.

In the structure of an Eastern household of rank, and especially of a court, there would be under-servants dependent upon the steward, as he, in turn, was subject to his lord. All this is the costume of the parable: its deep meaning is that we owe to God every thing; that we have kept back every thing for ourselves, and have nothing wherewith to pay; that he is ready to forgive us all, but that the effect of the forgiveness of our infinite debt should be to cherish in us the spirit of gentleness, forbearance, and forgiveness toward our fellow-men. "If ye forgive not men their trespasses, neither will your Father forgive your trespasses."

APPROPRIATE HYMNS,]

Prayer.

[Nos. 78, 115.

O Lord! we beseech thee, grant us grace to withstand the temptations of the world, the flesh, and the Devil, and with pure hearts and minds to follow thee; and, forasmuch as without thee we are not able to please thee, mercifully grant that thy Holy Spirit may in all things direct and rule our hearts through Jesus Christ our Lord.

O Lord Jesus, who art exalted to be a Prince and a Saviour to give repentance and forgiveness of sins! we do repent of our sins before thee, and humbly beseech thee to receive us, according to thy promise that him that cometh unto thee thou wilt in no wise cast out. Give unto us O Lord! that rest which thou hast promised to the weary and heavy-laden; that peace which the world cannot give nor take away. As we shall go forth into the world this day, may thy presence guide and keep us!

We bring thee thanks for the mercies of the night, and supplicate thy grace for our friends and neighbors, for the absent dear to us, for thy Church, for this family, yea, Lord, for the whole family of mankind,—the world which thou hast died to save.

We beseech thee, O Lord! to instruct us in our duty, and help us to perform it; to give us a tender conscience and an earnest spirit; to uphold us in the slippery ways of the world, and give us sterling integrity of heart; to save us from the enmity of men, from the malice of Satan, and from our own faults and follies; to support us in the hour of death; and finally to receive us to thy presence in the world of endless life. And to the Father, the Son, and the Holy Ghost, be glory forever. Amen.

SUNDAY MORNING.

Joel iii.—14. Multitudes, multitudes, in the valley of decision; for the day of the Lord *is* near in the valley of decision.

15. The sun and the moon shall be darkened, and the stars shall withdraw their shining.

16. The Lord also shall roar out of Zion, and utter his voice from Jerusalem; and the heavens and the earth shall shake: but the Lord *will* be the hope of his people, and the strength of the children of Israel.

17. So shall ye know that I *am* the Lord your God, dwelling in Zion, my holy mountain: then shall Jerusalem be holy, and there shall no strangers pass through her any more.

18. And it shall come to pass in that day *that* the mountains shall drop down new wine, and the hills shall flow with milk, and all the rivers of Judah shall flow with waters; and a fountain shall come forth of the house of the Lord, and shall water the valley of Shittim.

19. Egypt shall be a desolation, and Edom shall be a desolate wilderness, for the violence *against* the children of Judah, because they have shed innocent blood in their land.

20. But Judah shall dwell forever, and Jerusalem from generation to generation.

Micah iv.—1. But in the last days it shall come to pass *that* the mountain of the house of

the Lord shall be established in the top of the mountains, and it shall be exalted above the hills; and people shall flow unto it.

2. And many nations shall come, and say, Come, and let us go up to the mountain of the Lord, and to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths: for the law shall go forth of Zion, and the word of the Lord from Jerusalem.

3. And he shall judge among many people, and rebuke strong nations afar off; and they shall beat their swords into ploughshares, and their spears into pruning-hooks: nation shall not lift up a sword against nation, neither shall they learn war any more.

4. But they shall sit every man under his vine and under his fig-tree, and none shall make *them* afraid; for the mouth of the Lord of hosts hath spoken *it*.

5. For all people will walk every one in the name of his god, and we will walk in the name of the Lord our God for ever and ever.

6. In that day, saith the Lord, will I assemble her that halteth; and I will gather her that is driven out, and her that I have afflicted;

7. And I will make her that halted a remnant, and her that was cast far off a strong nation: and the Lord shall reign over them in Mount Zion from henceforth, even forever.

In vain should we search the history of Israel for the fulfilment of this blessed and glowing promise. Centuries of calamity, civil war, invasion, captivity, subjugation by foreign powers, terminating at last in the destruction of Jerusalem and the Temple, and the dispersion of the Jews among all nations, have blighted whatever hope this prediction may have inspired in the ancient people of God. Indeed, the prophet had already foretold that Zion should be ploughed as a field, and Jerusalem become heaps, and the mountain of the house as the high places of the forest. Neither has any period of human history furnished the picture of peace, safety, plenty, and righteousness, that is here described. Alas! at the very moment that these lines are written, the two greatest nations of Europe, rivals for leadership in the civilization of the future, are waging a most deadly and desolating war!

It was of the final triumph of the Messiah's kingdom that the prophet spake. The "last days" denote "the point which lies on the outermost limits of the horizon." History is filling up the intermediate spaces, and we are moving toward the glorious consummation. Christianity has already done much to humanize war, and to mitigate its horrors. It is yet to abolish it altogether. For it is through the prevalence of this spiritual, peaceful, and loving religion, the exaltation of the word and the worship of God, that the nations shall be subdued to peace. When its principles shall prevail, the very weapons of war shall be turned into implements of husbandry; production shall take the place of destruction; armies shall be disbanded; private rights shall be respected; and every home shall be the abode of peace, love, and devotion.

APPROPRIATE HYMNS,

Prayer.

[Nos. 120, 121, 130.]

O Lord, most gracious Saviour, who on this day didst rise again from the dead! raise up our souls unto newness of life, granting us repentance from dead works, and planting us in the likeness of thy resurrection.

O Lord! we beseech thee so to purify our hearts this day, that we may worship thee acceptably, with reverence and godly fear. Incline us to receive thy Word into honest and good hearts, and to bring forth fruit with patience; that we may at last inherit everlasting life, through the mediation of our great High Priest, who has passed into the heavens, and who liveth evermore.

Thou Lord of the evening and morning, we bless

thee for thy love which shines upon us in the morning light. As thy goodness hath preserved us in the night, may thy grace attend and keep us this day! As we shall study thee in thy works and Word, fill our minds with thy truth, and our hearts with thy love. Teach the children thy grace in the gospel of thy Son, that they may consecrate to thee the dew of their youth.

Let thy special blessing, O Lord! rest on all our relations, friends, and neighbors, and upon thy whole Church. Oh! hasten the final coming of Christ our Saviour; to whom, with the Father and the Holy Ghost, be all praise and thanksgiving forever. Amen.

SUNDAY EVENING.

Job iv. — 12. Now, a thing was secretly brought to me, and mine ear received a little thereof.

13. In thoughts from the visions of the night, when deep sleep falleth on men,

14. Fear came upon me, and trembling, which made all my bones to shake.

15. Then a spirit passed before my face; the hair of my flesh stood up:

16. It stood still; but I could not discern the form thereof: an image *was* before mine eyes; *there was* silence; and I heard a voice, *saying*,

17. Shall mortal man be more just than God? shall a man be more pure than his Maker?

18. Behold, he put no trust in his servants; and his angels he charged with folly:

19. How much less *in* them that dwell in houses of clay, whose foundation is in the dust, *which* are crushed before the moth!

20. They are destroyed from morning to evening; they perish forever without any regarding *it*.

21. Doth not their excellency *which is* in them go away? They die, even without wisdom.

2 Corinthians v. — 1. For we know, that, if our earthly house of *this* tabernacle were dissolved, we have a building of God, a house not made with hands, eternal in the heavens.

2. For in this we groan, earnestly desiring to be clothed upon with our house which is from heaven;

3. If so be, that, being clothed, we shall not be found naked.

4. For we that are in *this* tabernacle do groan, being burdened; not for that we would be unclothed, but clothed upon, that mortality might be swallowed up of life.

5. Now, he that hath wrought us for the self-same thing *is* God, who also hath given unto us the earnest of the Spirit.

6. Therefore *we are* always confident, knowing that, whilst we are at home in the body, we are absent from the Lord;

7. (For we walk by faith, not by sight:)

8. We are confident, *I say*, and willing rather to be absent from the body, and to be present with the Lord.

9. Wherefore we labor, that, whether present or absent, we may be accepted of him.

10. For we must all appear before the judgment-seat of Christ, that every one may receive the things *done* in *his* body, according to that he hath done, whether *it be* good or bad.

The Egyptians called the abodes of the living inns, because they are occupied only for a limited period; but the sepulchres of the dead they called eternal habitations. The apostle here calls the body itself a tent; and, by contrast, the abode prepared for the spirit after death a building immaterial and everlasting. The apparent dissolution of the body, so far from being the destruction of the soul, is its liberation for the higher life. The death of the body is in reality the triumph of the life-principle in the soul over the burdens and pains of its mortal appendage: the life then swallows up all that is mortal in its belongings, and enters upon a condition of perpetual freedom, security, and joy. Hence the New Testament never represents death as a matter of gloom or apprehension to the believer; hardly speaks, indeed, of

his dying, but of his falling asleep, his going to be with Christ.

Now, this life which death cannot destroy, cannot so much as impede, is begun in the soul by faith in the Lord Jesus Christ; and is, in its nature and power, the eternal life. He who walks by faith walks with Christ unseen; and, when death draws the veil, he finds himself present with the Lord.

How marked the contrast between the New Testament and the Old in the clearness and confidence with which the gospel speaks of departed saints! The Old Testament so far assumed the immortality of the soul, and intimated the resurrection of the body, that these both became articles of the Jewish faith; but Christ, by his teaching and his resurrection, brought life and immortality to light.

APPROPRIATE HYMNS,]

Prayer.

[Nos. 106, 126, 146.

O God, who hast taught us in thy Word that there is still laid up a rest for thy people, and who hast given us a promise of entering into it! grant to us, we beseech thee, that we fail not of that promise through unbelief and disobedience. Teach us to look for a house that hath foundations, of which thou art the maker and builder. Lift our hearts thither in earnest desire.

Oh sabbath of eternal peace! Oh haven where the wicked cease from troubling, and the weary are at rest! When shall we see thee, O Lord! and behold the King in his beauty? When shall we meet the apostles and prophets, and the great multitude whom no man can number? When shall we see again our dear friends who sleep in Jesus?

O God the Father, who hast the times and sea-

sons in thine own power! let not that day come upon us unawares. O God the Son, who art gone to prepare a place for us! in thine own time take us to thyself, that where thou art, there we may be also. O God the Holy Ghost, the pledge of future glory in our hearts! seal us until the redemption of the purchased possession. We bless thee for the help this day received through thy holy Word and the prayers and praises of thy Church. We supplicate thy favor upon all who have heard thy Word, and upon those who have it not. We bless thee for thy mercy to this household, and commit ourselves to thy fatherly protection for the night. Keep us under the shadow of thy wings; and, O Father! bring us, we pray thee, finally to rest in thee, through Jesus Christ, our Lord and Saviour. Amen.

MONDAY.

Joshua iii.—5. And Joshua said unto the people, Sanctify yourselves; for to-morrow the Lord will do wonders among you.

6. And Joshua spake unto the priests, saying, Take up the ark of the covenant, and pass over before the people. And they took up the ark of the covenant, and went before the people.

7. And the Lord said unto Joshua, This day will I begin to magnify thee in the sight of all Israel, that they may know, that as I was with Moses, so I will be with thee.

8. And thou shalt command the priests that bear the ark of the covenant, saying, When ye are come to the brink of the water of Jordan, ye shall stand still in Jordan.

9. And Joshua said unto the children of Israel, Come hither, and hear the words of the Lord your God.

10. And Joshua said, Hereby ye shall know that the living God *is* among you, and *that* he will without fail drive out from before you the Canaanites, and the Hittites, and the Hivites, and the Perizzites, and the Girgashites, and the Amorites, and the Jebusites.

11. Behold, the ark of the covenant of the Lord of all the earth passeth over before you into Jordan.

12. Now, therefore, take you twelve men out of the tribes of Israel, out of every tribe a man.

13. And it shall come to pass, as soon as the soles of the feet of the priests that bear the ark of the Lord, the Lord of all the earth, shall rest in the waters of Jordan, *that* the waters of Jordan shall be cut off *from* the waters that come down from above; and they shall stand upon a heap.

14. And it came to pass, when the people removed from their tents to pass over Jordan, and the priests bearing the ark of the covenant before the people,

15. And as they that bare the ark were come unto Jordan, and the feet of the priests that bare the ark were dipped in the brim of the water (for Jordan overfloweth all his banks all the time of harvest),

16. That the waters which came down from above stood *and* rose up upon a heap very far from the city Adam, that *is* beside Zaretan; and those that came down toward the sea of the plain, *even* the salt sea, failed, *and* were cut off: and the people passed over right against Jericho.

17. And the priests that bare the ark of the covenant of the Lord stood firm on dry ground in the midst of Jordan, and all the Israelites passed over on dry ground, until all the people were passed clean over Jordan.

The last public act of Moses was a charge to Joshua, in sight of all Israel, to lead the people over Jordan, and put them in possession of the promised land. At the expiration of the thirty days of mourning for Moses, Joshua was summoned to this task by the voice of Jehovah. Having learned through spies sent to Jericho that the Canaanites were filled with terror of the threatened invasion, he made preparations for crossing the river in military order. As the current of the Jordan is strong, this was no easy matter; though there are shallows near Jericho which can be forded when the river is low. But it was now harvest-time; and at that season the melting of the snows on Lebanon causes the Jordan to rise rapidly, and to overflow its banks. This exigency was met by

the direct intervention of God, who caused the running water to stop, and to pile back upon the channel above, so that this vast multitude passed over on dry ground. This miracle was a pledge, that, though Moses was dead, he who led their fathers through the Red Sea was still among them, the living God; and, in place of Moses and his rod, not Joshua and his sword, but the ark, should be the token of Jehovah's presence and power.

Jordan has become the hallowed and beautiful symbol of the river of death, with the heavenly Canaan beyond. At the end of life's pilgrimage, if our faith holds on, we shall see the waters divide before us; or, like Bunyan's pilgrim, shall behold the shining ones waiting at the brink to bear us across the river to the celestial city.

APPROPRIATE HYMNS,]

Prayer.

[Nos. 14, 19, 34.]

Whom have we in heaven but thee, O God! and there is none upon earth that we desire besides thee. Thus far, the Lord hath led us on. The ark of thy covenant hath gone before us, guiding our way, defending us from our enemies, and assuring us of thy presence and thy favor. Through all the journey of life thou hast watched over us with more than a father's care, and hast blessed us with more than a father's love. So do thou go with us still; ever guide, defend, and save us; and, when at last we shall come to the river of death, do thou, O Lord! divide the waters before us, and lead us unto thy rest.

Heavenly Father, we thank thee for another night of quiet and repose, and that we have been

strengthened and refreshed for the duties of the returning day. Bless thou us, O God! and we shall be blessed. Ever make thy face to shine upon us. Lift up the light of thy countenance upon those whom we love, and upon thy whole Church. Bless all mankind. Pitifully look upon the poor, the tried, the tempted, the forsaken, the oppressed, and all the children of sorrow. Be very near to such as are drawing nigh to death.

And now, O our Father! grant that we, being made thy children by adoption and grace, may be kept by the power of thy Holy Spirit, and at last rise to the life immortal, through Jesus Christ our Lord. Amen.

TUESDAY.

Joshua vii.—10. And the Lord said unto Joshua, Get thee up: wherefore liest thou thus upon thy face?

13. Up, sanctify the people, and say, Sanctify yourselves against to-morrow; for thus saith the Lord God of Israel: *There is* an accursed thing in the midst of thee, O Israel! thou canst not stand before thine enemies until ye take away the accursed thing from among you.

14. In the morning, therefore, ye shall be brought according to your tribes: and it shall be, *that* the tribe which the Lord taketh shall come according to the families *thereof*; and the family which the Lord shall take shall come by households, and the household which the Lord shall take shall come man by man.

15. And it shall be, *that* he that is taken with the accursed thing shall be burnt with fire, he and all that he hath; because he hath transgressed the covenant of the Lord, and because he hath wrought folly in Israel.

16. So Joshua rose up early in the morning, and brought Israel by their tribes; and the tribe of Judah was taken:

17. And he brought the family of Judah, and he took the family of the Zarhites; and he brought the family of the Zarhites man by man; and Zabdi was taken:

18. And he brought his household man by man; and Achan the son of Carmi, the son of Zabdi, the son of Zerah, of the tribe of Judah, was taken.

19. And Joshua said unto Achan, My son, give, I pray thee, glory to the Lord God of Israel, and

make confession unto him: and tell me now what thou hast done; hide *it* not from me.

20. And Achan answered Joshua, and said, Indeed I have sinned against the Lord God of Israel, and thus and thus have I done.

21. When I saw among the spoils a goodly Babylonish garment, and two hundred shekels of silver, and a wedge of gold of fifty shekels weight, then I coveted them, and took them; and, behold, they *are* hid in the earth in the midst of my tent, and the silver under it.

22. So Joshua sent messengers, and they ran unto the tent; and, behold, *it was* hid in his tent, and the silver under it.

23. And they took them out of the midst of the tent, and brought them unto Joshua, and unto all the children of Israel, and laid them out before the Lord.

24. And Joshua, and all Israel with him, took Achan the son of Zerah, and the silver, and the garment, and the wedge of gold, and his sons, and his daughters, and his oxen, and his asses, and his sheep, and his tent, and all that he had; and they brought them unto the valley of Achor.

25. And Joshua said, Why hast thou troubled us? the Lord shall trouble thee this day. And all Israel stoned him with stones, and burned them with fire, after they had stoned them with stones.

26. And they raised over him a great heap of stones unto this day. So the Lord turned from the fierceness of his anger: wherefore the name of that place was called The valley of Achor, unto this day.

The miraculous passage of the Jordan was followed by the capture of Jericho without striking a blow; the walls of the city falling as the priests blew their trumpets, and the panic-stricken inhabitants becoming an easy prey. From Jericho, Joshua marched in a north-westerly direction, up a comparatively broad and accessible wady, to Ai,—the very spot from which Abraham and Lot had looked over upon the Plain of Jordan before they parted. Here the Israelites met with a severe check, which so oppressed Joshua that he fell upon his face before the ark, crying, "O Lord! what shall I say when Israel turneth their backs before their enemies? and what wilt thou do unto thy great name?" The cause of the disaster was a form of insubordination and immorality, which, if suf-

fered to spread, would have demoralized the whole camp. The extermination of the Canaanites was an act of divine retribution for the most monstrous sins. Had the Israelites turned this judicial mission into a war of conquest and plunder, they would have become corrupted in turn: hence all captured treasure was held to be sacred, and no private looting was allowed. In stealing and secreting plunder, Achan had violated an express prohibition, and endangered a necessary policy. The exigencies of military discipline, and the sanctity and authority of the religious leadership of the people, required his exemplary though terrible punishment. Alas! in what calamities may one involve a family, a community, a nation, by his sins! and how sure it is that our sins will find us out!

APPROPRIATE HYMNS,

Prayer.

[Nos. 91, 95, 97.]

Almighty God, we render thee our humble praises for thy preservation of us from the beginning of our lives to this day, and especially for having delivered us from the dangers of the past night. We thank thee that we have been kept from the alarm of sickness, of fire, of robbers, of sudden death, and have awaked in peace to behold the day. O Lord! lift upon us the light of thy countenance, that we may begin the day in the consciousness of thy love, and may spend it joyfully in doing thy will.

Keep us from malice and anger, from envy and pride, from covetousness, worldliness, and all sin. May we be useful in the world and in the Church of Christ! May our kindred and friends be prospered in their lawful undertakings and desires, and all be partakers of thy grace! Mercifully forgive our sins, lead us safely through the perils of this life unto the heavenly rest, and save us with an everlasting salvation, through our Lord Jesus Christ. Amen.

WEDNESDAY.

Joshua viii. — 1. And the Lord said unto Joshua, Fear not; neither be thou dismayed. Take all the people of war with thee, and arise, go up to Ai: see, I have given into thy hand the king of Ai, and his people, and his city, and his land.

2. And thou shalt do to Ai and her king as thou didst unto Jericho and her king: only the spoil thereof, and the cattle thereof, shall ye take for a prey unto yourselves: lay thee an ambush for the city behind it.

3. So Joshua arose, and all the people of war, to go up against Ai; and Joshua chose out thirty thousand mighty men of valor, and sent them away by night.

4. And he commanded them, saying, Behold, ye shall lie in wait against the city, *even* behind the city.

28. And Joshua burnt Ai, and made it a heap forever, *even* a desolation unto this day.

29. And the king of Ai he hanged on a tree until even-tide; and, as soon as the sun was down, Joshua commanded that they should take his carcass down from the tree, and cast it at the entering of the gate of the city, and raise thereon a great heap of stones, *that remaineth* unto this day.

30. Then Joshua built an altar unto the Lord God of Israel in Mount Ebal,

31. As Moses the servant of the Lord commanded the children of Israel; as it is written in the book of the law of Moses, an altar of whole stones, over which no man hath lifted up *any* iron: and they offered thereon burnt-offerings unto the Lord, and sacrificed peace-offerings.

32. And he wrote there upon the stones a copy of the law of Moses, which he wrote in the presence of the children of Israel.

33. And all Israel, and their elders, and officers, and their judges, stood on this side the ark and on that side before the priests the Levites, which bare the ark of the covenant of the Lord, as well the stranger as he that was born among them; half of them over against Mount Gerizim, and half of them over against Mount Ebal; as Moses the servant of the Lord had commanded before, that they should bless the people of Israel.

34. And afterward he read all the words of the law, the blessings and cursings, according to all that is written in the book of the law.

35. There was not a word of all that Moses commanded which Joshua read not before all the congregation of Israel, with the women, and the little ones, and the strangers that were conversant among them.

As soon as the *morale* of the Israelitish camp was restored, Ai was taken by laying an ambush upon one side of the city, which rose up and set it on fire, after Joshua, by a feigned flight, had drawn out all the men of the city in pursuit upon the other side. From Ai the victorious army marched northward to the Vale of Shechem, in the very heart of Palestine. Here the people, divided into two sections, were ranged along the slopes of Ebal and Gerizim, which face one another, at about a third of a mile apart, the whole length of the valley. Here, in the clear, resonant air, the whole law of Moses was read, and its blessings and curses were invoked, by these answering choirs, according as the people should obey or disobey its precepts. With the exception of the giving of the law at Sinai

forty years before, which only a part of that assembly had witnessed, this was the most majestic spectacle in the history of Israel. Before being divided to their several allotments, all the tribes as one nation here entered into a solemn covenant of allegiance to the same constitution. In this vale, Abraham built the first altar to the true God that was erected in Canaan; here Jacob purchased a field which contained a valuable well; here the bones of Joseph were buried; and here Jesus, sitting by Jacob's well, proclaimed the superiority of the truth to the place and time in which it was uttered, and the spirituality of worship, above all names and forms, all places and people. The benediction of his love reaches forth to these latter days, — higher than the mountains, broader than the sea.

APPROPRIATE HYMNS,]

Prayer.

[Nos. 22, 93, 101.

We lift up our eyes unto the hills, whence cometh our help: our help cometh from the Lord, which made heaven and earth. Thine angels, O Lord! have encamped round about us in the night-season, and thou hast given them charge concerning us to defend us from all evil. We open our eyes to the remembrance of thy mercy, to the consciousness of thy presence, to the sense of our dependence. Only our sins separate us from thee, our loving Father; and we beseech thee to blot these out for thy name's sake, and to receive us in Christ as thy redeemed and reconciled children.

Help us, O Lord! this day, to walk worthy of thy love, and, as obedient children, to do thy will. [May the children of this family remember thee in the days of their youth! May every one of us daily

acknowledge and serve thee!] Keep us, O Lord! we pray thee, from all evil and sin this day. In our intercourse with others may we be true and just, loving and patient, gentle and kind, and so may we commend unto all the gospel of thy grace!

May thy favor be upon the community in which we dwell, upon thy Church, upon our land! Give peace in our time, O Lord! and incline the hearts of our rulers to that which is just and lawful in thy sight. Have mercy upon the poor, the afflicted, the solitary, the bereaved; and cause that the grace of thy gospel shall go forth everywhere to heal the sins and sorrows of all mankind. Finally bring us unto thine everlasting kingdom, through Jesus Christ our Lord. Amen.

THURSDAY.

I Corinthians xii. — 12. For as the body is one, and hath many members, and all the members of that one body, being many, are one body; so also is Christ.

13. For by one Spirit are we all baptized into one body, whether *we be* Jews or Gentiles, whether *we be* bond or free; and have been all made to drink into one Spirit.

14. For the body is not one member, but many.

15. If the foot shall say, Because I am not the hand, I am not of the body; is it, therefore, not of the body?

16. And if the ear shall say, Because I am not the eye, I am not of the body; is it, therefore, not of the body?

17. If the whole body *were* an eye, where *were* the hearing? If the whole *were* hearing, where *were* the smelling?

18. But now hath God set the members every one of them in the body, as it hath pleased him.

19. And, if they were all one member, where *were* the body?

20. But now *are they* many members, yet but one body.

21. And the eye cannot say unto the hand, I have no need of thee; nor again the head to the feet, I have no need of you.

22. Nay, much more those members of the

body which seem to be more feeble are necessary;

23. And those *members* of the body which we think to be less honorable, upon these we bestow more abundant honor; and our uncomely *parts* have more abundant comeliness.

24. For our comely *parts* have no need: but God hath tempered the body together, having given more abundant honor to that *part* which lacked;

25. That there should be no schism in the body, but *that* the members should have the same care one for another.

26. And whether one member suffer, all the members suffer with it; or one member be honored, all the members rejoice with it.

27. Now, ye are the body of Christ, and members in particular.

28. And God hath set some in the church, first apostles, secondarily prophets, thirdly teachers, after that miracles, then gifts of healings, helps, governments, diversities of tongues.

29. *Are* all apostles? *are* all prophets? *are* all teachers? *are* all workers of miracles?

30. Have all the gifts of healing? do all speak with tongues? do all interpret?

31. But covet earnestly the best gifts. And yet show I unto you a more excellent way.

Under this striking and beautiful symbol of the body is set forth the unity, the harmony, the proportionate and co-operative efficiency, of the Church of Christ. That equality of the brotherhood which our Lord laid down as a fundamental principle in the constitution of his Church does not imply equality of function, nor of official place and work. In primitive times, when miraculous gifts were widely shared by the Church, there were marked diversities in those gifts, and in the official position of persons thus endowed. And now the equality of the brotherhood does not displace the divine

law of arrangement, distribution, adaptation, in the body. For the Church is not a society; it is a *body*: and the equality of its members consists first in the fact of membership in Christ, their common Head; next in community of privileges; next in dependence upon one another for sympathy and support; next in co-operation toward the same end, under the authority and direction of the one Head. And the humblest may now obtain the greatest gifts, which in the next chapter the apostle defines to be faith, hope, charity.

APPROPRIATE HYMNS,]

Prayer.

[Nos. 50, 62, 104.

Our Father which art in heaven, hallowed be thy name; thy kingdom come; thy will be done in earth as it is in heaven. Oh, may thy kingdom fully come in our hearts, casting out all sin! may thy will take possession of our wills, so that in all things we shall please and serve thee! Thy mercy, O Lord! of which every night and morning bears witness, binds us to thee in love and gratitude; and we dedicate ourselves to thee this day as obedient children. Help us to fulfil our vows. Keep us from the love of this world, and from the power of evil. O Lord! strengthen, defend, deliver all thy servants, and maintain thy cause.

We pray for thy holy Church universal, that it may be so guided and governed by thy good Spirit, that all who call themselves Christians may be led into the way of truth, and hold the faith in unity

of spirit, in the bond of peace, and in righteousness of life. Send thy Word, O Lord! to those who have it not: may it have free course and be glorified! and may the whole world be saved!

O God, the protector of all that trust in thee, without whom nothing is strong, nothing is holy! increase and multiply upon us thy mercy; that, thou being our ruler and guide, we may so pass through things temporal, that we finally lose not the things eternal. Dwell thou in our hearts by thy Spirit; yea, make our very bodies temples of the Holy Ghost: and may all sin be put far away from us! O Lord our Saviour! make this home thy habitation. [May the children gather about thee with songs of praise, with hearts and hands to do thy will!] And finally bring us unto our Father's house, for Christ's sake. Amen.

FRIDAY.

Psalm cxxiii.—1. Unto thee lift I up mine eyes, O thou that dwellest in the heavens!

2. Behold, as the eyes of servants *look* unto the hand of their masters, *and* as the eyes of a maiden unto the hand of her mistress; so our eyes *wait* upon the Lord our God, until that he have mercy upon us.

3. Have mercy upon us, O Lord! have mercy upon us; for we are exceedingly filled with contempt.

Luke xiv.—1. And it came to pass, as he went into the house of one of the chief Pharisees to eat bread on the sabbath day, that they watched him.

2. And, behold, there was a certain man before him which had the dropsy.

3. And Jesus, answering, spake unto the lawyers and Pharisees, saying, Is it lawful to heal on the sabbath day?

4. And they held their peace. And he took *him*, and healed him, and let him go;

5. And answered them, saying, Which of you shall have an ass or an ox fallen into a pit, and will not straightway pull him out on the sabbath day?

6. And they could not answer him again to these things.

7. And he put forth a parable to those which were bidden, when he marked how they chose out the chief rooms; saying unto them,

8. When thou art bidden of any *man* to a wedding, sit not down in the highest room, lest a more honorable man than thou be bidden of him;

9. And he that bade thee and him come and say to thee, Give this man place; and thou begin with shame to take the lowest room.

10. But, when thou art bidden, go and sit down in the lowest room; that, when he that bade thee cometh, he may say unto thee, Friend, go up higher: then shalt thou have worship in the presence of them that sit at meat with thee.

11. For whosoever exalteth himself shall be abased, and he that humbleth himself shall be exalted.

12. Then said he also to him that bade him, When thou makest a dinner or a supper, call not thy friends, nor thy brethren, neither thy kinsmen, nor *thy* rich neighbors; lest they also bid thee again, and a recompense be made thee.

13. But, when thou makest a feast, call the poor, the maimed, the lame, the blind;

14. And thou shalt be blessed: for they cannot recompense thee; for thou shalt be recompensed at the resurrection of the just.

The "rooms" here spoken of were places at the table. The table itself was spread upon the floor; a mat or a sheet of leather being first laid down for cleanliness, and the platter set upon a stool in the middle. Surrounding the table were cushions at a higher level, upon which the guests reclined, leaning upon the left side, with their faces toward the dish. Each cushion commonly accommodated three; and the middle place was regarded as the most eligible and the most honorable. The dignity of the places depended also upon their proximity to the host or "master of the feast." Guests who were full of vanity, and forward to claim precedence, would thrust themselves into these favorite places on the cushions; but the modest would wait to have a place assigned them by

the host, according to his preference. Our Lord thus reads us a lesson of humility in the common intercourse of life. Those who push themselves forward, though for a while they seem to get consideration, sooner or later meet with rebuffs, and come to grief; while modest worth is by and by appreciated and exalted. Having rebuked vanity and envy in the guests, our Lord likewise rebuked ostentation in the host. Social festivity should not be an occasion for sumptuous display; least of all should a costly entertainment be resorted to as a bid for social recognition. Better, far better, make our largest outlays for the relief of the needy, — for the happiness of such as can give us only gratitude in return. Such a feast lasts forever.

APPROPRIATE HYMNS,]

Prayer.

[Nos. 10, 17, 30.

Thou only, O Lord! makest us to dwell in safety. We lie down at night under the shadow of thy wings; we awake in the morning to the light of thy love. We thank thee for another night of rest and comfort; for another day of life, health, and hope. O Lord! may we be found faithful to thee in the duties of this day! and, amid its temptations and its trials, do thou sustain us, comfort us, keep us, and grant us grace in all we do to seek thy glory. May this household, which thou hast so blessed, serve thee, not at this altar only, but in all the walks of life! As we engage in the business of the world, as we go into society, wherever we are, and whatever we do, may we remember thee, and do thy will! Oh! grant that every member of this family may be a child of God; a humble, faithful

follower of the Lord Jesus Christ. Bless all dear to us who are absent from us. Do thou, O Lord! dwell by thy Spirit in the hearts and the minds of all our friends. We supplicate thy mercy for the needy, the afflicted, the bereaved, and the sorrowing. Oh! grant to all the consolations of thy gospel.

Build up thy Church, O Lord! Fill our land with pure religion. Bless the industry of the people; and may its fruit be consecrated to the good of men! May our rulers be faithful and just, walking in thy fear! And we beseech thee to bring all lands under the power and glory of thy kingdom. In thy great mercy, O Lord! forgive our sins, and bring us unto thy heavenly kingdom, through Jesus Christ our Saviour. Amen.

SATURDAY.

Proverbs ix.—1. Wisdom hath builded her house; she hath hewn out her seven pillars;

2. She hath killed her beasts; she hath mingled her wine; she hath also furnished her table;

3. She hath sent forth her maidens; she crieth upon the highest places of the city,

4. Whoso is simple, let him turn in hither: *as for him that wanteth understanding, she saith to him,*

5. Come, eat of my bread, and drink of the wine *which* I have mingled.

6. Forsake the foolish, and live; and go in the way of understanding.

Luke xiv.—15. And, when one of them that sat at meat with him heard these things, he said unto him, Blessed is he that shall eat bread in the kingdom of God.

16. Then said he unto him, A certain man made a great supper, and bade many;

17. And sent his servant at supper-time to say to them that were bidden, Come; for all things are now ready.

18. And they all with one *consent* began to make excuse. The first said unto him, I have bought a piece of ground, and I must needs go and see it: I pray thee have me excused.

19. And another said, I have bought five yoke of oxen, and I go to prove them: I pray thee have me excused.

20. And another said, I have married a wife; and therefore I cannot come.

21. So that servant came, and showed his lord these things. Then the master of the house, being angry, said to his servant, Go out quickly into the streets and lanes of the city, and bring in hither the poor, and the maimed, and the halt, and the blind.

22. And the servant said, Lord, it is done as thou hast commanded; and yet there is room.

23. And the lord said unto the servant, Go out into the highways and hedges, and compel *them* to come in, that my house may be filled;

24. For I say unto you, that none of those men which were bidden shall taste of my supper.

That careful observer of Oriental life, Dr. W. H. Thomson, states, that, in Lebanon, the custom of repeating the invitation to a feast still exists. "If a sheik, bey, or emir, invites, he always sends a servant to call you at the proper time. This servant often repeats the very formula mentioned in Luke xiv. 17, *Tefüddü'ü, el'asha häder*,—'Come; for the supper is ready.' The fact that this custom is mainly confined to the wealthy and the nobility is in strict agreement with the parable, where the certain man who made the great supper, and bade many, is supposed to be of this class. It is true, now as then, that to refuse is a high insult to the maker of the feast; nor would such excuses as those in the parable be more acceptable to a Druse emir than they were to the lord of this great supper."

The feast in the parable is the grace of the gospel; and Christ is the provider: it is prepared upon the amplest scale: the invitation is freely given, and is urged by repeated messengers. All the excuses proceed from worldliness, and are mere *pretexts*. The Jews who read the first invitation, especially those to whom the calls of the prophets were familiar, rejected their Messiah: the apostles were sent with urgency to the poor, the despised, the outcast, in Israel itself; and the first-fruits of the gospel were gathered from these. But no limits of nation, race, or time, could confine this free salvation: they must go with it into all the world, to every creature. Millions have already come; "and yet there is room." None are debased save by their own refusal; and all who come and taste the grace should swell the call, "There yet is room."

APPROPRIATE HYMNS,]

Prayer.

[Nos. 11, 42, 93.

Our Father in heaven, we come to thee with wants which thou knowest far better than we, and for blessings which thou art more ready to give than we to ask. But thou hast bidden us to pray; and we love to come, saying, Our Father. Oh, may we have the spirit of little children, and show our love and gratitude in lives of devotion! Thou hast kept us in the watches of the night from every trouble, sorrow, and alarm; and now we bless thee for the day, for life and health, for food and raiment, for home and friends, for means of education and of enjoyment, for means of occupation and of support, for means of improvement in the knowledge of thyself, and for opportunities of doing good to others. Oh! grant us grace that we may use to thy glory the lives which thou didst give, and which thy mercy doth continually spare.

We acknowledge, O Lord! our unworthiness and our sinfulness, and beseech thee to pardon our transgressions, and heal our infirmities. Help us this day to live aright. In the business of life

may we be diligent, faithful, and true! and do thou, Lord, prosper the labor of our hands. In our intercourse with others, may we manifest the gentleness, the sincerity, the charity, of the gospel of Christ! May we be patient under trials, meek under injuries, firm against temptation, bold for the truth, zealous for thy cause! May we be kind to the poor, helpful to the suffering, gentle toward all men! [Give unto these children, O Lord! grace to serve thee in the morning of life, and in their thoughts and words, their studies and their play, always to please their Father in heaven.] Remember with thy mercy all our friends. Build up, O Lord! thy Church; prosper thy kingdom in our land, and throughout the world. Ever guide, keep, and bless us. May we live as pilgrims in the world, seeking that better country which is the home of thy saints! Bring us to the close of the day in peace, and to the close of life in a hope full of immortality, through Jesus Christ, our Lord and Saviour. Amen.

SUNDAY MORNING.

Psalm xcv.—1. Oh! come, let us sing unto the Lord; let us make a joyful noise to the Rock of our salvation.

2. Let us come before his presence with thanksgiving, and make a joyful noise unto him with psalms.

3. For the Lord *is* a great God, and a great King above all gods.

4. In his hand *are* the deep places of the earth: the strength of the hills *is* his also.

5. The sea *is* his, and he made it; and his hands formed the dry *land*.

6. Oh! come, let us worship, and bow down; let us kneel before the Lord our maker.

7. For he *is* our God; and we *are* the people of his pasture, and the sheep of his hand.

Isaiah xl.—9. O Zion, that bringest good tidings! get thee up into the high mountain: O Jerusalem, that bringest good tidings! lift up thy voice with strength; lift *it* up; be not afraid; say unto the cities of Judah, Behold your God!

10. Behold, the Lord God will come with strong *hand*, and his arm shall rule for him: behold, his reward *is* with him, and his work before him.

11. He shall feed his flock like a shepherd; he shall gather the lambs with his arm, and carry *them* in his bosom, and shall gently lead those that are with young.

12. Who hath measured the waters in the hollow of his hand, and meted out heaven with the span, and comprehended the dust of the earth in a measure, and weighed the mountains in scales, and the hills in a balance?

13. Who hath directed the Spirit of the Lord, or, *being* his counsellor, hath taught him?

14. With whom took he counsel, and *who* instructed him, and taught him in the path of judgment, and taught him knowledge, and showed to him the way of understanding?

15. Behold, the nations *are* as a drop of a bucket, and are counted as the small dust of the balance: behold, he taketh up the isles as a very little thing.

16. And Lebanon *is* not sufficient to burn, nor the beasts thereof sufficient for a burnt-offering.

17. All nations before him *are* as nothing; and they are counted to him less than nothing, and vanity.

Zion is the type of the Church, the seat of spiritual life and power, which has received the good tidings of salvation to be carried to all people. Conscious of her Saviour's presence, of the dignity of her calling, of the strength of her position, of the glory of her office, of the rewards of her work, she should go forward courageously to proclaim the message of the Most High. Does the wisdom of this world affect to scorn that message? Is the preaching of the cross foolishness? But what progress has science yet made toward measuring the heavens, and weighing the earth, and fathoming the deep? How far short does it come of comprehending the works of God! And where is the philosophy that has yet begun to comprehend God himself? that has fathomed his understanding, or divined his counsel? What human spirit

has measured the Spirit of the Lord? The scheme of redemption is so vast and glorious, that only the Infinite Mind could have conceived it, and only Infinite Love could have brought it to pass.

Do the powers of this world attempt to hinder the Church of God? But in his sight all the gathered nations are as a drop, as the dust that a breath would puff away. No empire—Rome, France, Spain, Turkey, Austria—can stand against the march of the divine ideas. Yet this God of infinite power and majesty, of infinite wisdom and truth, is gentle and loving to his people as a shepherd to his flock, guarding the weakest and most delicate with the tenderest care. Never shall the taunts or threats of the world separate us from such love!

APPROPRIATE HYMNS,]

Prayer.

[Nos. 79, 93, 100.

We adore thee, O Lord our God! that thou hast not merely revealed to us a heaven to come, but hast assured us that there are yet good things in store for this earth which we inhabit, and which has so long groaned under the curse of sin. We pray that thou wilt shorten these days of ignorance, wickedness, and folly, and hasten the reign of the Lord Jesus. Help us, O Lord our God! that we may not merely pray, but may also labor to the utmost to spread thy gospel and extend thy kingdom. Grant, Lord, upon this thy day, that thy Church may be filled with thy Spirit, and may shine in the beauty of holiness. Show forth thy glory among the heathen, and let all the ends of the earth see the salvation of God.

Oh! fill us with the love of Him who went about doing good. May we glorify thee by bringing forth much fruit! Thou hast commanded and encouraged us, O Lord! to make prayers and intercessions

for all men. We commend to thee the members of this family, present or absent. May all be partakers of thy grace! [Bless the children. Cause them to remember thee, their Creator, in the days of their youth. Sanctify them by thy grace; guide them by thy Spirit; and enable them in all things to prove themselves thy faithful and obedient children. Preserve them in health and strength, if it seem good in thy sight; but oh! above all, save them with an everlasting salvation.]

We commend ourselves to thy merciful protection and kindness for this day. Preserve us from all evil; and, in all our thoughts and words and actions, may we honor our Lord and Saviour!

And unto Him who has been with us all our life long, — our Creator, our Preserver, our Benefactor, and our Redeemer, — Father, Son, and Holy Spirit, — be glory both now and forever. Amen.

SUNDAY EVENING.

I Kings xix.—15. And the Lord said unto him [Elijah], Go, return on thy way to the wilderness of Damascus; and, when thou comest, anoint Hazeal to be king over Syria:

16. And Jehu the son of Nimshi shalt thou anoint to be king over Israel; and Elisha the son of Shaphat of Abel-meholah shalt thou anoint to be prophet in thy room.

17. And it shall come to pass that him that escapeth the sword of Hazeal shall Jehu slay; and him that escapeth from the sword of Jehu shall Elisha slay.

18. Yet I have left me seven thousand in Israel, all the knees which have not bowed unto Baal, and every mouth which hath not kissed him.

19. So he departed thence, and found Elisha the son of Shaphat, who was ploughing with twelve yoke of oxen before him, and he with the twelfth; and Elijah passed by him, and cast his mantle upon him.

20. And he left the oxen, and ran after Elijah, and said, Let me, I pray thee, kiss my father and my mother, and then I will follow thee. And he said unto him, Go back again; for what have I done to thee?

21. And he returned back from him, and took a yoke of oxen, and slew them, and boiled their flesh with the instruments of the oxen, and gave unto the people, and they did eat. Then he

arose, and went after Elijah, and ministered unto him.

Matthew iv.—18. And Jesus, walking by the Sea of Galilee, saw two brethren, Simon called Peter, and Andrew his brother, casting a net into the sea; for they were fishers.

19. And he saith unto them, Follow me, and I will make you fishers of men.

20. And they straightway left their nets, and followed him.

21. And, going on from thence, he saw other two brethren, James the son of Zebedee, and John his brother, in a ship with Zebedee their father, mending their nets; and he called them.

22. And they immediately left the ship and their father, and followed him.

23. And Jesus went about all Galilee, teaching in their synagogues, and preaching the gospel of the kingdom, and healing all manner of sickness and all manner of disease among the people.

24. And his fame went throughout all Syria: and they brought unto him all sick people that were taken with divers diseases and torments, and those which were possessed with devils, and those which were lunatic, and those that had the palsy; and he healed them.

25. And there followed him great multitudes of people from Galilee, and from Decapolis, and from Jerusalem, and from Judæa, and from beyond Jordan.

How beautiful appears the faith of these early disciples in giving up all their living for the service of Christ! and this for no motive of earthly reward. They did not act from an impulse of enthusiasm. They had been followers of John the Baptist, had heard his testimony to Jesus, and had attached themselves to the new teacher. They had witnessed his knowledge of Nathanael's heart and life, his first miracle at Cana of Galilee, and other signs of his divine power, and so had come to look upon him as at least a mighty prophet, and probably the promised Messiah. At this very time, as Luke narrates it, Jesus had guided these fishermen by his word; so that, after a night of fruitless toil, they now caught "a great multitude of fishes." They had good evidence of

his character to go upon in obeying him; but their simple-hearted confidence is none the less beautiful. It is as hard for a poor man to give up his livelihood as for a rich man to give up property. But these men gave up all; and this for no temporal gain, but that they might bring others to Christ. So Elisha left his home, his parents, his occupation, and hastened to enroll himself as a prophet of the Lord. So the Master now calls upon many a young man to give up all worldly prospects, and devote himself to the ministry. So he calls upon every one in heart to renounce all things for his sake. But whoever does this shall have the sure and eternal rewards of his kingdom.

APPROPRIATE HYMNS,]

Prayer.

[Nos. 5, 42, 93.

O God, whose mercy is from everlasting to everlasting! we bless thee for all the tokens of promise given us in thy past mercies, for the hope of immortality, the joy unspeakable and full of glory brought to us in thy gospel and in the worship of thy house this day. At the end of the Lord's day, we would thank thee for its hours of rest, and for its means of grace.

Hasten, O Lord! that blessed time when thy kingdom shall have come, and all shall know thee, from the least even to the greatest. Turn unto thyself the hearts of the heathen and the unbelieving. Pour out more and more upon thy people the spirit of grace and supplication, the spirit of

zeal and self-devotion, the spirit of holy fear and Christian love. We beseech thee to raise up many who shall preach the gospel of thy grace, that the world may be filled with thy praise.

To thee, heavenly Father, we commend ourselves this night. O thou Good Shepherd! watch over us, the sheep of thy pasture. O Holy Ghost, the Comforter! guide and hallow our thoughts.

Thou in whom all families are blessed, bless thou our kindred and friends. May all who are united to us be with us united to thee; be with us presented by thee in the presence of thy Father with exceeding joy! And to the Father, the Son, and the Holy Ghost, be glory everlasting. Amen.

MONDAY.

Acts xxvii. — 21. But, after long abstinence, Paul stood forth in the midst of them, and said, Sirs, ye should have hearkened unto me, and not have loosed from Crete, and to have gained this harm and loss.

22. And now I exhort you to be of good cheer; for there shall be no loss of *any man's* life among you, but of the ship.

23. For there stood by me this night the angel of God, whose I am, and whom I serve,

24. Saying, Fear not, Paul; thou must be brought before Cæsar: and, lo, God hath given thee all them that sail with thee.

25. Wherefore, sirs, be of good cheer; for I believe God, that it shall be even as it was told me.

26. Howbeit, we must be cast upon a certain island.

27. But, when the fourteenth night was come, as we were driven up and down in Adria, about midnight the shipmen deemed that they drew near to some country;

28. And sounded, and found *it* twenty fathoms; and, when they had gone a little farther, they sounded again, and found *it* fifteen fathoms.

29. Then, fearing lest we should have fallen upon rocks, they cast four anchors out of the stern, and wished for the day.

30. And as the shipmen were about to flee out of the ship, when they had let down the boat into the sea, under color as though they would have cast anchors out of the foreship,

31. Paul said to the centurion and to the soldiers, Except these abide in the ship, ye cannot be saved.

32. Then the soldiers cut off the ropes of the boat, and let her fall off.

33. And, while the day was coming on, Paul besought *them* all to take meat, saying, This day is the fourteenth day that ye have tarried and continued fasting, having taken nothing.

34. Wherefore I pray you to take *some* meat; for this is for your health: for there shall not a hair fall from the head of any of you.

35. And, when he had thus spoken, he took bread, and gave thanks to God in presence of them all; and, when he had broken *it*, he began to eat.

38. And, when they had eaten enough, they lightened the ship, and cast out the wheat into the sea.

39. And, when it was day, they knew not the land; but they discovered a certain creek with a shore, into the which they were minded, if it were possible, to thrust in the ship.

41. And, falling into a place where two seas met, they ran the ship aground; and the forepart stuck fast, and remained unmovable; but the hinder part was broken with the violence of the waves.

42. And the soldiers' counsel was to kill the prisoners, lest any of them should swim out and escape.

43. But the centurion, willing to save Paul, kept them from *their* purpose, and commanded that they which could swim should cast *themselves* first into the sea, and get to land;

44. And the rest, some on boards, and some on *broken pieces* of the ship. And so it came to pass that they escaped all safe to land.

Paul had advised against the voyage which now came to such a disastrous end. The soundness of his judgment, together with the character he had exhibited in danger, inspired such confidence, that the seamen, worn out by watching, fasting, and toil, were revived by his assurance of their safety. His practical good sense was again shown in preventing the desertion of the sailors, without whose strength and skill the passengers could not hope to be saved. Here is a striking illustration of the harmony of God's foreknowledge with human freedom. An angel had announced to Paul without qualification, that, though the ship would be wrecked, not a

life should be lost. But Paul was no fatalist: he used his common sense; and, when he saw the sailors trying to escape, he said, "Except these abide in the ship, ye cannot be saved." Both statements were true; and a third thing was also true, — that the sailors would be kept on board, and this by the free agency of Paul and the centurion. God's foreseeing does not hinder man's free acting.

The scene of this shipwreck was the Island of Malta; and the name, "St. Paul's Bay," has been given to a small tongue of land where "two seas meet;" and, during a storm, the waves beat strongly from opposite quarters.

APPROPRIATE HYMNS,]

Prayer.

[Nos. 69, 168, 178.

Heavenly Father, we bless thee for the light of the morning. Oh for a heart to love thee, to praise thee, to serve thee, as we ought! Thou didst create us for thy glory; thou hast enriched us with thy bounty; thou hast redeemed us with the precious blood of thy Son; thou hast sent forth thy Spirit into our hearts to quicken us to a new life, that we might receive the adoption of children. Disobedient and unthankful children we have been; and we confess our waywardness and our sin. Forgive us, we beseech thee, O our Father! for the sake of thy dear Son.

We pray thee this day to deliver us from temptation, to defend us from evil. Make sure to this family the mercies of thy covenant. Remember all dear to us. Visit, O Lord! with thy grace, the community in which we live. Bless thy Church here, and in our land, and throughout the world. Oh! send thy salvation to all people. We beseech thee to comfort the poor, the sick, the sorrowing, the dying; and, O Lord! when heart and flesh shall fail us, be thou the strength of our heart, and our portion forever, for Christ's sake. Amen.

TUESDAY.

Acts xxviii. — 1. And when they were escaped, then they knew that the island was called Melita.

2. And the barbarous people showed us no little kindness; for they kindled a fire, and received us every one, because of the present rain, and because of the cold.

3. And when Paul had gathered a bundle of sticks, and laid *them* on the fire, there came a viper out of the heat, and fastened on his hand.

4. And, when the barbarians saw the *venomous* beast hang on his hand, they said among themselves, No doubt this man is a murderer, whom, though he hath escaped the sea, yet vengeance suffereth not to live.

5. And he shook off the beast into the fire, and felt no harm.

6. Howbeit, they looked when he should have swollen, or fallen down dead suddenly; but after they had looked a great while, and saw no harm come to him, they changed their minds, and said that he was a god.

7. In the same quarters were possessions of the chief man of the island, whose name was Publius; who received us, and lodged us three days courteously.

8. And it came to pass that the father of Publius lay sick of a fever and of a bloody-flux; to whom Paul entered in, and prayed, and laid his hands on him, and healed him.

9. So, when this was done, others also which had diseases in the island came, and were healed;

10. Who also honored us with many honors; and, when we departed, they laded *us* with such things as were necessary.

11. And, after three months, we departed in a ship of Alexandria, which had wintered in the isle, whose sign was Castor and Pollux.

12. And, landing at Syracuse, we tarried *there* three days.

13. And from thence we fetched a compass, and came to Rhegium: and after one day the south wind blew, and we came the next day to Puteoli,

14. Where we found brethren, and were desired to tarry with them seven days; and so we went toward Rome.

15. And from thence, when the brethren heard of us, they came to meet us as far as Appii-forum and the Three Taverns; whom when Paul saw, he thanked God, and took courage.

The term "barbarians" here means nothing more than that the natives of Malta used a language foreign to the Greek and the Roman. The island lay in the great highway of commerce: it had a Roman governor, and its people were civilized and friendly. The belief in a retributive Providence is well-nigh universal in the human mind; and the tendency to connect particular calamities with specific sins, though often misleading, is but one phase of the testimony of conscience to the deserts of wrong-doers. "The viper was probably in a torpid state, and was suddenly restored to activity by the heat." A viper will dart at its enemy, sometimes several feet at a bound. Sudden collapse and death ensue often from the bite of serpents. Shakespeare speaks as a naturalist when he says of the asp-bitten Cleopatra, —

"Trembling she stood, and on the sudden dropped."

It was human nature to jump from the abhorrence of Paul as a murderer to the worship of him as a god; though we more commonly see the process reversed.

Whoever visits Naples should not fail to drive out to Pozzuoli, eight miles distant, and see the remains of the ancient pier upon which Paul landed when his feet first touched the coast of Italy. Here he was greeted with a fraternal welcome, and refreshed with Christian sympathy. Though the ancient pride of castles and palaces that once adorned that coast has long since crumbled into ruin, the great apostle lives, not as a memory merely, but as a perpetual power.

APPROPRIATE HYMNS,]

Prayer.

[Nos. 27, 32, 44.

O Lord, our heavenly Father! we have nothing to bring to thee but our wants, and such poor return of love and gratitude and praise as these hearts can render for thy goodness. As thou dost cause our lives to overflow with thy mercies, so do thou fill our hearts to overflowing with thy Spirit, that we may thank thee and praise thee as we ought. The morning calls us again to praise thee for thy loving-kindness in the night-season; and every day renews the tokens of thy bounty. Every good gift cometh down from thee, the Father of lights; and though we are so changeable in our love, so inconstant in our service, with thee there is no variableness, neither shadow of turning. Bind us to thyself, O our Father! by the mighty attraction of thy love in Christ our Saviour.

We pray thee keep us this day from temptation, evil, and sin. Prosper us in our lawful undertak-

ings: may we be upright in our dealings, true and kind in our speech, gentle and patient in our spirit, pure and holy in our walk! May we do good to all as we shall have opportunity, and so exhibit in our lives the graces of the gospel, that we shall win others to the love of Christ! And we pray that multitudes may be won to the Saviour; that thy Church may increase; that missions may prosper; that thy Word may be given to all people. Have mercy upon the poor, the outcast, the suffering, the afflicted and bereaved; and grant unto all the consolations of thy grace.

We thank thee for our home, and pray thee to bless us with all things that we need as a family. Bless the absent who are dear to us; and bring them, together with us, we beseech thee, unto thy heavenly kingdom; through Jesus Christ our Lord. Amen.

WEDNESDAY.

Acts xxviii. — 16. And, when we came to Rome, the centurion delivered the prisoners to the captain of the guard; but Paul was suffered to dwell by himself, with a soldier that kept him.

17. And it came to pass, that, after three days, Paul called the chief of the Jews together. And, when they were come together, he said unto them, Men *and* brethren, though I have committed nothing against the people, or customs of our fathers, yet was I delivered prisoner from Jerusalem into the hands of the Romans;

18. Who, when they had examined me, would have let *me* go, because there was no cause of death in me.

19. But, when the Jews spake against *it*, I was constrained to appeal unto Cæsar; not that I had aught to accuse my nation of.

20. For this cause, therefore, have I called for you, to see *you*, and to speak with *you*; because that for the hope of Israel I am bound with this chain.

21. And they said unto him, We neither received letters out of Judæa concerning thee, neither any of the brethren that came showed or spake any harm of thee.

22. But we desire to hear of thee, what thou thinkest; for, as concerning this sect, we know that everywhere it is spoken against.

23. And, when they had appointed him a day, there came many to him into *his* lodging; to whom he expounded and testified the kingdom of

God, persuading them concerning Jesus, both out of the law of Moses and *out of* the prophets, from morning till evening.

24. And some believed the things which were spoken, and some believed not.

25. And, when they agreed not among themselves, they departed, after that Paul had spoken one word, Well spake the Holy Ghost by Esaias the prophet unto our fathers,

26. Saying, Go unto this people, and say, Hearing ye shall hear, and shall not understand; and seeing ye shall see, and not perceive.

27. For the heart of this people is waxed gross, and their ears are dull of hearing, and their eyes have they closed; lest they should see with *their* eyes, and hear with *their* ears, and understand with *their* heart, and should be converted, and I should heal them.

28. Be it known, therefore, unto you, that the salvation of God is sent unto the Gentiles, and *that* they will hear it.

29. And, when he had said these words, the Jews departed, and had great reasoning among themselves.

30. And Paul dwelt two whole years in his own hired house, and received all that came in unto him,

31. Preaching the kingdom of God, and teaching those things which concerned the Lord Jesus Christ, with all confidence, no man forbidding him.

So long a time had elapsed since the arrest of Paul at Jerusalem, that his accusers had neglected to arrange for the prosecution of his trial before Cæsar; and the Roman government had not begun to concern itself about Christianity, which it regarded as merely a form of belief among the Jews. Moreover, at this time, the wise, upright, and amiable Seneca still had influence over his wayward pupil Nero, and a friend of Seneca was in command at Rome. No doubt the centurion had spoken a good word for Paul; and so he was allowed liberty, with the single exception of being chained by his wrists to a soldier.

Had Paul chosen to keep quiet, and to study favor, he might soon have gained his discharge. But he had yearned to preach Christ at Rome; and the Lord had sent him there to bear witness for the gospel. Therefore, though he knew that his doctrine would stir up the enmity of the Jews, he preached with all boldness concerning Christ. For two years he was unmolested, though still a prisoner held for trial. But, at the end of that time, Nero, having married an infamous Jewess, was stirred up by her to persecute the Christians. Paul was put in close confinement, brought twice to trial, and finally beheaded.

APPROPRIATE HYMNS,]

Prayer.

[Nos. 5, 84, 88.

O Lord, who by the example of thy blessed apostle Paul hast taught us to forget those things which are behind, and to reach forth unto those things that are before! give us grace this day that we may press toward the mark for the prize of our high calling of thee in Christ Jesus. May we lay aside every weight, and the sins which so easily beset us, and run with patience the race set before us, looking unto Jesus, the author and finisher of our faith! As he for the joy set before him endured the cross, despising the shame; even so may we ever have before us our heavenly reward, and in like manner not fear what men can do unto us, if we may only acceptably serve thee.

In the constant sense of our membership of Christ; in the unflinching thought that we are his soldiers and servants; in the love for our Father's house, and the blessed hope of our eternal home,—*Lord, preserve and keep us.*

For the mercies of the past night; for the health and comfort with which we begin the day; for the provision for our wants; for means of improvement, of enjoyment, and of usefulness,—we humbly thank thee, the Giver of all good. Bless all dear to us; multiply the preachers of thy gospel; turn opposers and persecutors into witnesses for thee; and subdue all hearts unto thyself, through Jesus Christ our Lord. Amen.

THURSDAY.

Judges v.—1. Then sang Deborah and Barak the son of Abinoam on that day, saying,

2. Praise ye the Lord for the avenging of Israel, when the people willingly offered themselves.

4. Lord, when thou wentest out of Seir, when thou marchest out of the field of Edom, the earth trembled, and the heavens dropped, the clouds also dropped water.

5. The mountains melted from before the Lord, even that Sinai from before the Lord God of Israel.

6. In the days of Shamgar the son of Anath, in the days of Jael, the highways were unoccupied, and the travellers walked through by-ways.

7. *The inhabitants of the villages ceased, they ceased in Israel, until that I Deborah arose, that I arose a mother in Israel.*

19. The kings came *and* fought, then fought the kings of Canaan in Taanach by the waters of Megiddo: they took no gain of money.

20. They fought from heaven: the stars in their courses fought against Sisera.

21. The River of Kishon swept them away, that ancient river, the River Kishon. O my soul! thou hast trodden down strength.

22. Then were the horse-hoofs broken by the means of the prancings, the prancings of their mighty ones.

23. Curse ye Meroz, said the angel of the Lord, curse ye bitterly the inhabitants thereof; because

they came not to the help of the Lord, to the help of the Lord against the mighty.

24. Blessed above women shall Jael the wife of Heber the Kenite be; blessed shall she be above women in the tent.

25. He asked water, *and* she gave *him* milk: she brought forth butter in a lordly dish.

26. She put her hand to the nail, and her right hand to the workmen's hammer; and with the hammer she smote Sisera; she smote off his head when she had pierced and stricken through his temples.

27. At her feet he bowed, he fell, he lay down; at her feet he bowed, he fell: where he bowed, there he fell down dead.

28. The mother of Sisera looked out at a window, and cried through the lattice, Why is his chariot so long in coming? why tarry the wheels of his chariots?

29. Her wise ladies answered her, yea, she returned answer to herself,

30. Have they not sped? have they *not* divided the prey? to every man a damsel *or* two; to Sisera a prey of divers colors, a prey of divers colors of needle-work, of divers colors of needle-work on both sides, *meet* for the necks of *them that take* the spoil?

31. So let all thine enemies perish, O Lord! but let them that love him *be* as the sun when he goeth forth in his might. And the land had rest forty years.

After the death of Joshua, the want of a strong central government and of a recognized leader soon made itself felt. The tribes which had moved together as one camp, and had fought as one compact army, now assumed a local independence which tended to draw them apart. Some of them affiliated with the native population, and even adopted their gods. To the north, the Canaanites, yet unsubdued, kept up a border warfare; and a famous general, Sisera, made himself such a terror, that villages were abandoned, and the highways deserted. He threatened to overrun the whole country. In this state of things, a woman of poetic and prophetic gifts rallied her countrymen to make a stand. The two armies met in the great Plain of Jezreel, or Esdraelon. This plain stretches across Central Palestine, from the Mediterranean to the Jordan. On the north it is bounded by the hills of Galilee, on

the south by Carmel; and toward the east it is divided into forks by Little Hermon and the mountains of Gilboa. On the northern fork stands Mount Tabor, where Barak gathered his troops. As these swept down upon the enemy, a terrific storm scattered the hosts of Sisera; and multitudes were drowned in the River Kishon, which, under a sudden rain, rises rapidly to a great flood. Sisera, fleeing, took refuge in the tent of Jael, who drove a tent-pin through his head as he lay asleep. The grandeur of the tempest—the heavens in array against the enemy—is followed by a touching and most womanly picture of the mother of Sisera awaiting his triumphant return. The curse upon those Israelitish cities that refused to help their brethren is a perpetual warning to the sluggish and time-serving in the Church.

APPROPRIATE HYMNS,]

Prayer.

[Nos. 56, 85, 101.

O Lord God! our fathers trusted in thee, and were not ashamed; and in thy love we would confide for ever and ever. In health and in sickness, in hope and in sorrow, in enjoyment and in suffering, we would look up to the hills, whence cometh our help; and we pray that we may have the perfect peace of those whose minds are stayed upon the Lord.

We thank thee for the mercies of another night, and for the goodness thou hast provided with the opening day. The sun has spread its light over the world; the earth is bringing forth renewed

supplies of good. We bless thee, O Lord! for all thy gifts, and pray thee be merciful to us in our renewed wants, and visit us with thy salvation. Continue to us, we entreat thee, the gifts of thy providence; and pour upon us the blessings of thy grace. Go forth with us, O Lord! to the engagements, the trials, the duties, and the pleasures which await us to-day. Oh! keep us from evil and sin. Bless all who are dear to us by any tie; all who are in any want, trouble, or sorrow. Deliver thy Church in her conflicts, and hasten the final triumph of thy kingdom, for Jesus Christ's sake. Amen.

FRIDAY.

Judges vii. — 2. And the Lord said unto Gideon, The people that *are* with thee *are* too many for me to give the Midianites into their hands, lest Israel vaunt themselves against me, saying, Mine own hand hath saved me.

3. Now therefore goto, proclaim in the ears of the people, saying, Whosoever *is* fearful and afraid, let him return, and depart early from Mount Gilead. And there returned of the people twenty and two thousand; and there remained ten thousand.

4. And the Lord said unto Gideon, The people *are* yet too many: bring them down unto the water, and I will try them for thee there: and it shall be *that* of whom I say unto thee, This shall go with thee, the same shall go with thee; and of whomsoever I say unto thee, This shall not go with thee, the same shall not go.

5. So he brought down the people unto the water: and the Lord said unto Gideon, Every one that lappeth of the water with his tongue as a dog lappeth, him shalt thou set by himself; likewise every one that boweth down upon his knees to drink.

6. And the number of them that lapped, *putting* their hand to their mouth, were three hundred men; but all the rest of the people bowed down upon their knees to drink water.

7. And the Lord said unto Gideon, By the three

hundred men that lapped will I save you, and deliver the Midianites into thine hand; and let all the *other* people go every man unto his place.

16. And he divided the three hundred men *into* three companies; and he put a trumpet in every man's hand, with empty pitchers, and lamps within the pitchers.

17. And he said unto them, Look on me, and do likewise; and, behold, when I come to the outside of the camp, it shall be, *that* as I do, so shall ye do.

18. When I blow with a trumpet, I and all that *are* with me, then blow ye the trumpets also on every side of all the camp, and say, *The sword of the Lord and of Gideon.*

19. So Gideon, and the hundred men that *were* with him, came unto the outside of the camp in the beginning of the middle watch; and they had but newly set the watch: and they blew the trumpets, and brake the pitchers that *were* in their hands.

20. And the three companies blew the trumpets, and brake the pitchers, and held the lamps in their left hands, and the trumpets in their right hands to blow *withal*; and they cried, *The sword of the Lord and of Gideon.*

21. And they stood every man in his place round about the camp; and all the host ran and cried and fled.

For forty years after Barak's victory, the Israelites were unmolested; but by degrees they relapsed into the idolatry which had provoked their former chastisements, and, in this state of moral degeneracy, again became a prey to their neighbors. The roving tribes of the Arabian desert, like locusts for multitude, first laid waste the southern border of Palestine; then, passing to the east, swarmed over the Jordan into the Plain of Jezreel. But the Lord had raised up a new champion for Israel in a devout and resolute man of the tribe of Manassah. Gideon had boldly overthrown the altar of Baal, and had begun a religious reformation. God had given him a twofold sign of his call, — first in a fleece of wool made moist with dew while the ground was dry, and next in the same fleece kept dry while there was a heavy dew all around it.

As Jehovah had punished, so now Jehovah would deliver in a way to manifest his glory. Gideon's army was reduced to a number ridiculously small in a military point of view; but these three hundred picked men were alert and resolute. A panic in an army is contagious, and soon becomes uncontrollable. This is notably true of the great, motley, undisciplined hordes of an Eastern army. The stratagem of Gideon caused such a panic. Startled in the night by the sound of trumpets and the glare of torches on all sides of the camp, and by a war-cry echoing along the hills, the Midianites supposed themselves surrounded, and in the darkness and fright fell upon one another, and fled in a complete rout. So the Lord can make all our enemies to flee before us.

APPROPRIATE HYMNS,]

Prayer.

[Nos. 133, 149, 193.

O God, who makest the outgoings of the morning and the evening to rejoice! we bless thee that ours has not been a night of anguish and sorrow. We lift up our hearts to thee with thanksgiving for the joy of another day; for vigor for its duties, appetite for its pleasures, and readiness for its opportunities of good. Bless us in our labors, keep us pure in our enjoyments, incite us to do thy will; and oh! we beseech thee, preserve us from harm, from temptation, and from sin. Keep us from that love and that fear of this world which would estrange us from thee.

Seeing that we know not what a day may bring forth, we pray, that, if trials and disappointments

shall come, we may have grace to meet them and to profit by them; that in all events we may see the hand of our Father, and may say, "*Thy will be done.*" Conscious of our weakness, humbly confessing our sins, we cast ourselves upon thine infinite grace in Christ our Saviour for pardon, strength, and sanctification. May we as a family honor thee in our daily walk and conversation! May old and young alike know the beauty of holiness, the joy of consecration to Christ! Grant thy grace to all who are dear to us; and grant us grace to hold all men dear for Christ's sake, and to win them to the knowledge of his gospel. And to him, with the Father and the Spirit, be glory forever. Amen.

SATURDAY.

Judges xvi.—18. And, when Delilah saw that he [Samson] had told her all his heart, she sent and called for the lords of the Philistines, saying, Come up this once; for he hath showed me all his heart. Then the lords of the Philistines came up unto her, and brought money in their hand.

19. And she made him sleep upon her knees; and she called for a man, and she caused him to shave off the seven locks of his head; and she began to afflict him, and his strength went from him.

20. And she said, The Philistines *be* upon thee, Samson! And he awoke out of his sleep, and said, I will go out as at other times before, and shake myself. And he wist not that the Lord was departed from him.

21. But the Philistines took him, and put out his eyes, and brought him down to Gaza, and bound him with fetters of brass; and he did grind in the prison-house.

22. Howbeit, the hair of his head began to grow again after he was shaven.

23. Then the lords of the Philistines gathered them together for to offer a great sacrifice unto Dagon their god, and to rejoice; for they said, Our god hath delivered Samson our enemy into our hand.

24. And, when the people saw him, they praised their god: for they said, Our god hath delivered into our hands our enemy, and the destroyer of our country; which slew many of us.

25. And it came to pass, when their hearts were merry, that they said, Call for Samson that he may make us sport. And they called for Samson out of the prison-house, and he made them sport; and they set him between the pillars.

26. And Samson said unto the lad that held him by the hand, Suffer me that I may feel the pillars whereupon the house standeth, that I may lean upon them.

27. Now, the house was full of men and women; and all the lords of the Philistines *were* there; and *there were* upon the roof about three thousand men and women, that beheld while Samson made sport.

28. And Samson called unto the Lord, and said, O Lord God! remember me, I pray thee, and strengthen me, I pray thee, only this once, O God! that I may be at once avenged of the Philistines for my two eyes.

29. And Samson took hold of the two middle pillars upon which the house stood, and on which it was borne up, of the one with his right hand, and of the other with his left.

30. And Samson said, Let me die with the Philistines. And he bowed himself with *all his* might; and the house fell upon the lords, and upon all the people that *were* therein. So the death which he slew at his death were more than *they* which he slew in his life.

From Gideon, the type of moral courage, we turn to Samson, the hero of physical strength. The Philistines still held the coast of the Mediterranean from Carmel down to Gaza, and had even subjugated the Israelites upon their immediate borders. Samson was consecrated to the Lord under the vow of a Nazarite, which forbade his head to be shorn. While yet a young man, he tore asunder a lion that rushed upon him from the woods. A swarm of wild bees made honey in the lion's carcass; and Samson, who married a Philistine, put forth a riddle to the young men who came to his wedding-feast: "Out of the eater came forth meat, and out of the strong came forth sweetness." They got his wife to coax the answer

out of him: "What is sweeter than honey? and what is stronger than a lion?" Incensed at their duplicity, Samson took revenge upon the Philistines, and made his name a terror throughout their country. At last, they prevailed upon his wife to entice from him the secret of his strength; and when, at last, he told it, they deprived him of sight, and mocked him as their prisoner. The terrible vengeance which he executed upon his enemies helped to rid his country of their power. The character of Samson is not a model, but a warning, showing how extraordinary gifts from God may be abused by strong sensual passions; and the greatest hero, by dallying in the lap of pleasure, may be shorn of his strength and renown.

APPROPRIATE HYMNS,]

Prayer.

[Nos. 132, 136, 140.

O God, who hast spared our lives, and brought us to the beginning of another day! we lift up our hearts to thee. We thank thee for rest during the past night; for life preserved, and strength renewed; and for the many tokens of thy loving-kindness which surround us. May we ever have true gratitude for thy mercies, and never grieve thee by a hard and unthankful heart!

Lord, watch over us, and all who are dear to us, this day. Let not the world with its cares and vanities fill our hearts, and so make us forget the worth of our souls, the love of our

Saviour, and the nearness of eternity. Whilst we are busy in the world, may our hearts rise above it!

Defend our souls from the assaults of the Wicked One, and preserve our bodies in health and safety. May we walk in the light of thy countenance, and know the happiness of those who have the Lord for their God! Finally, prepare us to depart and be with Christ. Hear us, heavenly Father, and when thou hearest forgive, for the sake of Jesus our Saviour; who, with thee and the Holy Spirit, liveth and reigneth, one God, world without end. Amen.

SUNDAY MORNING.

Romans vi. — 1. What shall we say, then? Shall we continue in sin, that grace may abound?

2. God forbid! How shall we, that are dead to sin, live any longer therein?

3. Know ye not that so many of us as were baptized into Jesus Christ were baptized into his death?

4. Therefore we are buried with him by baptism into death; that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life.

5. For, if we have been planted together in the likeness of his death, we shall be also *in the likeness of his resurrection*;

6. Knowing this, that our old man is crucified with *him*, that the body of sin might be destroyed, that henceforth we should not serve sin.

7. For he that is dead is freed from sin.

8. Now, if we be dead with Christ, we believe that we shall also live with him:

9. Knowing that Christ, being raised from the dead, dieth no more; death hath no more dominion over him.

10. For in that he died, he died unto sin once; but in that he liveth, he liveth unto God.

11. Likewise reckon ye also yourselves to be dead indeed unto sin, but alive unto God through Jesus Christ our Lord.

12. Let not sin, therefore, reign in your mortal body, that ye should obey it in the lusts thereof.

13. Neither yield ye your members *as* instruments of unrighteousness unto sin; but yield your-

selves unto God as those that are alive from the dead, and your members *as* instruments of righteousness unto God:

14. For sin shall not have dominion over you; for ye are not under the law, but under grace.

15. What then? shall we sin because we are not under the law, but under grace? God forbid!

16. Know ye not that to whom ye yield yourselves servants to obey, his servants ye are to whom ye obey, whether of sin unto death, or of obedience unto righteousness?

17. But God be thanked that ye were the servants of sin; but ye have obeyed from the heart that form of doctrine which was delivered you.

18. Being then made free from sin, ye became the servants of righteousness.

19. I speak after the manner of men, because of the infirmity of your flesh; for as ye have yielded your members servants to uncleanness, and to iniquity unto iniquity, even so now yield your members servants to righteousness unto holiness.

20. For, when ye were the servants of sin, ye were free from righteousness.

21. What fruit had ye then in those things whereof ye are now ashamed? for the end of those things *is* death.

22. But now, being made free from sin, and become servants to God, ye have your fruit unto holiness, and the end everlasting life.

23. For the wages of sin *is* death; but the gift of God *is* eternal life, through Jesus Christ our Lord.

The real seat of sin is in the will, alienated from God, and set upon the gratification of self. The motives to sin, and its agents also, are the passions and desires of our lower nature, — the flesh as acted upon by the enticements of the world. The senses and members of the body become the occasions and the instruments of unrighteousness. But, through yielding to these, the will itself becomes their slave; and the *man* who should rule the body and have dominion over the world by his spiritual nature, which is the image of God, subjects that nature to the body, and is ruled by the world, the flesh, and the Devil.

From this fearful and degrading bondage Christ is our deliverer. But our emancipation must come through the voluntary consecration of ourselves, body, soul, and spirit, to his service. We must look to his cross as if it were our own, as the crucifixion of our sins, severing us from habits of sin as completely as death separates one from his connections with this world. Then, in the power of Christ's resurrection, and by the energy of his Spirit, the spiritual in us may regain its dominion over the carnal, and we be made "alive unto God." But whereas death follows sin as "wages," or desert, this life is the "gift" of divine grace alone.

APPROPRIATE HYMNS,]

Prayer.

[Nos. 6, 16, 30.

Thine, O Lord! is the greatness, and the power, and the glory, and the victory, and the majesty; for all that is in the heaven and in the earth is thine: thine is the kingdom, O Lord! and thou art exalted as Head over all. We bless thee that thou hast given unto thy Son the kingdom in this world, and hast promised that the gates of hell shall not prevail against his Church; and we beseech thee hasten the day when Zion shall be a joy and praise in all the earth. Make thy Word a comfort and a joy unto all believers, and the power of God unto salvation to the world that lieth in wickedness. O Lord Jesus! rule thou in our

hearts; by thy redeeming grace take away our sins; by thy sanctifying presence fill our souls with thy peace. May we do all things to thy glory, and show forth thy praise in our lives! We humbly thank thee, O Lord! for the blessings of the past night; for thy daily benefits to us, and to all dear to us. Bless this household, this day and always, with thy grace. May we know the joy of a full consecration unto Him who hath redeemed us to God with his precious blood! and, having served him in his kingdom here, may we come to be partakers of his glory in the kingdom of his Father, for Christ's sake! Amen.

SUNDAY EVENING.

Ezekiel viii. — 1. And it came to pass in the sixth year, in the sixth *month*, in the fifth *day* of the month, *as* I sat in mine house, and the elders of Judah sat before me, that the hand of the Lord God fell there upon me.

2. Then I beheld, and, lo, a likeness as the appearance of fire: from the appearance of his loins even downward, fire; and from his loins even upward, as the appearance of brightness, as the color of amber.

3. And he put forth the form of a hand, and took me by a lock of mine head; and the spirit lifted me up between the earth and the heaven, and brought me in the visions of God to Jerusalem, to the door of the inner gate that looketh toward the north;

4. And, behold, the glory of the God of Israel *was* there, according to the vision that I saw in the plain.

2 Corinthians xii. — 1. It is not expedient for me, doubtless, to glory. I will come to visions and revelations of the Lord.

2. I knew a man in Christ above fourteen years ago (whether in the body, I cannot tell; or whether out of the body, I cannot tell: God knoweth): such a one caught up to the third heaven.

3. And I knew such a man (whether in the

body, or out of the body, I cannot tell: God knoweth):

4. How that he was caught up into paradise, and heard unspeakable words, which it is not lawful for a man to utter.

5. Of such a one will I glory; yet of myself I will not glory, but in my infirmities.

6. For, though I would desire to glory, I shall not be a fool; for I will say the truth: but *now* I forbear, lest any man should think of me above that which he seeth me *to be*, or *that* he heareth of me.

7. And, lest I should be exalted above measure through the abundance of the revelations, there was given to me a thorn in the flesh, the messenger of Satan to buffet me, lest I should be exalted above measure.

8. For this thing I besought the Lord thrice, that it might depart from me.

9. And he said unto me, My grace is sufficient for thee; for my strength is made perfect in weakness. Most gladly, therefore, will I rather glory in my infirmities, that the power of Christ may rest upon me.

10. Therefore I take pleasure in infirmities, in reproaches, in necessities, in persecutions, in distresses, for Christ's sake; for when I am weak, then am I strong.

Many have a craving to communicate with the world of spirits; to gain some definite knowledge of the sphere and the occupations of the departed. But Paul, who in a vision or a trance was caught up into that world, was not suffered to unveil its realities, nor to bring back to us one word of its unutterable mysteries. The discipline of faith is our best preparation for participating in the knowledge and the glory of that world. This rare exaltation did not exempt Paul from mortal weaknesses: on the contrary, lest his vision of good angels should tempt him to spiritual pride, a hostile spirit was permitted to harass him with a painful and humiliating infirmity. And this he could not combat by spiritism,

by seeking to renew his intercourse with disembodied powers. No "medium" could help him; no revelation from the spirit-world could relieve his distemper. No: even after the abundance of the revelations, Paul was reduced to the same trials that we suffer, and must meet these with the same grace which is provided for us all. Let us, then, be content with the knowledge and the helps which God has given us in his Word; let us walk by faith in the grace of Christ. That grace is sufficient for every need: we can never exhaust it, and it will never be withheld. The trial may not be taken away; but the grace shall be provided, and shall never fail.

APPROPRIATE HYMNS,]

Prayer.

[Nos. 155, 179, 181.

O God, who hast taught us in thy Word that there is still laid up a rest for thy people, and who hast given us a promise of entering into it! grant to us, we beseech thee, that we fail not of that promise through unbelief and disobedience. Teach us to look for a house that hath foundations, of which thou art the maker and builder. Lift our hearts thither in earnest desire.

Oh sabbath of eternal peace! Oh haven where the wicked cease from troubling, and the weary are at rest! When shall we see thee, O Lord! and behold the King in his beauty? When shall we meet the apostles and prophets, and the great multitude whom no man can number? When shall we see again our dear friends who sleep in Jesus?

O God the Father, who hast the times and sea-

sons in thine own power! let not that day come upon us unawares. O God the Son, who art gone to prepare a place for us! in thine own time take us to thyself, that where thou art, there we may be also. O God the Holy Ghost, the pledge of future glory in our hearts! seal us until the redemption of the purchased possession. We bless thee for the help this day received through thy holy Word and the prayers and praises of thy Church. We supplicate thy favor upon all who have heard thy Word, and upon those who have it not. We bless thee for thy mercy to this household, and commit ourselves to thy fatherly protection for the night. Keep us under the shadow of thy wings; and, O Father! bring us, we pray thee, finally to rest in thee, through Jesus Christ, our Lord. Amen.

MONDAY.

Psalm xxxix. — 4. Lord, make me to know mine end, and the measure of my days, what it is; *that* I may know how frail I *am*.

5. Behold, thou hast made my days *as* a hand-breadth; and mine age *is* as nothing before thee: verily every man at his best state *is* altogether vanity.

6. Surely every man walketh in a vain show; surely they are disquieted in vain: he heapeth up *riches*, and knoweth not who shall gather them.

7. And now, Lord, what wait I for? My hope *is* in thee.

9. I was dumb; I opened not my mouth; because thou didst *it*.

10. Remove thy stroke away from me: I am consumed by the blow of thine hand.

11. When thou with rebukes dost correct man for iniquity, thou makest his beauty to consume away like a moth: surely every man *is* vanity.

12. Hear my prayer, O Lord! and give ear unto my cry; hold not thy peace at my tears: for I *am* a stranger with thee, *and* a sojourner, as all my fathers *were*.

13. Oh! spare me, that I may recover strength before I go hence and be no more.

Acts ix. — 32. And it came to pass, as Peter passed throughout all *quarters*, he came down also to the saints which dwelt at Lydda;

33. And there he found a certain man named Eneas, which had kept his bed eight years, and was sick of the palsy.

34. And Peter said unto him, Eneas, Jesus Christ maketh thee whole: arise, and make thy bed. And he arose immediately.

35. And all that dwelt at Lydda and Saron saw him, and turned to the Lord.

36. Now, there was at Joppa a certain disciple named Tabitha, which by interpretation is called Dorcas: this woman was full of good works and alms-deeds which she did.

37. And it came to pass in those days that she was sick, and died; whom when they had washed, they laid *her* in an upper chamber.

38. And forasmuch as Lydda was nigh to Joppa, and the disciples had heard that Peter was there, they sent unto him two men, desiring *him* that he would not delay to come to them.

39. Then Peter arose, and went with them. When he was come, they brought him into the upper chamber; and all the widows stood by him weeping, and showing the coats and garments which Dorcas made while she was with them.

40. But Peter put them all forth, and kneeled down, and prayed, and, turning *him* to the body, said, Tabitha, arise! And she opened her eyes; and, when she saw Peter, she sat up.

41. And he gave her *his* hand, and lifted her up; and, when he had called the saints and widows, he presented her alive.

42. And it was known throughout all Joppa; and many believed in the Lord.

43. And it came to pass that he tarried many days in Joppa with one Simon a tanner.

Joppa was the nearest seaport to Jerusalem, and was used by Hiram, king of Tyre, as the landing-place for the timber sent from Lebanon for Solomon's Temple. It was a very ancient harbor and town of the Philistines, and is still in existence under the name of *Jaffa*. Directly back of Jaffa is an extensive plain; and some ten miles distant, in a south-easterly direction, is the village of Lud, which represents the ancient Lydda. Peter had left Jerusalem upon a missionary tour among the churches of Judæa; and he would naturally visit Lydda on his way to the coast. As, during the life of our Lord, women were among his personal followers; so, wherever Christianity was diffused, their faith and love were

active in its ministries of sympathy and beneficence. Tabitha, which is now regarded as a homely name, except for the favorite house-cat, means literally a gazelle, and no doubt was first given as an epithet of beauty and grace. But this Tabitha had what was far more than personal beauty, — the spirit of Christian benevolence. What richer tribute could we ask than this spontaneous gathering of the poor and the widows, from every quarter, to testify of her loving care for them? The name of Dorcas is perpetuated in thousands of societies for the relief of the poor. Oh that her spirit might dwell in the hearts of all women to whom God has given means and the opportunity of usefulness!

APPROPRIATE HYMNS.]

Prayer.

[Nos. 71, 158, 166.]

Blessed be God, the Father of all mercies, for the mercies of the past night; for shelter, safety, comfort, rest, and peace. How precious are thy thoughts unto us, O God! how great is the sum of them! When we awake, we are still with thee. So would our hearts rise to thee, O Lord! with the morning light, with the incense of prayer and praise; yea, we would present our bodies unto thee a living sacrifice. May this, our reasonable service, be made holy through the blood of Jesus! Help us this day to live unto thee, and in all our works and ways to do that which is well pleasing in thy sight. Prosper, we beseech thee, the labor of our

hands, our studies, our various callings; bless to us the means of knowledge and improvement; make us thoughtful of others, considerate of the poor and afflicted, wise and ready unto every good word and work. We commend unto thee our kindred and friends, beseeching thee to grant them the promise of the life that now is; and in the world to come, life everlasting. We pray for thy holy Church universal, for the coming of light and peace and salvation in all the earth, through Christ our Lord. For his sake, forgive our sins; and to thy name be power and glory and dominion, world without end. Amen.

TUESDAY.

Ephesians iv.—17. This I say therefore, and testify in the Lord, that ye henceforth walk not as other Gentiles walk, in the vanity of their mind,

18. Having the understanding darkened, being alienated from the life of God through the ignorance that is in them, because of the blindness of their heart;

19. Who, being past feeling, have given themselves over unto lasciviousness, to work all uncleanness with greediness.

20. But ye have not so learned Christ,

21. If so be that ye have heard him, and have been taught by him, as the truth is in Jesus:

22. That ye put off concerning the former conversation the old man, which is corrupt according to the deceitful lusts,

23. And be renewed in the spirit of your mind;

24. And that ye put on the new man, which after God is created in righteousness and true holiness.

25. Wherefore, putting away lying, speak every

man truth with his neighbor; for we are members one of another.

26. Be ye angry, and sin not: let not the sun go down upon your wrath;

27. Neither give place to the devil.

28. Let him that stole steal no more; but rather let him labor, working with *his* hands the thing which is good, that he may have to give to him that needeth.

29. Let no corrupt communication proceed out of your mouth, but that which is good to the use of edifying, that it may minister grace unto the hearers.

30. And grieve not the Holy Spirit of God, whereby ye are sealed unto the day of redemption.

31. Let all bitterness, and wrath, and anger, and clamor, and evil-speaking, be put away from you, with all malice;

32. And be ye kind one to another, tender-hearted, forgiving one another, even as God for Christ's sake hath forgiven you.

Every one feels, at times, that, if he could live his life over, he would make it better than it has been. Now, this new and better life, which every one wishes for, the gospel provides for and requires. It sets before us the pattern of the new man, of man as God created him to be, of man as restored in Christ to a true and holy life. Such we are required to become by putting off that type of selfish, sinning man which is as old as Adam, by retrieving the spirit of the mind from its long subjection to the propensities and passions of the flesh, and putting on the new Adam, the true type of man, whose characteristics are a childlike obedience to God, an unselfish regard for others, a self-sacrificing devotion to truth, duty, and love. This is a renewal "in the *spirit* of the mind,"—a radical change in its objects of thought, in its aims and

desires, in the bent and purpose of living. It is effected through the gracious influence of the Spirit of God; but it can be effected only by our doing that to which the Holy Ghost incites us, and renouncing that which grieves him. In the early converts from heathenism, this renewal was marked by striking changes in the outward life; and the transformation wrought in such characters was a most weighty confirmation of the gospel. But the gospel requires of every one the same inward radical change,—a change that affects the tongue, the temper, the desire, the act, the whole heart and life. There is not a sin which the gospel does not condemn; there is not a virtue which it does not commend: but it goes deeper than this,—to the root and spring of all character and conduct in "the spirit of the mind."

APPROPRIATE HYMNS,]

Prayer.

[Nos. 90, 91, 95.

O Lord! make clean our hearts before thee. Baptize us with thine own Spirit, that, being renewed in the spirit and temper of our minds, we may exhibit in our daily walk all the virtues and graces of the Christian life.

We render thanks to thee for thy loving care in the night-season. We thank thee that health and home and friends and country are preserved to us. We thank thee for all thy goodness to us as a family. We would trust in the Lord at all times; and we pray thee, O our Saviour! to abide with us ever.

[May the children of this family set thy love before them as their chief portion in life, and make thy Word their guide! May they always speak the truth, and grow up free from guile! May they hear the voice of Jesus, and follow him.]

O Lord! we beseech thee to visit us this day with thy loving-kindness. Give us grace to discharge faithfully our duties to thee and to each other. May we remember, that, as stewards, we

must give account of our talents, our property, and the use of all thy gifts! May we be kind and courteous unto all men, honest in our dealings, truthful in our words, guileless in our thoughts! Strengthen us to bear with patience whatever trials or sufferings may be in store for us, preserve us from the sins which do most easily beset us, and enable us to walk worthy of our Christian calling, through Jesus Christ our Lord.

O Lord Jesus! we long for thy coming in power and glory among the nations. May thy Church arise, and make straight the way of the Lord!

O almighty and most merciful Father! we commend to thee ourselves and all that belong to us, all who pray for us, and all who have at any time asked our prayers for them. Have pity upon the poor, the sick, the dying, and the sorrowing. Incline thine ear to us, and hear us, we beseech thee, and order all our ways, this and every day, according to thy will, through Jesus Christ our Lord. Amen.

WEDNESDAY.

Ephesians vi. — 1. Children, obey your parents in the Lord; for this is right.

2. Honor thy father and mother (which is the first commandment with promise),

3. That it may be well with thee, and thou mayest live long on the earth.

4. And, ye fathers, provoke not your children to wrath, but bring them up in the nurture and admonition of the Lord.

5. Servants, be obedient to them that are *your* masters according to the flesh, with fear and trembling, in singleness of your heart, as unto Christ;

6. Not with eye-service, as men-pleasers, but as the servants of Christ, doing the will of God from the heart;

7. With good will doing service as to the Lord, and not to men;

8. Knowing that, whatsoever good thing any man doeth, the same shall he receive of the Lord, whether *he be* bond or free.

9. And, ye masters, do the same things unto them, forbearing threatening; knowing that your Master also is in heaven; neither is there respect of persons with him.

10. Finally, my brethren, be strong in the Lord, and in the power of his might.

11. Put on the whole armor of God, that ye

may be able to stand against the wiles of the devil.

12. For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high *places*.

13. Wherefore take unto you the whole armor of God, that ye may be able to withstand in the evil day, and, having done all, to stand.

14. Stand, therefore, having your loins girt about with truth, and having on the breastplate of righteousness;

15. And your feet shod with the preparation of the gospel of peace;

16. Above all, taking the shield of faith, wherewith ye shall be able to quench all the fiery darts of the wicked.

17. And take the helmet of salvation, and the sword of the Spirit, which is the word of God;

18. Praying always with all prayer and supplication in the Spirit, and watching thereunto with all perseverance and supplication for all saints;

19. And for me, that utterance may be given unto me, that I may open my mouth boldly, to make known the mystery of the gospel,

20. For which I am an ambassador in bonds; that therein I may speak boldly, as I ought to speak.

The gospel of Christ would regulate every relation of life in the spirit of love. The fifth commandment, which carries with it the promise of God's blessing upon obedient children, is enforced by the teaching and the example of Christ. But, as an encouragement to filial obedience, it is required of parents that they shall not irritate children by unreasonable blame or vexatious commands, but by example, as well as by discipline and precept, shall nurture them in the Lord. So, too, while honesty, fidelity, and good-will are enjoined upon servants, all injustice and oppression are forbidden to masters. Both stand upon the same level before God.

All duties are summed up in doing the will of God; and for this we must equip ourselves with the armor which he has provided, — a panoply for the whole man, — truth girding him about with its support; righteousness, wrought for him by

Christ, wrought within him by the Spirit, defending his breast; his feet clothed with the gospel, ready to run swiftly on the errand of peace; in his left hand the shield of faith, broad enough to cover his whole person, and to catch every dart of the enemy; his head crowned with salvation, as a helmet strong and sure; in his right hand the all-penetrating, all-conquering Word of God, which, wielded in the Spirit by the might of prayer, is sharper than any two-edged sword.

At the gate of Pompeii was found the skeleton of a sentinel in armor, who had stood upright at his post, spear in hand, until he was smothered by the ashes: so must the Christian stand firmly at his post, though all the powers of darkness and evil should gather about him, and the world seem buried in night. At the last, he shall have the reward of him that overcometh.

APPROPRIATE HYMNS,]

Prayer.

[Nos. 53, 124.

Thou holy and blessed Son of God, who for our sakes didst endure such contradiction of sinners against thyself, grant us, we pray thee, the spirit of meekness and patience under injury, and of forgiveness toward all who do us wrong. How often have we grieved and offended thee! Have mercy upon us, we beseech thee, and teach us to be merciful unto all men.

[May the children of this family set thy love before them as their chief portion in life, and make thy Word their guide! May they always speak the truth, and grow up free from guile! May they hear the voice of Jesus, and follow him!] Be gracious, O Lord! to all our kindred. Visit thy Church

with thy salvation. Inspire thy people with a readiness to testify of thy love, and to invite others to thy grace; and do thou cause thy glory to shine forth, that all the ends of the earth may acknowledge thee.

O God, whose blessed Son was manifested that he might destroy the works of the Devil! grant us, we beseech thee, that, having this hope, we may purify ourselves even as he is pure; that, when he shall appear again with power and great glory, we may be made like unto him in his eternal and glorious kingdom; where, with thee, O Father! and thee, O Holy Ghost! he liveth and reigneth, ever one God, world without end. Amen.

THURSDAY.

Matthew iv. — 1. Then was Jesus led up of the Spirit into the wilderness to be tempted of the devil.

2. And, when he had fasted forty days and forty nights, he was afterward an hungred.

3. And, when the tempter came to him, he said, If thou be the Son of God, command that these stones be made bread.

4. But he answered and said, It is written, Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God.

5. Then the devil taketh him up into the holy city, and setteth him on a pinnacle of the temple,

6. And saith unto him, If thou be the Son of God, cast thyself down: for it is written, He shall give his angels charge concerning thee; and in *their* hands they shall bear thee up, lest at any time thou dash thy foot against a stone.

7. Jesus said unto him, It is written again, Thou shalt not tempt the Lord thy God.

8. Again, the devil taketh him up into an ex-

ceeding high mountain, and sheweth him all the kingdoms of the world, and the glory of them;

9. And saith unto him, All these things will I give thee if thou wilt fall down and worship me.

10. Then saith Jesus unto him, Get thee hence, Satan; for it is written, Thou shalt worship the Lord thy God, and him only shalt thou serve.

11. Then the devil leaveth him; and, behold, angels came and ministered unto him.

Hebrews ii. — 16. For verily he took not on *him the nature* of angels; but he took on *him* the seed of Abraham.

17. Wherefore in all things it behooved him to be made like unto *his* brethren; that he might be a merciful and faithful high priest in things *pertaining* to God, to make reconciliation for the sins of the people.

18. For in that he himself hath suffered, being tempted, he is able to succor them that are tempted.

The manner of this temptation it is not easy to determine, — whether there was a literal appearance of the tempter in a bodily form; whether, in the company of the tempter, Jesus actually went up to Jerusalem, and mounted to the roof of the temple; whether the tempter led him to this point or that, in imagination, by the proposals that he made to him; or whether the whole series of temptations took place within the mind of Jesus, by suggestions from the tempter. Each of these views has something in its favor, and there are likewise difficulties in each.

If Satan appeared in a human form, then Jesus might well have questioned the warrant of a mere man for making such lavish proposals. If he appeared in some strange supernatural form, this must have startled Jesus, and have put him upon his guard; for, throughout the scene, Jesus is represented simply as a man, though with a dawning consciousness of divine Sonship. How could an utter stranger, appearing in any form, have persuaded Jesus to accompany him to Jerusalem, two days distant, upon the preposterous advice to cast himself down from the top of the temple, many hundred feet into the valley below? Moreover, could they have mounted to the roof of the temple, on such an errand,

without attracting notice? Certainly not, if there had been any thing peculiar in the appearance of Satan. But, if Satan did appear in bodily shape, his suggestions could become temptations only as they might act upon the mind of Jesus. Hence the better view of the temptation is that which regards it as a mental scene: these three suggestions, artfully woven into the words of Scripture, were presented to the mind of Jesus in such a way that he knew them to proceed from the Devil.

But, whatever view we take as to the *form* of the temptation, the lessons from the *fact* are the same. It teaches us that Christ had a human nature in all things like our own, yet without sin. It teaches us that sin does not consist in a nature susceptible to temptation, but in yielding to temptation by an act of will. It shows us how to resist temptation by the word and the grace of God, and gives us reason to believe that good spirits are helping us when evil spirits are seeking our hurt. And, above all, it teaches us that Christ can sympathize with us in our temptations, and, by his experience of like trials, is qualified to help us with grace in every time of need. With such a helper, we have no excuse for being overcome with evil.

APPROPRIATE HYMNS,]

Prayer.

[Nos. 86, 183.

Saviour of sinners! we look to thee. O Thou who hast died that we might live! help us to live to thee alone. Redeemed with the precious blood of the Son of God, may we walk as children of heaven! Help us, O Lord! in our inward conflicts with doubts and fears and sins; help us in our conflicts with the temptations and evils of the world; and, oh! help us in our wrestlings with unseen powers of evil, with the great Adversary of our souls. O Lord! increase our faith. Our hope is in thee; our strength is from thee alone: dwell in us by thy grace; fill us with thy Spirit. This very day may we gain new victories over evil! May we resist temptations in business to swerve from the truth, to take advantage of others, to act

dishonorably, to be covetous and unjust! May we resist temptations in society to envy and evil-speaking, to worldliness and frivolity! May we in all things do that which is right in the sight of God! [May these children grow up, dear Saviour, in thy strength and love, safe from the power of evil!]

We thank thee for another night of rest, another day of mercy and of hope. Bless all dear to us; our friends and neighbors. Succor, O Lord! the poor and needy, the sick, the tempted, the dying. O Lord Jesus! be with us in our last conflict, and make us more than conquerors over death; and to thy name be honor and glory for ever and ever. Amen.

FRIDAY.

Hebrews iv. — 1. Let us therefore fear, lest, a promise being left *us* of entering into his rest, any of you should seem to come short of it.

2. For unto us was the gospel preached, as well as unto them; but the word preached did not profit them, not being mixed with faith in them that heard *it*.

3. For we which have believed do enter into rest; as he said, As I have sworn in my wrath, if they shall enter into my rest: although the works were finished from the foundation of the world.

4. For he spake in a certain place of the seventh *day* on this wise, And God did rest the seventh day from all his works.

5. And in this *place* again, If they shall enter into my rest.

6. Seeing, therefore, it remaineth that some must enter therein, and they to whom it was first preached entered not in because of unbelief;

7. (Again, he limiteth a certain day, saying in David, To-day, after so long a time; as it is said, To-day, if ye will hear his voice, harden not your hearts.

8. For if Jesus had given them rest, then would he not afterward have spoken of another day.

9. There remaineth, therefore, a rest to the people of God.

10. For he that is entered into his rest, he also hath ceased from his own works, as God *did* from his;)

11. Let us labor, therefore, to enter into that rest, lest any man fall after the same example of unbelief.

12. For the word of God *is* quick and powerful, and sharper than any two-edged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and *is* a discernor of the thoughts and intents of the heart.

13. Neither is there any creature that is not manifest in his sight; but all things *are* naked and opened unto the eyes of him with whom we have to do.

14. Seeing, then, that we have a great high priest, that is passed into the heavens, Jesus the Son of God, let us hold fast *our* profession.

15. For we have not a high priest which cannot be touched with the feeling of our infirmities; but was in all points tempted like as *we are*, yet without sin.

16. Let us therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need.

This exhortation, which opens with fear, ends with confidence; and the very fear which is wholesome in view of our sins and perils should drive us for refuge to that faith which will lead us boldly to the throne of grace. The warning is against self-confidence; against resting in our privileges or attainments; against the temptations of the world to unbelief, to spiritual apathy and apostasy. The "Jesus" spoken of in verse 8 was undoubtedly *Joshua*, the deliverer and leader, who conducted Israel to their promised rest in Canaan after the toils and perils of the desert. That rest was not satisfying nor permanent: no rest on earth can be. Temptations and conflicts arose in the promised land, and

betrayed the people to forsake God. But still there remained a Canaan, a rest, a keeping of the sabbath that should bring the soul of man into harmony with the blessed and everlasting rest of the Creator of the world. For that rest in the hereafter we must now labor, watch, pray, quickening ourselves by that Word of God, which is full of promise and of warning; which searches us at once to condemn and to save us. Forewarned is forearmed. To realize our danger is to provide an escape; and here, in every temptation, conflict, trial, the help is at hand in Him who knows our infirmities, and has borne them; who has felt our temptations, and vanquished them.

APPROPRIATE HYMNS.]

Prayer.

[Nos. 24, 117, 151.]

O Lord Jesus, the author and the finisher of our faith! we give thee thanks for all thy servants, who, having witnessed a good confession, have entered into rest. Grant us grace, we beseech thee, to be faithful unto death, that we also may receive a crown of life. May we have such a sense of thy presence and glory as shall lift us above the love or the fear of this world!

Assist us by thy grace to do this day such things as are pleasing to thee. Strengthen us to resist and overcome any temptations to which we may be exposed. Deliver us from anxiety about earthly things, from a discontented and unthankful spirit.

Strengthen, O Lord! our faith in the promises of thy Word. Thou knowest our exceeding weakness, and the numberless dangers which every day surround us. Supply all our need. Let thy Word

be our guide, and thy Holy Spirit our Sanctifier and Comforter. Be thou our defender through all the trials of life, our hope in death, and our portion forever.

We thank thee for thy loving-kindness in the night-season. Be pleased, O Lord! to bless all who are near and dear to us. Lead all whom we love into the saving knowledge of Jesus Christ. Bless our neighbors; assist all who are laboring for the good of souls; and grant that true godliness may increase and abound among us. Help us to shine as lights in the world, and to commend the religion which we profess by the meekness and gentleness of our conduct, and by the holiness of our lives. Make us happy in our own souls, and useful to all around us. These mercies we ask for ourselves and others in the name of Jesus Christ our Saviour. Amen.

SATURDAY.

John xi. — 1. Now, a certain *man* was sick, *named* Lazarus, of Bethany, the town of Mary and her sister Martha.

2. (It was *that* Mary which anointed the Lord with ointment, and wiped his feet with her hair, whose brother Lazarus was sick.)

3. Therefore his sisters sent unto him, saying, Lord, behold, he whom thou lovest is sick.

4. When Jesus heard *that*, he said, This sickness is not unto death, but for the glory of God, that the Son of God might be glorified thereby.

5. Now, Jesus loved Martha, and her sister, and Lazarus.

6. When he had heard, therefore, that he was sick, he abode two days still in the same place where he was.

7. Then after that saith he to *his* disciples, Let us go into Judæa again.

8. *His* disciples say unto him, Master, the Jews of late sought to stone thee; and goest thou thither again?

9. Jesus answered, Are there not twelve hours

in the day? If any man walk in the day, he stumbleth not, because he seeth the light of this world;

10. But, if a man walk in the night, he stumbleth, because there is no light in him.

11. These things said he: and after that he saith unto them, Our friend Lazarus sleepeth; but I go that I may awake him out of sleep.

12. Then said his disciples, Lord, if he sleep, he shall do well.

13. Howbeit, Jesus spake of his death; but they thought that he had spoken of taking of rest in sleep.

14. Then said Jesus unto them plainly, Lazarus is dead.

15. And I am glad for your sakes that I was not there, to the intent ye may believe: nevertheless, let us go unto him.

16. Then said Thomas, which is called Didymus, unto his fellow-disciples, Let us also go, that we may die with him.

17. Then, when Jesus came, he found that he had *lain* in the grave four days already.

The only home which Jesus had, during his public life, was at the little village of Bethany, upon the eastward slope of the Mount of Olives, within an hour's walk of Jerusalem, which was hidden from it by the crown of the hill. Often, after a day of teaching in the temple, he would walk out to the house of Lazarus for an evening of homelike repose with Martha, so full of domestic attentions; and Mary, so full of loving devotion. What a beautiful blending of reverence and tenderness in their regard for him! what an exquisite delicacy in his love for them! The Son of man could be solaced by human affections; the Son of God could love all that makes lovely an earthly home.

When Lazarus was sick, his sisters sent eagerly to Jesus, not doubting that the message would hasten him to save the life of his friend: but the love of Jesus was deeper than they

could measure by their anxiety for their brother's life; and as love itself is a holy mystery, so does it resort to mystery that it may challenge confidence, that it may test fidelity, that it may baffle all mistrust by some suprising revelation of joy. Thus Jesus, knowing that with the actual raising of Lazarus from the dead he could convey to Martha and Mary a spiritual blessing far greater than through a miracle of healing, quietly remained away until he knew that the last offices of affection and grief were over. But, when the hour of love was fully ripe, how magnanimously he gave himself to its divine manifestation, at the cost, as it proved, of his own human life! Not the imminence of danger nor the entreaties of his disciples could restrain him from risking death to himself that he might bring back Lazarus from the dead.

APPROPRIATE HYMNS,]

Prayer.

[Nos. 34, 59, 71.

Our Father in heaven, we come to thee with wants which thou knowest far better than we, and for blessings which thou art more ready to give than we to ask. But thou hast bidden to pray; and we love to come, saying, "Our Father." Oh, may we have the spirit of little children, — humble, teachable, trustful, obedient, — and show our love and gratitude in lives of devotion! Thou hast kept us in the watches of the night from every trouble, sorrow, and alarm; thou hast given us refreshing sleep. And now we bless thee for the day, for life and health, for food and raiment, for home and friends, for means of education and of enjoyment, for means of occupation and of support, for means of improvement in the knowledge of thyself from thy works and thy Word, and for opportunities of doing good to others. Oh! grant us grace that we may use to thy glory the lives which thou didst give, and which thy mercy doth continually spare.

We acknowledge, O Lord! our unworthiness

and our sinfulness, and beseech thee to pardon our transgressions and heal our infirmities. Help us this day to live aright. In our intercourse with others, may we manifest the gentleness, the sincerity, the charity, of the gospel of Christ! May we be patient under trials, meek under injuries, firm against temptation, bold for the truth, zealous for thy cause! May we be kind to the poor, helpful to the suffering, gentle toward all men! [Give unto these children, O Lord! grace to serve thee in the morning of life, and in their thoughts and words, their studies and their play, always to please their Father in heaven.] Remember with thy mercy all our friends; visit with thy grace the homes of all who are dear to us. Build up, O Lord! thy Church; prosper thy kingdom in our land, and throughout the world; bring us to the close of the day in peace, and to the close of life in a hope full of immortality, through Jesus Christ, our Lord and Saviour. Amen.

SUNDAY MORNING.

John xi.—18. (Now Bethany was nigh unto Jerusalem, about fifteen furlongs off.)

19. And many of the Jews came to Martha and Mary to comfort them concerning their brother.

20. Then Martha, as soon as she heard that Jesus was coming, went and met him; but Mary sat *still* in the house.

21. Then said Martha unto Jesus, Lord, if thou hadst been here, my brother had not died.

22. But I know that even now, whatsoever thou wilt ask of God, God will give *it* thee.

23. Jesus saith unto her, Thy brother shall rise again.

24. Martha saith unto him, I know that he shall rise again in the resurrection at the last day.

25. Jesus said unto her, I am the resurrection and the life: he that believeth in me, though he were dead, yet shall he live;

26. And whosoever liveth, and believeth in me, shall never die. Believest thou this?

27. She saith unto him, Yea, Lord: I believe that thou art the Christ, the Son of God, which should come into the world.

28. And, when she had so said, she went her

way, and called Mary her sister secretly, saying, The Master is come, and calleth for thee.

29. As soon as she heard *that*, she arose quickly, and came unto him.

30. Now, Jesus was not yet come into the town, but was in that place where Martha met him.

31. The Jews then which were with her in the house, and comforted her, when they saw Mary that she rose up hastily, and went out, followed her, saying, She goeth unto the grave to weep there.

32. Then when Mary was come where Jesus was, and saw him, she fell down at his feet, saying unto him, Lord, if thou hadst been here, my brother had not died.

33. When Jesus, therefore, saw her weeping, and the Jews also weeping which came with her, he groaned in the spirit, and was troubled,

34. And said, Where have ye laid him? They say unto him, Lord, come and see.

35. Jesus wept.

36. Then said the Jews, Behold how he loved him!

37. And some of them said, Could not this man, which opened the eyes of the blind, have caused that even this man should not have died?

Surely He hath borne our griefs, and carried our sorrows. He put himself into closest, tenderest sympathy with our humanity before putting forth the sublimest act of divinity. That act, in form, our Lord does not repeat for us by restoring the dead to hearts bursting with sorrow: that would be to annul death, and render the resurrection a thing of course. But the resurrection of Lazarus, followed so speedily by his own, was the promise to faith of the resurrection of all that should sleep in him; and the sympathy of Jesus in the present sorrow prepares the heart to receive that faith, and welcome that hope. How wondrous the power of sympathy that so stirred the Son of God! The tears of Mary moved her friends to a fresh outburst of grief: and, when Jesus saw them all weeping as with a hopeless sorrow, he groaned inwardly, taking upon himself, not their sorrow only, but the mighty

woes of our humanity crushed by the curse of death; and his heaving emotion found vent also in tears. This was a revelation of his character to those who were not of his disciples: such love, such sympathy, called forth their homage to the power which had opened the eyes of the blind, and could have kept back Lazarus from the grave. A belief in the resurrection was common among the Jews: only the limited sect of the Sadducees denied it. But Jesus offered to Martha a personal objective point for this faith to rest upon,—not a distant vague belief, but a living presence, a personal power; saying, not, “He *shall* rise;” nor, “I will *give* him life;” but, “*I am* the resurrection and the life:” the life-power is in me potentially, eternally; and he who joins himself to me by faith shall experience that power in resurrection from the dead and in life everlasting.

APPROPRIATE HYMNS,]

Prayer.

[Nos. 133, 148, 159.

Thou art the King of glory, O Christ! Thou art the everlasting Son of the Father. When thou hadst overcome the sharpness of death, thou didst open the kingdom of heaven to all believers. Thou sittest at the right hand of God, in the glory of the Father. We believe that thou shalt come to be our Judge. We therefore pray thee help thy servants, whom thou hast redeemed with thy precious blood: make them to be numbered with thy saints in glory everlasting. Oh, may thy wonders among the dead cause us to fear thy name, and to hope in thy mercy! We believe in thee, O Lord Jesus, the Resurrection and the Life!

Upon this, the Lord's day, that brings into remembrance the rising of Jesus from the dead, may thy Church honor and serve thee with gladness of heart! Bless thy Word, in the family, in the Sun-

day school, in the house of God; and pour out thy Spirit upon all flesh.

O Thou who hast brought us again from sleep to behold the light of a new day! help us so to confide in thee, to keep thee ever so near and so precious to our thought, that we shall live above the fear of death, and look forward with joy to our final rest with thee. Grant us grace to bear all trials, resist all temptations, fulfil all duties, in the hope of thine appearing. As children of the light, may we shun all evil, and show forth thy praise! Comfort all in sorrow. Be the God of the widow and the fatherless. May this household, and all dear to us, be joined to the family of the saints on earth, and finally to the company of the redeemed in heaven, through Him who died for us!—to whom be glory forever. Amen.

SUNDAY EVENING.

John xi.—38. Jesus therefore, again groaning in himself, cometh to the grave. It was a cave, and a stone lay upon it.

39. Jesus said, Take ye away the stone. Martha, the sister of him that was dead, saith unto him, Lord, by this time he stinketh; for he hath been *dead* four days.

40. Jesus saith unto her, Said I not unto thee, that, if thou wouldest believe, thou shouldest see the glory of God?

41. Then they took away the stone *from the place* where the dead was laid. And Jesus lifted up *his* eyes, and said, Father, I thank thee that thou hast heard me:

42. And I knew that thou hearest me always; but because of the people which stand by I said *it*, that they may believe that thou hast sent me.

43. And, when he thus had spoken, he cried with a loud voice, Lazarus, come forth!

44. And he that was dead came forth, bound hand and foot with grave-clothes; and his face was bound about with a napkin. Jesus saith unto them, Loose him, and let him go.

45. Then many of the Jews which came to Mary, and had seen the things which Jesus did, believed on him.

46. But some of them went their ways to the Pharisees, and told them what things Jesus had done.

47. Then gathered the chief priests and the Pharisees a council, and said, What do we? for this man doeth many miracles.

48. If we let him thus alone, all *men* will believe on him; and the Romans shall come and take away both our place and nation.

49. And one of them, *named* Caiaphas, being the high priest that same year, said unto them, Ye know nothing at all,

50. Nor consider that it is expedient for us that one man should die for the people, and that the whole nation perish not.

51. And this spake he not of himself: but, being high priest that year, he prophesied that Jesus should die for that nation;

52. And not for that nation only, but that also he should gather together in one the children of God that were scattered abroad.

53. Then from that day forth they took counsel together for to put him to death.

54. Jesus, therefore, walked no more openly among the Jews, but went thence unto a country near to the wilderness, into a city called Ephraim, and there continued with his disciples.

The Jews buried very soon after death. No coffin was used; but the body was wrapped tightly in folds of linen with spices, and carried to the tomb on a bier. The better classes preferred as burial-places either natural caves in their own gardens, or tombs excavated from the rock, or built artificially, with niches in which the bodies were laid. A flat stone, sometimes set like a door in a groove, closed the entrance. Jesus, profoundly agitated by the grief that encompassed him, and by the yearnings of the divinity within him, taking upon himself, as it were, the agony of humanity in its struggle with the last enemy, honoring his Father in this supreme act of power and majesty, uttered that call of vic-

tory which shall yet resound over every field of death,—“Lazarus, come forth!” Death relaxed its hold; corruption gave up its victim; and “he that was dead came forth.” From that moment the doom of Jesus was sealed. His mightiest benefaction to the race called forth the fiercest rage of sin. The field where sin had reigned without molestation from the fall of man was now invaded; the spell was broken; the sting, the dread, the victory, were wrested from the grave. Yet men hated him the more!—and the high priest of this malice becomes the unconscious prophet of that death which shall but complete the triumph of Jesus in the redemption of humanity through the resurrection and the life.

APPROPRIATE HYMNS.]

Prayer.

[Nos. 6, 42, 199.]

O God, who hast prepared for those who love thee such good things as pass man's understanding! pour into our hearts such love toward thee, that we, loving thee above all things, may obtain thy promises, which exceed all that we can desire, through Jesus Christ our Lord.

We would lie down to rest in the hope of Him who is the Resurrection and the Life; praying, that, if this shall prove our last sleep, we may awake with Christ in his glory.

We thank thee, O Lord! for the precious comfort that remains to us concerning dear friends who have departed in the faith; that to them heaven is even now a reality; that they have no more want, nor sorrow, nor care, nor sin. Oh, may heaven be a reality to our faith! and may the hope of it, yea, the assurance of it, as our home, lift us above all the temptations and trials of this

present world! Give to us strength for labors, courage for conflicts, patience under afflictions, fidelity to duty, and faith that shall endure to the end, and shall make us more than conquerors over death. May the true life be now begun in our souls, and daily may we live to thee!

We praise thee, O Lord! for the blessings of this holy day. Oh, may we love thee more, know thee more, and serve thee better, than ever before, by reason of what we have this day learned of thy truth and grace! In all that is given us to do, may we glorify thy name! in all that we are called to bear, may we accept thy holy will! So may we daily live to thee; and, when the things of earth shall pass away, make us to be numbered with thy saints in glory everlasting, through Jesus Christ our Saviour; to whom be all honor and glory, world without end. Amen.

MONDAY.

Ruth i. — 1. Now, it came to pass, in the days when the judges ruled, that there was a famine in the land. And a certain man of Bethlehem-judah went to sojourn in the country of Moab, he, and his wife, and his two sons.

3. And Elimelech, Naomi's husband, died; and she was left, and her two sons.

4. And they took them wives of the women of Moab: the name of the one *was* Orpah; and the name of the other, Ruth: and they dwelt there about ten years.

5. And Mahlon and Chilion died also, both of them; and the woman was left of her two sons and her husband.

8. And Naomi said unto her two daughters-in-law, Go, return each to her mother's house: the Lord deal kindly with you as ye have dealt with the dead and with me.

9. The Lord grant you that ye may find rest, each of *you* in the house of her husband. Then she kissed them; and they lifted up their voice, and wept.

10. And they said unto her, Surely we will return with thee unto thy people.

11. And Naomi said, Turn again, my daughters: why will ye go with me? . . . Nay, my daughters; for it grieveth me much, for your sakes, that the hand of the Lord is gone out against me.

14. And they lifted up their voice, and wept

again. And Orpah kissed her mother-in-law; but Ruth clave unto her.

15. And she said, Behold, thy sister-in-law is gone back unto her people, and unto her gods: return thou after thy sister-in-law.

16. And Ruth said, Entreat me not to leave thee, *or* to return from following after thee: for whither thou goest, I will go; and where thou lodgest, I will lodge: thy people *shall be* my people, and thy God my God:

17. Where thou diest will I die, and there will I be buried: the Lord do so to me, and more also, *if aught* but death part thee and me.

18. When she saw that she was steadfastly minded to go with her, then she left speaking unto her.

19. So they two went until they came to Bethlehem. And it came to pass, when they were come to Bethlehem, that all the city was moved about them; and they said, *Is this* Naomi?

20. And she said unto them, Call me not Naomi; call me Mara: for the Almighty hath dealt very bitterly with me.

21. I went out full, and the Lord hath brought me home again empty: why, *then*, call ye me Naomi, seeing the Lord hath testified against me, and the Almighty hath afflicted me?

22. So Naomi returned, and Ruth the Moabitess her daughter-in-law with her, which returned out of the country of Moab; and they came to Bethlehem in the beginning of barley-harvest.

In all the literature of antiquity, there is not a more beautiful gem than this idyl of Ruth and Naomi. "As a singular example of virtue and piety in a rude age, and among an idolatrous people; as one of the first-fruits of the Gentile harvest gathered into the Church; as the heroine of a story of exquisite beauty and simplicity; as illustrating in her history the workings of Divine Providence, and the truth of the saying, that the eyes of the Lord are over the righteous; and for the many interesting revelations of ancient domestic and social customs which are associated with her story, — Ruth has always held a foremost place among Scripture characters."

The country of Moab lay along the rich highlands east of

the Dead Sea, and was the most fertile district upon that side of the Jordan. It was about three days' journey from Bethlehem; and, though there was a standing *feud* between Moab and Israel, famine led this Jewish family to seek refuge in a hostile country. Love, which is stronger than political enmities, or prejudices of race and religion, soon brought about an alliance between the sons of the Abrahamic covenant and the daughters of an alien people; and the virtues of Naomi so won upon the filial piety of Ruth, that, when both were widowed, Ruth joined herself to her, in life and in death, with a pathos which every heart adopts for its own expression of constant, complete, undying devotion.

APPROPRIATE HYMNS,]

Prayer.

[Nos. 58, 59, 68.

O God, who art everywhere present! may it be our joy so to realize thy presence, that we shall ever abide with thee! Thou ledest us in ways that we knew not, and sometimes in ways of darkness and of sorrow; but thou hast promised never to leave us nor forsake us. When troubles come, when billows of sorrow roll over us, may we still trust in thee, and look forward to our rest! May our citizenship be in heaven, and we of the company of thy saints who declare plainly that they seek a better country! May we glorify thy name in the midst of an evil and gainsaying world!

We look to thee, O Lord! this day, for daily

bread. All thy creatures wait upon thee. That thou givest them they gather. Thou openest thine hands; they are filled with good. Oh! fill us this day with good things. [Bless every member of this family, parents and children, brothers and sisters, and all our kindred: may each, in the several relations of life, fulfil all the offices of love, doing good to one another as thou givest opportunity!] Prosper the labors of industry; bless the earth with abundant harvests; bless our land with health, peace, plenty, righteousness; and save the world which thy mercy has spared, for Christ's sake. Amen.

TUESDAY.

Ruth ii. — 2. And Ruth the Moabitess said unto Naomi, Let me now go to the field, and glean ears of corn after *him* in whose sight I shall find grace. And she said unto her, Go, my daughter.

3. And she went, and came, and gleaned in the field after the reapers; and her hap was to light on a part of the field *belonging* unto Boaz, who *was* of the kindred of Elimelech.

5. Then said Boaz unto his servant that was set over the reapers, Whose damsel *is* this?

6. And the servant that was set over the reapers answered and said, It *is* the Moabitish damsel that came back with Naomi out of the country of Moab:

8. Then said Boaz unto Ruth, Hearest thou not, my daughter? Go not to glean in another field, neither go from hence, but abide here fast by my maidens:

9. *Let* thine eyes *be* on the field that they do reap, and go thou after them: have I not charged the young men that they shall not touch thee? And, when thou art athirst, go unto the vessels, and drink of *that* which the young men have drawn.

10. Then she fell on her face, and bowed herself to the ground, and said unto him, Why have I found grace in thine eyes, that thou shouldest take knowledge of me, seeing I *am* a stranger?

11. And Boaz answered and said unto her, It

hath fully been showed me all that thou hast done unto thy mother-in-law since the death of thine husband; and *how* thou hast left thy father and thy mother, and the land of thy nativity, and art come unto a people which thou knewest not heretofore.

12. The Lord recompense thy work, and a full reward be given thee of the Lord God of Israel, under whose wings thou art come to trust.

13. Then she said, Let me find favor in thy sight, my lord; for that thou hast comforted me, and for that thou hast spoken friendly unto thine handmaid, though I be not like unto one of thy handmaidens.

14. And Boaz said unto her, At meal-time come thou hither, and eat of the bread, and dip thy morsel in the vinegar. And she sat beside the reapers; and he reached her parched *corn*, and she did eat, and was sufficed, and left.

15. And, when she was risen up to glean, Boaz commanded his young men, saying, Let her glean even among the sheaves, and reproach her not;

16. And let fall also *some* of the handfuls of purpose for her, and leave *them*, that she may glean *them*; and rebuke her not.

17. So she gleaned in the field until even, and beat out that she had gleaned; and it was about an ephah of barley.

We may be sure that Naomi did not conceal the virtues of her daughter-in-law. Such a treasure she might well be proud of, and such an example of domestic fidelity and religious devotion in an alien was worthy to be proclaimed among her own kinsmen and townspeople. Bethlehem was so small a place, that everybody could know the affairs of everybody else; and the story of Naomi's return, and of the beautiful, loving, and pious Moabitess she had brought with her, was talked over at the city-gates, at the fountains where all the maidens went for water, till "all the city was moved about them."

By a humane requirement of the law of Moses, the gleanings of the harvest were to be left for the poor; and, as Naomi had returned penniless, she sent Ruth to gather a few ears of corn in the field of a rich relative. Her modest behavior, confirming the story of her virtue and piety, won favor in the eyes of Boaz; and he gladly took advantage of a provision of the Mosaic law, and, as nearest of kin to her husband, made her his wife. And so the poor stranger, who had made herself an exile that she might care for the widowed mother of her husband, came to a home of plenty and honor, and became the ancestor of David and of Christ.

APPROPRIATE HYMNS,]

Prayer.

[Nos. 11, 15, 32.]

Thy mercies, O Lord! are new every morning: great is thy faithfulness. We bless thee for life and health and reason; for the use of our limbs and powers; for our food and raiment and habitation; for labor and reward; for friends and kindred; for freedom from suffering, infirmity, and pain. By the remembrance of thy goodness, awaken in our hearts, O God! a purer love and devotion to thee. Inspire us with a true and child-like trust in thy faithfulness and mercy. So stay our minds on thyself, that we shall be anxious about nothing. May it ever be home with us where we can feel that God is nigh! for we can fear nothing, lack nothing, when thou art our portion.

O God! since thou hast opened our eyes to see

the light of another day, be pleased to prosper us with thy blessing in all its duties and engagements. Keep us from sin, temptation, and danger. Help us in all things to show forth thy glory by a life and conversation becoming thy children. May it please thee to bless all whom we love, and grant unto them the healthful spirit of thy grace! Have compassion on all the children of toil and sorrow and suffering; look in mercy upon the afflicted and the dying. Bless this household with such favors as thou seest to be good for us; and teach us to desire and seek only that which is good in thy sight. Help us to walk by faith, that, by a patient continuance in well-doing, we may come to glory and honor, through Jesus Christ, our blessed Lord and Saviour. Amen.



RUTH GLEANING IN THE FIELD OF BOAZ. RUTH II. 8, 9.

WEDNESDAY.

Mark vi. —1. And he went out from thence, and came into his own country; and his disciples follow him.

2. And, when the sabbath day was come, he began to teach in the synagogue: and many, hearing him, were astonished, saying, From whence hath this man these things? and what wisdom is this which is given unto him, that even such mighty works are wrought by his hands?

3. Is not this the carpenter, the son of Mary, the brother of James and Joses, and of Juda and Simon? and are not his sisters here with us? And they were offended at him.

4. But Jesus said unto them, A prophet is not without honor but in his own country, and among his own kin, and in his own house.

5. And he could there do no mighty work, save that he laid his hands upon a few sick folk, and healed them.

6. And he marvelled because of their unbelief. And he went round about the villages teaching.

7. And he called unto him the twelve, and began to send them forth by two and two; and gave them power over unclean spirits;

8. And commanded them that they should take nothing for their journey, save a staff only; no scrip, no bread, no money in their purse;

9. But be shod with sandals, and not put on two coats.

10. And he said unto them, In what place soever ye enter into a house, there abide till ye depart from that place.

11. And whosoever shall not receive you, nor hear you, when ye depart thence, shake off the dust under your feet for a testimony against them. Verily I say unto you, It shall be more tolerable for Sodom and Gomorrah in the day of judgment than for that city.

12. And they went out, and preached that men should repent.

13. And they cast out many devils, and anointed with oil many that were sick, and healed them.

This was the beginning of evangelism by the disciples of Christ: from being learners, they were now to be teachers. Our Lord sent them two by two, for mutual comfort and support. He delegated to them miraculous powers, in order that they might attest their words by signs, and also might gain the attention and the confidence of men through kindness done to their bodies. At the same time, they were charged to go in the most unostentatious manner, in the spirit of peace, and, as Matthew adds, carrying a benediction to every house that would receive them. According to Matthew, also, they were sent first "to the lost sheep of the house of Israel." Both in their scriptures and in their ritual, the Jews had the

promise of the Messiah; and, now that he had come with words and works of divine mercy, their faith was first to be tested through the reception they would give to Jesus and his messengers. His own townsmen had rejected him, and had deprived themselves of his mighty works by their unbelief; for Jesus addressed himself to faith. The whole nation was now to have the opportunity of declaring itself concerning Christ and his salvation. The rejection of his disciples would be the rejection of himself, of his truth and grace in their message, of his Spirit in their works. It is a great privilege to hear the gospel: it is a great peril to treat it with indifference.

APPROPRIATE HYMNS.]

Prayer.

[Nos. 171, 177, 186.]

We come to thee this morning, heavenly Father, with hearts full of thankfulness for the mercies of the night. We have rested in safety and in peace under the shadow of thy wing. Thou has kept us quiet from the fear of evil: nor sickness, nor death, nor tempest, nor fire, nor any calamity, hath overtaken us or our dwelling. How sure are the mercies of thy covenant, O Lord! All thy promises in Christ Jesus are Yea and Amen. Fulfil unto us, we beseech thee, these thy mercies and promises, and cause that this day we may rejoice in thy salvation.

Bless to us thy Word which we have now read. Oh! sanctify us by thy truth; and, while we receive its instruction and comfort in our hearts, may we carry out its precepts in our lives, and adorn the doctrine of God our Saviour in all things! May we be just and true, loving and kind, gentle, forbearing, and forgiving; and so shine as lights in the world, holding forth the word of life! May every day witness some new victory over evil desires and passions within us, and over the evil that is in the world! By feeding upon

thy Word, the bread of heaven, may we grow up into Him who is our Life and Head, even Christ.

[Oh! may these children grow in grace as they grow in years and in knowledge! May they shun evil companions and evil ways, and walk in the way of thy commandments!] Keep all dear to us even as the apple of thine eye. Bless our neighbors, and send thy Spirit upon this whole community. Bless our rulers, and the schools and churches in our land. May all who rule, and all who teach, be led and taught by thee! Raise up, O Lord! we entreat thee, a multitude of faithful preachers of thy Word, and missionaries of thy gospel. Clothe them with thy salvation; and open the way before them in every land, and unto every heart. Have pity upon the poor and the sorrowing; upon homes made desolate by famine, pestilence, or war. Stay thy judgments, O Lord! and send peace and salvation to all people. Mercifully forgive our sins, and bring us unto the perfection of knowledge, of holiness, and of blessedness, in Jesus Christ our Lord; to whom be glory forever. Amen.

THURSDAY.

Mark vi. — 14. And King Herod heard of *him* (for his name was spread abroad); and he said, That John the Baptist was risen from the dead, and therefore mighty works do show forth themselves in him.

15. Others said, That it is Elias. And others said, That it is a prophet, or as one of the prophets.

16. But, when Herod heard *thereof*; he said, It is John, whom I beheaded: he is risen from the dead.

17. For Herod himself had sent forth and laid hold upon John, and bound him in prison for Herodias' sake, his brother Philip's wife; for he had married her.

18. For John had said unto Herod, It is not lawful for thee to have thy brother's wife.

19. Therefore Herodias had a quarrel against him, and would have killed him; but she could not:

20. For Herod feared John, knowing that he was a just man and a holy, and observed him; and, when he heard him, he did many things, and heard him gladly.

21. And when a convenient day was come, that Herod on his birthday made a supper to his lords, high captains, and chief *estates* of Galilee;

22. And when the daughter of the said Hero-

dias came in and danced, and pleased Herod and them that sat with him, the king said unto the damsel, Ask of me whatsoever thou wilt, and I will give *it* thee.

23. And he sware unto her, Whatsoever thou shalt ask of me, I will give *it* thee, unto the half of my kingdom.

24. And she went forth, and said unto her mother, What shall I ask? And she said, The head of John the Baptist.

25. And she came in straightway with haste unto the king, and asked, saying, I will that thou give me by and by, in a charger, the head of John the Baptist.

26. And the king was exceeding sorry; *yet* for his oath's sake, and for their sakes which sat with him, he would not reject her.

27. And immediately the king sent an executioner, and commanded his head to be brought: and he went and beheaded him in the prison;

28. And brought his head in a charger, and gave it to the damsel; and the damsel gave it to her mother.

29. And, when his disciples heard of *it*, they came and took up his corpse, and laid it in a tomb.

But an oath which required the perpetration of a crime could not be binding; and the crime was the greater in this instance because Herod knew John to be a holy man and a prophet of the Lord, and that the odious request of Salome, the daughter of Herodias, was prompted by the mother in revenge for the prophet's fidelity in denouncing her illicit marriage. This Herod (*Antipas*) was a son of Herod the Great, and was Tetrarch of Galilee and Peræa. "During a visit to his half-brother Herod-Philip, he became enamoured of his wife Herodias, and prevailed on her to leave her husband, and live with him." She stipulated that he should repudiate his wife, the daughter of the Arabian king, Aretas; which he accordingly did. Salome was the daughter of Philip and He-

rodias. Like Lady Macbeth, Herodias instigated her husband to crimes which he would gladly have avoided; but he, like Macbeth, was haunted by the return of the murdered man to vex his imagination with terrible fears. "Thus conscience does make cowards of us all." But how beautiful by contrast was the courage with which faith inspired the disciples of John to brave the fate of their Master by rendering the tender offices of burial to his mutilated body! It has always been the effect of persecution to call forth at once the most heroic virtues and the most gentle graces; and often the passive virtues of the martyr have conquered where violent resistance would have been certain defeat.

APPROPRIATE HYMNS,]

Prayer.

[Nos. 2, 97.

O Lord Jesus, who for our sakes didst endure such contradiction of sinners against thyself! grant us grace, that, like thee, we may be meek and lowly of heart. When offended and wronged by others, may we remember Him, who, when he was reviled, reviled not again, and who from the cross prayed for the forgiveness of his enemies! As we pray thee to forgive our offences, may we ever show the spirit of forgiveness toward all who do us harm! Set a watch, O Lord! at the door of our lips, that we offend not in word; and, while bold and firm for thy truth and cause, in all that concerns ourselves may we study the things that make for peace! Help us this day to resist temptation, to walk uprightly, to do good as we have opportunity, to relieve the suffering and the needy, to be kind toward all, and to overcome the world.

Father of all mercies, we commend this house-

hold to thy loving care. [Oh! take these children into thine arms; defend them from the power of evil; draw them to the cross of Christ, that they may there be baptized into the love of Him who died for them.] Grant us, O Lord! such prosperity as shall please thee; yet, in all that we possess and enjoy, help us ever to remember that we are not our own, but are bought with a price,—even the precious blood of Christ. We pray for thy Church which thou hast redeemed: grant her peace and unity. And, oh! hasten the ingathering of the nations, that thou mayest see of the travail of thy soul, and be satisfied. Heavenly Father, we bless thee for the mercy which has brought us to the beginning of this day; we supplicate thy favor upon all our friends; and, O Lord! have mercy upon us, and upon all men, for Christ's sake. Amen.

FRIDAY.

Psalm li.—1. Have mercy upon me, O God! according to thy loving-kindness: according unto the multitude of thy tender mercies blot out my transgressions.

2. Wash me thoroughly from mine iniquity, and cleanse me from my sin.

3. For I acknowledge my transgressions; and my sin is ever before me.

4. Against thee, thee only, have I sinned, and done *this* evil in thy sight; that thou mightest be justified when thou speakest, *and* be clear when thou judgest.

5. Behold, I was shapen in iniquity; and in sin did my mother conceive me.

6. Behold, thou desirest truth in the inward parts; and in the hidden *part* thou shalt make me to know wisdom.

7. Purge me with hyssop, and I shall be clean; wash me, and I shall be whiter than snow.

8. Make me to hear joy and gladness; *that* the bones *which* thou hast broken may rejoice.

9. Hide thy face from my sins, and blot out all mine iniquities.

The sin which David lamented with such extreme humiliation and anguish is recorded in 2 Sam. xi. Having been betrayed into sin with Bathsheba, in order to cover his fault, he caused her husband, the valiant Uriah, to be so exposed in battle, that he was killed. David invented such excuses for his twofold crime, that, for a while, his conscience gave him little trouble. But, by and by, the Lord sent the prophet Nathan to the erring king: "and he came unto him, and said unto him, There were two men in one city; the one rich, and the other poor. The rich man had exceeding many flocks and herds: but the poor man had nothing save one little ewe-lamb, which he had bought and nourished up; and it grew up together with him and with his children; it did eat of his own meat, and drank of his own cup, and lay in his bosom, and was unto him as a daughter. And there came a traveller unto the rich man; and he spared to take of his own flock and of his own herd to dress for the wayfaring man that was come unto him, but took the poor man's lamb, and dressed it for the man that was come to him. And David's anger was greatly kindled against the man; and he said to Nathan, As the Lord liveth, the man that hath done this thing shall surely die; and he shall restore the lamb fourfold, because he did

10. Create in me a clean heart, O God! and renew a right spirit within me.

11. Cast me not away from thy presence; and take not thy Holy Spirit from me.

12. Restore unto me the joy of thy salvation, and uphold me *with thy* free Spirit.

13. *Then* will I teach transgressors thy ways; and sinners shall be converted unto thee.

14. Deliver me from blood-guiltiness, O God, thou God of my salvation! *and* my tongue shall sing aloud of thy righteousness.

15. O Lord! open thou my lips, and my mouth shall show forth thy praise.

16. For thou desirest not sacrifice; else would I give *it*: thou delightest not in burnt-offering.

17. The sacrifices of God *are* a broken spirit: a broken and a contrite heart, O God! thou wilt not despise.

18. Do good in thy good pleasure unto Zion; build thou the walls of Jerusalem.

19. Then shalt thou be pleased with the sacrifices of righteousness, with burnt-offering and whole burnt-offering; then shall they offer bullocks upon thine altar.

this thing, and because he had no pity. And Nathan said to David, Thou art the man."

By his judgment on the rich robber, David had already condemned himself; and now he is agonized with the sense of his guilt, especially with its heinousness in the sight of God. Nothing can palliate his sin; nothing can hide it from his own view. He is so steeped in transgression, that no resources of atonement and purification within his reach could avail to cleanse and restore him. He owns the justice of God in his condemnation, and casts himself wholly and solely upon the mercy of God. "He would give any and every thing were the seasons to return when he enjoyed communion with God, a cheerful heart, and a constant spirit; when the protection of God was spread out over him, and his Spirit reigned in his heart." He desires to be not only forgiven, but cleansed, made pure, and this in order that through his recovery from so grievous a fall he may set forth the grace of God for the salvation of other sinners, and that the glory of Zion may not be tarnished by his sin. Such is the spirit of true penitence: it bewails sin as committed against God; it acknowledges the justice of his condemning sentence; it longs for pardon as a means to personal purity, and to the recovery of others from sin and death.

APPROPRIATE HYMNS,]

Prayer.

[Nos. 82, 94, 95.

Create in us a clean heart, O God! and renew a right spirit within us. So purify us by thy grace that we shall shine as lights in the world, holding forth the Word of life. We bless thee for thy loving care, for rest and safety in the night, for the comfort and promise of this holy day. May thy Word and thy worship be precious to our souls! Give us grace, that we may be established in the truth, and be doers of thy Word, and not hearers only, deceiving our own selves. Sow in our hearts the seed of eternal life, and enable us to bring forth fruit, to the glory of thy name, and the comfort of our souls.

Bless this day thy holy Church, in her ministry, her worship, her sacraments, her works of love. Bless all missions throughout the world. Visit all Sunday schools with thy heavenly grace.

[O Lord! grant unto the children of this household the teaching of thy Spirit, the guidance of thy providence, that they may walk in the way of wisdom and of life.]

Defend us with thy heavenly grace, that we may continue thine forever, and daily increase in thy Holy Spirit more and more, until we come unto thine everlasting kingdom, through the merits of Jesus Christ our Lord. Amen.

SATURDAY.

Galatians ii. — 15. We *who are* Jews by nature, and not sinners of the Gentiles,

16. Knowing that a man is not justified by the works of the law, but by the faith of Jesus Christ, even we have believed in Jesus Christ, that we might be justified by the faith of Christ, and not by the works of the law; for by the works of the law shall no flesh be justified.

17. But if, while we seek to be justified by Christ, we ourselves also are found sinners, *is*, therefore, Christ the minister of sin? God forbid!

18. For, if I build again the things which I destroyed, I make myself a transgressor.

19. For I through the law am dead to the law, that I might live unto God.

20. I am crucified with Christ: nevertheless, I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh, I live by the faith of the Son of God, who loved me, and gave himself for me.

21. I do not frustrate the grace of God; for if righteousness *come* by the law, then Christ is dead in vain.

Galatians iii. — 1. O foolish Galatians! who hath bewitched you that ye should not obey the truth, before whose eyes Jesus Christ hath been evidently set forth, crucified among you?

2. This only would I learn of you, Received ye the Spirit by the works of the law, or by the hearing of faith?

3. Are ye so foolish? Having begun in the Spirit, are ye now made perfect by the flesh?

4. Have ye suffered so many things in vain? if *it be* yet in vain.

5. He therefore that ministereth to you the Spirit, and worketh miracles among you, *doeth he it* by the works of the law, or by the hearing of faith?

6. Even as Abraham believed God, and it was accounted to him for righteousness.

7. Know ye, therefore, that they which are of faith, the same are the children of Abraham.

8. And the scripture, foreseeing that God would justify the heathen through faith, preached before the gospel unto Abraham, *saying*, In thee shall all nations be blessed.

9. So, then, they which be of faith are blessed with faithful Abraham.

10. For as many as are of the works of the law are under the curse; for it is written, Cursed *is* every one that continueth not in all things which are written in the book of the law to do them.

11. But that no man is justified by the law in the sight of God, *it is* evident; for, The just shall live by faith.

12. And the law is not of faith; but, The man that doeth them shall live in them.

13. Christ hath redeemed us from the curse of the law, being made a curse for us; for it is written, Cursed *is* every one that hangeth on a tree:

14. That the blessing of Abraham might come on the Gentiles through Jesus Christ; that we might receive the promise of the Spirit through faith.

The moral law was given that it should be obeyed forever: its standard can never be lowered, its obligation can never be revoked. The Ten Commandments are as binding upon the Christian as ever they were upon the Jew. Christ sustained them by the full weight of his example and his authority. While he thus vindicated the authority of the law by his own righteousness, he also honored its demands upon us by offering himself a sacrifice for sin: so that we who were condemned for not doing may now be saved by believing. The ceremonial law was given to be observed until that which it typified should be fulfilled in Christ. To impose

that law upon Christians, to insist upon *any* forms and ceremonies as necessary to salvation, was to dishonor the grace of Christ, to assume a useless burden, to fall away from the spirit into the flesh. The gathering of all men to Christ by faith was foreseen in the promise given to Abraham. We are saved, not by works, but by faith. But true faith is the highest working power: it binds the soul to Christ for an implicit obedience to his will, a life-long devotion to his cause, in a union so close, so absolute, that the believer can say with Paul, "Christ liveth in me."

APPROPRIATE HYMNS.]

Prayer.

[Nos. 143, 171.]

O God, who makest the outgoings of the morning and the evening to rejoice! we bless thee that ours has not been a night of anguish and sorrow. We lift up our hearts to thee with thanksgiving for the joy of another day; for vigor for its duties, appetite for its pleasures, and readiness for its opportunities of good. Bless us in our labors, keep us pure in our enjoyments, incite us to do thy will; and oh! we beseech thee, preserve us from harm, from temptation, and from sin. Keep us from that love and that fear of this world which would estrange us from thee.

Seeing that we know not what a day may bring

forth, we pray, that, if trials and disappointments shall come, we may have grace to meet them and to profit by them. Conscious of our weakness, humbly confessing our sins, we cast ourselves upon thine infinite grace in Christ our Saviour for pardon, strength, and sanctification. May we as a family honor thee in our daily walk and conversation! May old and young alike know the beauty of holiness, the joy of consecration to Christ! Grant thy grace to all who are dear to us; and grant us grace to hold all men dear for Christ's sake. And to him, with the Father and the Spirit, be glory forever. Amen.

SUNDAY MORNING.

Romans xi. — 22. Behold, therefore, the goodness and severity of God: on them which fell, severity; but toward thee goodness, if thou continue in *his* goodness; otherwise thou also shalt be cut off.

23. And they also, if they abide not still in unbelief, shall be grafted in; for God is able to graft them in again.

24. For if thou wert cut out of the olive-tree which is wild by nature, and wert grafted contrary to nature into a good olive-tree, how much more shall these, which be the natural *branches*, be grafted into their own olive-tree?

25. For I would not, brethren, that ye should be ignorant of this mystery (lest ye should be wise in your own conceits), that blindness in part is happened to Israel, until the fulness of the Gentiles be come in.

26. And so all Israel shall be saved; as it is written, There shall come out of Sion the Deliverer, and shall turn away ungodliness from Jacob:

27. For this *is* my covenant unto them when I shall take away their sins.

28. As concerning the gospel, *they are* enemies for your sakes; but, as touching the election, *they are* beloved for the fathers' sakes.

29. For the gifts and calling of God *are* without repentance.

30. For as ye in times past have not believed God, yet have now obtained mercy through their unbelief;

31. Even so have these also now not believed, that through your mercy they also may obtain mercy.

32. For God hath concluded them all in unbelief, that he might have mercy upon all.

33. Oh the depth of the riches both of the wisdom and knowledge of God! how unsearchable *are* his judgments, and his ways past finding out!

34. For who hath known the mind of the Lord? or who hath been his counsellor?

35. Or who hath first given to him, and it shall be recompensed unto him again?

36. For of him, and through him, and to him, *are* all things; to whom *be* glory forever. Amen.

The severity of God is tempered by his goodness; and his goodness, like the bow in the cloud, is brightened by the background of severity. Alike in Nature, in the Bible, and in Providence, the awful and the gentle, the severe and the gracious, are blended together. The Jewish people, so favored in their national constitution and in their religious privileges, were at length set aside because they rejected the crown and glory of their whole system proffered them in Christ. But, since God does not repent of nor retract his mercy, Israel shall yet be brought to Christ with the converted Gentile world. Thus the very mysteries of Providence are fulfilling the wondrous plan of redemption: all things proceed from God, and return to God. Verse 36 is a formula of

philosophy, an utterance of faith, and an ascription of praise. Against Polytheism, it declares that *all* things were made and are upheld by the *one* God. Against Pantheism, it refers the *origin* of all things to God, as himself distinct from the things he has made. Against the notion of Fate, it recognizes a personal Providence, through which all things are now sustained. Against Materialism, it declares that all things exist for God as their end. The whole universe exists through his plan and power; and all events transpire by his purpose and for his glory. With what adoration, with what thanksgiving, with what consecration, should we bow before Him, of whom, and through whom, and unto whom, are all things!

APPROPRIATE HYMNS,]

Prayer.

[Nos. 172, 175, 176.

O Lord God, Father of mercies, the Fountain of all comfort and blessing, who fillest heaven with thy glory, and earth with thy goodness; to whom the heavens sing praise, and all their powers, with the earth and sea and all that are therein! we praise and bless and glorify and give thanks to thee. Thou broughtest us out of nothing; and when, by our disobedience, we were fallen, thou didst raise us up again to an inheritance in thy kingdom. For these and all thy mercies we give thanks to thee, Father, Son, and Holy Spirit, henceforth and forevermore.

We bless thee for the sabbath, and pray that we may rightly improve its holy rest and the worship of thy holy house. May we have in lively remembrance the resurrection and ascension of our blessed Lord; by faith in him, be lifted above the power of sin, above the fear of death; and, being risen with Christ, may we set our affections upon things above, and look with joy for his appearing!

[May these children delight in the Lord's day, and love to speak and sing of Jesus! May they learn from thy holy Word to love and trust him as their Saviour! and may they delight in thy law!]

We pray for the whole Church of Christ, that she may possess all the gifts of thy Holy Spirit; for all Sunday schools, — oh! hear the hosannas of children, and show to them the love of Jesus their Saviour. We pray for the poor and needy, the sick and afflicted, for widows and orphans; for all whom thou hast given to be near and dear to us. Give them thy blessing, O Lord! for the sake of Him who hath taught us to love one another even as he hath loved us.

Accept, we beseech thee, O Lord! these our praises and supplications, and look graciously upon this family; and so assist us by thy grace, that we may be fitted for that kingdom where all shall be joy and peace in the Holy Ghost; to whom, with thee and thy Son, be all glory forever. Amen.

SUNDAY EVENING.

John xiii.—18. I speak not of you all; I know whom I have chosen; but that the scripture may be fulfilled, He that eateth bread with me hath lifted up his heel against me.

19. Now I tell you before it come, that, when it is come to pass, ye may believe that I am *he*.

20. Verily, verily, I say unto you, He that receiveth whomsoever I send receiveth me; and he that receiveth me receiveth him that sent me.

21. When Jesus had thus said, he was troubled in spirit, and testified, and said, Verily, verily, I say unto you, that one of you shall betray me.

22. Then the disciples looked one on another, doubting of whom he spake.

23. Now, there was leaning on Jesus' bosom one of his disciples, whom Jesus loved.

24. Simon Peter, therefore, beckoned to him, that he should ask who it should be of whom he spake.

25. He then, lying on Jesus' breast, saith unto him, Lord, who is it?

26. Jesus answered, He it is to whom I shall give a sop when I have dipped *it*. And, when he had dipped the sop, he gave *it* to Judas Iscariot, *the son of Simon*.

27. And, after the sop, Satan entered into him.

Then said Jesus unto him, That thou doest, do quickly.

28. Now, no man at the table knew for what intent he spake this unto him.

29. For some of *them* thought, because Judas had the bag, that Jesus had said unto him, Buy *those things* that we have need of against the feast; or, that he should give something to the poor.

30. He then, having received the sop, went immediately out; and it was night.

31. Therefore, when he was gone out, Jesus said, Now is the Son of man glorified, and God is glorified in him.

32. If God be glorified in him, God shall also glorify him in himself, and shall straightway glorify him.

33. Little children, yet a little while I am with you. Ye shall seek me; and as I said unto the Jews, Whither I go ye cannot come, so now I say to you.

34. A new commandment I give unto you, That ye love one another; as I have loved you, that ye also love one another.

35. By this shall all *men* know that ye are my disciples, if ye have love one to another.

The Jews ate in a reclining posture, resting the head upon the left arm, with the face toward the table. They did not use knives and forks; but each one dipped his hand or his bread into the common dish, which was placed before the couches upon a little table, as in the centre of a hollow square. As a mark of favor, the host would sometimes dip a piece of bread into the dish, or even select a delicate morsel with his fingers, and then offer this to one reclining near him. This custom was so common, that, when Jesus gave the sop to Judas, it attracted no special notice, although so closely connected with our Lord's warning of treachery. As John re-

clined next to Jesus upon the right, his head leaned upon the Lord's bosom; and so he became the mouth-piece of the disciples, when they longed to know, but dared not ask, of whom the Master had spoken.

The departure of the traitor was to Jesus another signal that his hour was at hand; but nothing could disturb the serenity of his soul. In his approaching sufferings he beheld only the completion of his triumph; and, as that triumph would be the inauguration of love as the life-power of the world, he gave forth, with new and special emphasis, the commandment, "*Love one another as I have loved you.*"

APPROPRIATE HYMNS,]

Prayer.

[Nos. 83, 100, 176.

Almighty God, from whom all good things do come, we thank and praise thee for the mercies of this holy day. Make our hearts so deeply thankful for its many blessings, that we shall be ready to devote ourselves afresh—body, soul, and spirit—to thy service through the coming week.

Give unto us, O God! more of the mind which was in Christ Jesus. May we esteem others better than ourselves! Teach us to pity and to help all who are in want and sorrow. May we show that we are Christians, not in name only, but in deed and truth! and, by our holy and blameless lives, may we adorn the doctrine of God our Saviour in all things! May thy truth make us free!

Almighty Father, teach us to imitate thy love, that we may be sanctified in heart and life, fitted to serve thee here, and to dwell with thee hereafter. May we be temples of the Holy Ghost, and be sealed by him unto the day of redemption!

May his gracious teaching enlighten us, and his holy comfort cheer and refresh our souls! May no cherished sin grieve this blessed Spirit, or quench the flame of love which he would kindle within us!

Bless, O Lord! thy Church with light and peace. Bless our government and our country. Make us a nation fearing thee and working righteousness.

Be gracious to all our dear friends and relatives, and guide their feet into the way of holiness. Bring nigh unto thee any who may be yet far from thee. Stablish, strengthen, and settle those who know and love thee. Hear, O Lord! we beseech thee, these our supplications; take us this night into thy holy keeping; pardon for thy mercy's sake all our iniquities; and do for us exceeding abundantly above all that we ask or think, for the sake of Jesus Christ, our most blessed Lord and Saviour. Amen.

MONDAY.

Matthew xx.—1. For the kingdom of heaven is like unto a man *that is* a householder, which went out early in the morning to hire laborers into his vineyard.

2. And, when he had agreed with the laborers for a penny a day, he sent them into his vineyard.

3. And he went out about the third hour, and saw others standing idle in the market-place,

4. And said unto them, Go ye also into the vineyard; and whatsoever is right, I will give you. And they went their way.

5. Again he went out about the sixth and ninth hour, and did likewise.

6. And about the eleventh hour he went out, and found others standing idle, and saith unto them, Why stand ye here all the day idle?

7. They say unto him, Because no man hath hired us. He saith unto them, Go ye also into the vineyard; and whatsoever is right, *that* shall ye receive.

8. So, when even was come, the lord of the vineyard saith unto his steward, Call the laborers, and

give them *their* hire, beginning from the last unto the first.

9. And, when they came that *were hired* about the eleventh hour, they received every man a penny.

10. But when the first came, they supposed that they should have received more; and they likewise received every man a penny.

11. And, when they had received *it*, they murmured against the good man of the house,

12. Saying, These last have wrought *but* one hour; and thou hast made them equal unto us, which have borne the burden and heat of the day.

13. But he answered one of them, and said, Friend, I do thee no wrong: didst not thou agree with me for a penny?

14. Take *that* thine is, and go thy way: I will give unto this last even as unto thee.

15. Is it not lawful for me to do what I will with mine own? is thine eye evil because I am good?

16. So the last shall be first, and the first last; for many be called, but few chosen.

"The market-place of the world is here contrasted with the vineyard of the kingdom of God: the greatest man of business in worldly things is a mere idle gazer if he has not yet entered on the true work which alone is worth any thing, or gains any reward." The parable teaches that in this kingdom *all* recompense, like the calling into the kingdom itself, is a matter of grace; and therefore it is at the pleasure of the Master to dispense his awards according to a scale and method of his own. Those who earliest received the call of the gospel, and were the first to enter upon the service of Christ, would not, for that reason, be entitled to take precedence of those to whom the gospel came later, and who might, therefore, seem to engage in the service of Christ at the last moment. No principle of justice is set aside in the distribution of mercy, and no claim of merit is allowed under a dispensation of grace.

He who would seek to pervert this into a pretext for delaying till the eleventh hour to obey the Saviour's call would show a spirit so utterly mean and selfish as to render it highly improbable that he would ever accept a grace he could so deliberately abuse and despise. Let every one of us go work to-day; let us begin in earnest the work we have too long neglected; let fidelity to the Master be our one motive; and we shall have our compensation in the work itself as we go along, and shall find in the end that the reward of free grace is greater far than any thing we could have hoped to deserve.

In the vineyard of the Lord there is something for every one to do. No disciple can claim a dignity of position, or a length of service, that should exempt him from the duty of work; nor are any so feeble or so humble that they can do nothing for the Master. Our duty is to work where he has placed us: we can trust his love for the reward

APPROPRIATE HYMNS,]

Prayer.

[Nos. 29, 39, 50.

Our voice shalt thou hear in the morning, O Lord! in the morning will we direct our prayer unto thee, and will look up. Oh! lead us this day in thy righteousness; make thy way straight before our face. Grant that we may see and know clearly what things we ought to do; and, whatever we do, may we do it heartily, as unto the Lord, and not unto men!

Keep us from vain self-dependence, from pride, self-will, and presumption. Plant in our hearts thy holy fear; and may we show such meekness and gentleness and humility as become the true followers of Christ!

Whilst we are this day diligent in business, give us grace at the same time to be fervent in spirit, serving the Lord. May the continual recollection of thy manifold and great mercies incline us to present our souls and bodies a living sacrifice unto

thee! May we not be conformed to this world, but transformed by the renewing of our minds, that we may prove what is that good and acceptable and perfect will of God!

[May the children of this family set thy love before them as their chief portion in life, and make thy Word their guide! May they always speak the truth, and grow up free from guile! May they hear the voice of Jesus, and follow him!] Be gracious, O Lord! to all our kindred. Visit thy Church with thy salvation. Inspire thy people with a readiness to testify of thy love, and to invite others to thy grace. May we behold even greater fruits of thy coming than were seen by thine own apostles! Open thou the windows of heaven, and cause thy glory to shine forth, that all the ends of the earth shall acknowledge thee. And to thy name be all the glory. Amen.

TUESDAY.

I Samuel iii. —1. And the child Samuel ministered unto the Lord before Eli. And the word of the Lord was precious in those days: *there was no open vision.*

2. And it came to pass at that time, when Eli was laid down in his place, and his eyes began to wax dim, *that he could not see;*

3. And ere the lamp of God went out in the temple of the Lord, where the ark of God was, and Samuel was laid down *to sleep;*

4. That the Lord called Samuel; and he answered, Here *am I.*

5. And he ran unto Eli, and said, Here *am I;* for thou calledst me. And he said, I called not: lie down again. And he went and lay down.

6. And the Lord called yet again, Samuel. And Samuel arose and went to Eli, and said, Here *am I;* for thou didst call me. And he answered, I called not, my son: lie down again.

7. Now Samuel did not yet know the Lord, neither was the word of the Lord yet revealed unto him.

8. And the Lord called Samuel again the third time. And he arose and went to Eli, and said, Here *am I;* for thou didst call me. And Eli perceived that the Lord had called the child.

9. Therefore Eli said unto Samuel, Go, lie down: and it shall be, if he call thee, that thou shalt say, Speak, Lord; for thy servant heareth. So Samuel went and lay down in his place.

10. And the Lord came, and stood and called as

at other times, Samuel, Samuel. Then Samuel answered, Speak; for thy servant heareth.

11. And the Lord said to Samuel, Behold, I will do a thing in Israel, at which both the ears of every one that heareth it shall tingle.

12. In that day I will perform against Eli all *things* which I have spoken concerning his house: when I begin I will also make an end.

13. For I have told him that I will judge his house forever, for the iniquity which he knoweth; because his sons made themselves vile, and he restrained them not.

14. And therefore I have sworn unto the house of Eli, that the iniquity of Eli's house shall not be purged with sacrifice nor offering forever.

15. And Samuel lay until the morning, and opened the doors of the house of the Lord; and Samuel feared to show Eli the vision.

16. Then Eli called Samuel, and said, Samuel, my son; and he answered, Here *am I.*

17. And he said, What *is* the thing that *the LORD* hath said unto thee? I pray thee, hide it not from me: God do so to thee, and more also, if thou hide *any* thing from me of all the things that he said unto thee.

18. And Samuel told him every whit, and hid nothing from him. And he said, It *is* the Lord: let him do what seemeth him good.

19. And Samuel grew, and the Lord was with him, and did let none of his words fall to the ground.

After Moses, Samuel was the first character in ancient Jewish history who centred in himself the elements of political and religious authority. He was the last and the greatest of the judges whose official power succeeded that of the lawgiver; and he was the first of that long line of prophets whose function and influence came to be superior to that of the priesthood itself. Moreover, his life marked a transition-period in the nation; for, against his own judgment, he yielded to their clamor for a king, and anointed, first Saul, and afterwards David, to this office. He was a person of rare dignity, beauty, and integrity of character, and of sincere and humble piety. Consecrated by his mother to the service of the Lord, he was trained from childhood in the sanctuary;

and it was while sleeping in the tabernacle that he received the divine call that ennobled and ever after guided his life. This scene, pictured with the simplicity of truth, has an unfading charm alike for childhood and for age, for poetry and for art. The little child, so quick to hear the voice in the night, so ready to trust the word of Eli, so prompt to obey the voice of the Lord; the venerable priest, warned by this innocent boy of the doom upon his house, and receiving the message with such patient meekness,—all this lives before us as often as we read the story. Oh, may our ears ever be open to the voices of the Invisible! and our hearts answer, "Speak, Lord; for thy servant heareth!"

APPROPRIATE HYMNS,]

Prayer.

[Nos. 156, 163, 190.

Oh! grant us grace, Father in heaven, to hear thy Word, and to obey it. We would make haste, and delay not, to keep thy commandments. Thou hast a right, O Lord! to our time, our gifts, our hearts, our persons; to all that we are, and all that we have: for thou hast created us, and hast redeemed us with the precious blood of thy Son.

We give thee thanks for the mercies of the night, and for all the mercies of our past lives, — for home and its blessings; for friends, and all the ministries of love; for health, knowledge, comfort, and prosperity; but, above all things, for thy grace in the

gospel of our Lord Jesus Christ. May we ever be ready to acknowledge him the Son of God, the Saviour of the world! May men in the high places of power and influence consecrate themselves to him! may the poor and lowly trust in him! may children sing hosannas to the Son of David! How shall we praise thee, O God! for thy love and grace to us sinners? For all thy mercies, we bless and magnify thy glorious name; humbly beseeching thee to accept this our morning sacrifice of praise for His sake who died, and rose again, and who liveth evermore. Amen.

WEDNESDAY.

I Samuel xii. — 1. And Samuel said unto all Israel, Behold, I have hearkened unto your voice in all that ye said unto me, and have made a king over you.

2. And now, behold, the king walketh before you; and I am old and gray-headed; and, behold, my sons *are* with you; and I have walked before you from my childhood unto this day.

3. Behold, here I *am*: witness against me before the Lord, and before his anointed: whose ox have I taken? or whose ass have I taken? or whom have I defrauded? whom have I oppressed? or of whose hand have I received *any* bribe to blind mine eyes therewith? and I will restore it you.

4. And they said, Thou hast not defrauded us, nor oppressed us; neither hast thou taken aught of any man's hand.

5. And he said unto them, The Lord *is* witness against you, and his anointed *is* witness this day, that ye have not found aught in my hand. And they answered, *He is* witness.

8. When Jacob was come into Egypt, and your fathers cried unto the Lord, then the Lord sent Moses and Aaron, which brought forth your fathers out of Egypt, and made them dwell in this place.

9. And, when they forgot the Lord their God, he sold them into the hand of Sisera, captain of

the host of Hazor, and into the hand of the Philistines, and into the hand of the king of Moab, and they fought against them.

10. And they cried unto the Lord, and said, We have sinned, because we have forsaken the Lord, and have served Baalim and Ashtaroth; but now deliver us out of the hand of our enemies, and we will serve thee.

11. And the Lord sent Jerubbaal and Bedan, and Jephthah and Samuel, and delivered you out of the hand of your enemies on every side, and ye dwelt safe.

12. And, when ye saw that Nahash the king of the children of Ammon came against you, ye said unto me, Nay; but a king shall reign over us: when the Lord your God *was* your king.

13. Now, therefore, behold the king whom ye have chosen, and whom ye have desired; and, behold, the Lord hath set a king over you.

14. If ye will fear the Lord, and serve him, and obey his voice, and not rebel against the commandment of the Lord, then shall both ye, and also the king that reigneth over you, continue following the Lord your God.

15. But if ye will not obey the voice of the Lord, but rebel against the commandment of the Lord, then shall the hand of the Lord be against you as *it was* against your fathers.

The public officer, who, like Samuel, can challenge the most rigid scrutiny of his life, and can appeal to all the world for a verdict of his integrity, has a prouder name than office could bestow, and a richer inheritance for his children than all the spoils of office could yield. But alas for the times when it comes to be the rare and distinctive recommendation of a judge, that he will not accept a bribe; or of a financial officer, that he will not steal!

The experiment of governing a people through their direct allegiance to Jehovah, by the agency of judges and prophets who gave proof of inspiration, had proved a failure. The pure theocracy contemplated in the laws of Moses was above

the faith and the morality of the Israelites. The promise was that God would protect and prosper them while they should serve and trust him. But they fell away into impiety and idolatry; and when, as a scourge for this, they were overrun by surrounding nations, they demanded a king, as a military leader who should put them on a footing to cope with their enemies. Saul was anointed the first king over Israel: and, with the upright and dignified administration of Samuel, the simplicity of the early theocracy passed away; the divine republic was merged in an earthly monarchy; yet this remained a type of that inner spiritual kingdom which came to its development in the Church of Christ, the Son of David.

APPROPRIATE HYMNS,]

Prayer.

[Nos. 28, 138, 154.

O God! we are sinners, and of a sinful race; but great is thy mercy. Accept our thanks and praise.

For our creation and preservation; for our sleep last night, and our safety this morning; for the comforts of this world, and the hopes of the world to come, — *we bless thee, good Lord.*

For our stations and occupations in life; for our dear relations and friends; for all that reminds us of thee, and all opportunities of glorifying thee, — *we bless thee, good Lord.*

For thy love in our redemption; for thy free bestowal of thine only-begotten Son; for thine unspeakable gift of the Holy Spirit, — *above all we bless thee, good Lord.*

We give thee thanks for home and country; for

knowledge and freedom; for the favor of thy providence upon our land; for the tokens of thy mercy in thy Church. We beseech thee, O Lord! to continue the favor which thou hast shown unto us as a family. [May these children grow up in the knowledge and love of thy truth! May they always incline to thy will, and walk in thy way! May they be kept from the evil that is in the world, and be the followers of the Lord Jesus!] Dwell by thy good Spirit in the homes of all whom we love. Bless this community, our State, our nation, with good things, temporal and spiritual. Have mercy, we beseech thee, upon an evil and ungodly world. Oh! bring the wickedness of the wicked to an end; and do good, in thy loving-kindness, unto all men, through Jesus Christ our Lord. Amen.

THURSDAY.

I Samuel xv. — 22. And Samuel said, Hath the Lord *as great* delight in burnt-offerings and sacrifices as in obeying the voice of the Lord? Behold, to obey *is* better than sacrifice, *and* to hearken than the fat of rams.

23. For rebellion *is as* the sin of witchcraft, and stubbornness *is as* iniquity and idolatry. Because thou hast rejected the word of the Lord, he hath also rejected thee from *being* king.

24. And Saul said unto Samuel, I have sinned; for I have transgressed the commandment of the Lord, and thy words; because I feared the people, and obeyed their voice.

25. Now therefore, I pray thee, pardon my sin, and turn again with me, that I may worship the Lord.

26. And Samuel said unto Saul, I will not return with thee; for thou hast rejected the word of the Lord, and the Lord hath rejected thee from being king over Israel.

27. And, as Samuel turned about to go away, he laid hold upon the skirt of his mantle, and it rent.

28. And Samuel said unto him, The Lord hath rent the kingdom of Israel from thee this day, and hath given it to a neighbor of thine *that is* better than thou.

29. And also the Strength of Israel will not lie nor repent; for he *is* not a man that he should repent.

30. Then he said, I have sinned; *yet* honor me now, I pray thee, before the elders of my people,

and before Israel, and turn again with me, that I may worship the Lord thy God.

I Samuel xvi. — 14. But the Spirit of the Lord departed from Saul, and an evil spirit from the Lord troubled him.

15. And Saul's servants said unto him, Behold, now, an evil spirit from God troubleth thee.

16. Let our Lord now command thy servants *which are* before thee to seek out a man *who is* a cunning player on a harp; and it shall come to pass, when the evil spirit from God is upon thee, that he shall play with his hand, and thou shalt be well.

17. And Saul said unto his servants, Provide me now a man that can play well, and bring *him* to me.

18. Then answered one of the servants, and said, Behold, I have seen a son of Jesse the Bethlehemite, *that is* cunning in playing, and a mighty valiant man, and a man of war, and prudent in matters, and a comely person; and the Lord *is* with him.

19. Wherefore Saul sent messengers unto Jesse, and said, Send me David thy son, which *is* with the sheep.

21. And David came to Saul, and stood before him; and he loved him greatly, and he became his armor-bearer.

23. And it came to pass, when the *evil* spirit from God was upon Saul, that David took a harp, and played with his hand: so Saul was refreshed, and was well, and the evil spirit departed from him.

The people soon had cause to repent their choice of a king. Saul proved to be a moody, capricious, violent, arbitrary man, subject to fits of insanity, — in foreign wars, in domestic broils, in personal jealousies and feuds; a tyrant in his family, the terror of his friends, the grief and plague of Samuel's declining days. He stood in awe, however, of the prophet, and, after his paroxysms of rage and pride, would go to Samuel to assuage his remorse. At last, his wilfulness led him too far. He openly disregarded the command of Jehovah, and then was guilty of the further presumption of sacrificing in his own name by way of atonement. But men cannot thus compromise their misdoings; and Jehovah took

away from Saul the hope of founding a dynasty. Samuel was sent secretly to anoint David as the future king of Israel.

Music has charms over madness. A celebrated singer once calmed the most violent lunatics in an asylum by the tones of her voice. The youthful David, who already had a reputation for improvising on the harp, was sent for to soothe the troubled mind of the king. Saul little dreamed that this ruddy and gifted shepherd would succeed to his throne; and David was too modest and too magnanimous to indulge the feeling of rivalry, and too pious to meditate evil toward one, who, like himself, had been anointed of the Lord.

APPROPRIATE HYMNS.]

Prayer.

[Nos. 89, 95, 104.]

O God, the Author of our being, and the Preserver of our lives! we thank thee for the continuance of reason, and pray thee to impart unto us the spirit of power, and of love, and of a sound mind. Let the mind be in us which was in Christ Jesus. Suffer no temptation to overcome us; and, oh! deliver us from envy, pride, self-will, and every passion that would grieve thy Spirit, disturb our peace, and bring evil to those around us! Help us to use the world as not abusing it, and to derive a rational and wholesome pleasure from the good things thou hast provided for us.

May it please thee, O Lord! to prosper us in our daily occupations; to preside over this household with thy good Spirit; to preserve us from harm [to bless the children, and lead them in the right way]; to bless our friends, and number them all with thy chosen; to bless our land with plenty, with peace, and with the power of thy gospel; to bless and save a world that lieth in wickedness. These mercies we ask, humbly confessing our sins, through Jesus Christ our Lord; who, with thee and the Holy Spirit, liveth and reigneth, one God, world without end. Amen.

FRIDAY.

I Samuel xvii. — 38. And Saul armed David with his armor; and he put a helmet of brass upon his head; also he armed him with a coat of mail.

39. And David girded his sword upon his armor, and he essayed to go; for he had not proved *it*. And David said unto Saul, I cannot go with these; for I have not proved *them*. And David put them off him.

40. And he took his staff in his hand, and chose him five smooth stones out of the brook, and put them in a shepherd's bag which he had, even in a scrip; and his sling *was* in his hand: and he drew near to the Philistine.

41. And the Philistine came on, and drew near unto David; and the man that bare the shield *went* before him.

42. And when the Philistine looked about, and saw David, he disdained him; for he was *but* a youth, and ruddy, and of a fair countenance.

43. And the Philistine said unto David, *Am* I a dog, that thou comest to me with staves? and the Philistine cursed David by his gods.

44. And the Philistine said to David, Come to me, and I will give thy flesh unto the fowls of the air, and to the beasts of the field.

45. Then said David to the Philistine, Thou comest to me with a sword, and with a spear, and with a shield; but I come to thee in the name of the Lord of hosts, the God of the armies of Israel, whom thou hast defied.

46. This day will the Lord deliver thee into mine hand; and I will smite thee, and take thine

head from thee; and I will give the carcasses of the host of the Philistines this day unto the fowls of the air, and to the wild beasts of the earth; that all the earth may know that there is a God in Israel.

47. And all this assembly shall know that the Lord saveth not with sword and spear; for the battle *is* the Lord's, and he will give you into our hands.

48. And it came to pass, when the Philistine arose, and came and drew nigh to meet David, that David hasted, and ran toward the army to meet the Philistine.

49. And David put his hand in his bag, and took thence a stone, and slang *it*, and smote the Philistine in his forehead, that the stone sank into his forehead; and he fell upon his face to the earth.

50. So David prevailed over the Philistine with a sling and with a stone, and smote the Philistine, and slew him; but *there was* no sword in the hand of David.

51. Therefore David ran and stood upon the Philistine, and took his sword, and drew it out of the sheath thereof, and slew him, and cut off his head therewith. And, when the Philistines saw their champion was dead, they fled.

52. And the men of Israel and of Judah arose, and shouted, and pursued the Philistines until thou come to the valley and to the gates of Ekron. And the wounded of the Philistines fell down by the way to Shaaraim, even unto Gath and unto Ekron.

Notwithstanding the forays of Samson into their territory, the Philistines had held their own; and their line of cities along the coast remained a barrier between Judah and the Mediterranean. On being chosen king, Saul gave battle to the Philistines, and, by a stratagem of his son Jonathan, put them to rout with great slaughter. Now, after twenty years, hostilities were renewed, the Philistines invading the territory of Judah. According to a custom of ancient warfare, of which there are examples in Homer, it was proposed to decide the contest by champions from each side, in lieu of a pitched battle. Goliath, the champion of the Philistines, was a giant of such strength and renown, that no Israelite would venture to

fight him, even for the large bounties offered by Saul. At this crisis, David came to the camp on an errand from his father to his older brothers in the army. David's shepherd-life had made him familiar with danger, and had called out feats of strength and courage. He had killed, single-handed, a lion and a bear. Like the mountain-shepherds of Palestine to-day, he was expert in the use of the sling. This stripling, going forth alone and unarmed, trusting only in God and his good arm, to meet the haughty champion of Philistia, has become the type of single-hearted faith, confronting the powers of the world, and overcoming the great Adversary.

APPROPRIATE HYMNS,]

Prayer.

[Nos. 121, 129, 136.

O Lord God! our fathers trusted in thee, and were not ashamed; and in thy love we would confide for ever and ever. In health and in sickness, in hope and in sorrow, we would look up to the hills, whence cometh our help; and we pray that we may have the perfect peace of those whose minds are stayed upon the Lord.

We thank thee for the mercies of another night, and for the goodness thou hast provided with the opening day. The sun has spread its light over the world; the earth is bringing forth renewed supplies of good. We bless thee, O Lord! for all

thy gifts, and pray thee be merciful to us in our renewed wants, and visit us with thy salvation. Continue to us, we entreat thee, the gifts of thy providence; and pour upon us the blessings of thy grace. Go forth with us, O Lord! to the engagements, the trials, the duties, and the pleasures which await us to-day. Oh! keep us from evil and sin. Bless all who are dear to us by any tie; all who are in any want, trouble, or sorrow. Deliver thy Church in her conflicts, and hasten the final triumph of thy kingdom, for Jesus Christ's sake. Amen.

SATURDAY.

I Samuel xxviii.—7. Then said Saul unto his servants, Seek me a woman that hath a familiar spirit, that I may go to her and inquire of her. And his servants said to him, Behold, *there is* a woman that hath a familiar spirit at Endor.

8. And Saul disguised himself, and put on other raiment, and he went, and two men with him; and they came to the woman by night: and he said, I pray thee, divine unto me by the familiar spirit, and bring me *him* up whom I shall name unto thee.

11. Then said the woman, Whom shall I bring up unto thee? And he said, Bring me up Samuel.

12. And, when the woman saw Samuel, she cried with a loud voice: and the woman spake to Saul, saying, Why hast thou deceived me? for thou *art* Saul.

13. And the king said unto her, Be not afraid; for what sawest thou? And the woman said unto Saul, I saw gods ascending out of the earth.

14. And he said unto her, What form *is* he of? And she said, An old man cometh up; and he *is* covered with a mantle. And Saul perceived that it *was* Samuel; and he stooped with *his* face to the ground, and bowed himself.

15. And Samuel said to Saul, Why hast thou disquieted me to bring me up? And Saul an-

swered, I am sore distressed; for the Philistines make war against me, and God is departed from me, and answereth me no more, neither by prophets, nor by dreams: therefore I have called thee, that thou mayest make known unto me what I shall do.

16. Then said Samuel, Wherefore, then, dost thou ask of me, seeing the Lord is departed from thee, and is become thine enemy?

17. And the Lord hath done to him as he spake by me; for the Lord hath rent the kingdom out of thine hand, and given it to thy neighbor, *even* to David:

18. Because thou obeyedest not the voice of the Lord, nor executedst his fierce wrath upon Amalek, therefore hath the Lord done this thing unto thee this day.

19. Moreover, the Lord will also deliver Israel with thee into the hand of the Philistines; and to-morrow *shalt* thou and thy sons *be* with me: the Lord also shall deliver the host of Israel into the hand of the Philistines.

20. Then Saul fell straightway all along on the earth, and was sore afraid, because of the words of Samuel; and there was no strength in him; for he had eaten no bread all the day, nor all the night.

For the third time Saul was to meet the Philistines, whose hosts he had twice put to the rout; but his follies and excesses had so weakened his hold upon the people, that he had little of the spirit or hope of earlier years. The popularity of David so stirred the envy of Saul, that he sought to take his life; and David, avoiding a conflict, had been for years a fugitive in the thinly-settled districts of Judæa, or in border-countries. Samuel was dead; and Saul tried in vain to obtain from the Lord some token of the issue of the battle. In his despair, he had recourse to witchcraft. The armies were drawn up in the Plain of Jezreel; Saul's camp being at the south-eastern fork, along the base of Gilboa. Just behind the hills, on the opposite side of the plain, lay the village of Endor, where was a famous witch; and to her Saul went under cover of the night. The woman intended to humor his fancy by some conjurer's art, and was as much startled as he when a supernatural power, to her unknown, caused the form of Samuel to appear. Thus Saul's superstitious fears were turned by the Lord into a means of warning. Next day, both Saul and Jonathan perished. David poured forth this ex-

quisite lament over his worst enemy and his dearest friend: "The beauty of Israel is slain upon thy high places: how are the mighty fallen! Tell it not in Gath, publish it not in the streets of Askelon; lest the daughters of the Philistines rejoice, lest the daughters of the uncircumcised triumph. Ye mountains of Gilboa, no dew, neither rain, upon you, nor fields of offerings! for there the shield of the mighty is vilely cast away, the shield of Saul, anointed with oil. From the blood of the slain, from the fat of the mighty, the bow of Jonathan turned not back, and the sword of Saul returned not empty. Saul and Jonathan were lovely and pleasant in their lives, and in their death they were not divided; swifter than eagles, stronger than lions. Ye daughters of Israel, weep over Saul, who clothed you in scarlet with delights; who put ornaments of gold upon your apparel. How are the mighty fallen in the midst of the battle! O Jonathan! slain in thine high places. I am distressed for thee, my brother Jonathan: very pleasant hast thou been unto me: thy love to me was wonderful, passing the love of women. How are the mighty fallen, and the weapons of war perished!"

APPROPRIATE HYMNS,]

Prayer.

[Nos. 117, 163.

Thou only, O Lord! makest us to dwell in safety. We thank thee for another night of rest and comfort; for another day of life, health, and hope. O Lord! may we be found faithful to thee in the duties of this day! and, amid its temptations and its trials, do thou sustain us, comfort us, keep us, and grant us grace in all we do to seek thy glory. May this household, which thou hast so blessed, serve thee, not at this altar only, but in all the walks of life! As we engage in the business of the world, as we go into society, wherever we are,

and whatever we do, may we remember thee, and do thy will! Bless all dear to us who are absent from us. We supplicate thy mercy for the needy, the afflicted, the bereaved, and the sorrowing.

Build up thy Church, O Lord! Fill our land with pure religion. May our rulers be faithful and just, walking in thy fear! And we beseech thee to bring all lands under the power and glory of thy kingdom. O Lord! forgive our sins, and bring us unto thy heavenly kingdom, through Jesus Christ our Saviour. Amen.

SUNDAY MORNING.

Proverbs xxxi. — 10. Who can find a virtuous woman? for her price *is* far above rubies.

11. The heart of her husband doth safely trust in her, so that he shall have no need of spoil.

12. She will do him good; and not evil, all the days of her life.

13. She seeketh wool and flax, and worketh willingly with her hands.

14. She is like the merchants' ships: she bringeth her food from afar.

15. She riseth also while it is yet night, and giveth meat to her household, and a portion to her maidens.

16. She considereth a field, and buyeth it: with the fruit of her hands she planteth a vineyard.

17. She girdeth her loins with strength, and strengtheneth her arms.

18. She perceiveth that her merchandise *is* good: her candle goeth not out by night.

19. She layeth her hands to the spindle, and her hands hold the distaff.

20. She stretcheth out her hand to the poor; yea, she reacheth forth her hands to the needy.

21. She is not afraid of the snow for her household; for all her household *are* clothed with scarlet.

22. She maketh herself coverings of tapestry: her clothing *is* silk and purple.

23. Her husband is known in the gates, when he sitteth among the elders of the land.

24. She maketh fine linen, and selleth *it*; and delivereth girdles unto the merchant.

25. Strength and honor *are* her clothing; and she shall rejoice in time to come.

26. She openeth her mouth with wisdom; and in her tongue *is* the law of kindness.

27. She looketh well to the ways of her household, and eateth not the bread of idleness.

28. Her children arise up, and call her blessed; her husband *also*, and he praiseth her.

29. Many daughters have done virtuously; but thou excellest them all.

30. Favor *is* deceitful, and beauty *is* vain; but a woman *that* feareth the Lord, she shall be praised.

31. Give her of the fruit of her hands; and let her own works praise her in the gates.

I Timothy ii. — 8. I will, therefore, that men pray everywhere, lifting up holy hands, without wrath and doubting.

9. In like manner, also, that women adorn themselves in modest apparel, with shamefacedness and sobriety; not with broidered hair, or gold, or pearls, or costly array,

10. But (which becometh women professing godliness) with good works.

11. Let the woman learn in silence with all subjection.

12. But I suffer not a woman to teach, nor to usurp authority over the man, but to be in silence.

13. For Adam was first formed; then Eve.

14. And Adam was not deceived; but the woman, being deceived, was in the transgression.

Christianity recovered woman from the social degradation to which, in almost every nation except the Hebrew, she had been reduced by custom, by law, and even by religion. Christianity ennobled her to her original position as the "daughter of the Almighty." But, in order that woman may hold her just position in society and in the church, the gospel would have her guard with sacred jealousy the properties of her sex; and by the modesty and quietness of her manners, the discreetness of her behavior in public assemblies, and the abundance of her good works, wield a redeeming and refining influence over men and affairs. The influence which proved so destructive in the beginning of the race, may, through the gospel, be exerted for the noblest purposes of

good. That these counsels were not intended merely for a local and temporary condition of society is plain from the fact that they are based upon the order of creation and the unchanging qualities of sex.

The gospel, which carries grace, modesty, and purity into the family, would also maintain order and integrity in government, and peace, good-will, and godliness in society at large. For this blessed consummation we should devoutly pray; realizing that there is one God and Saviour for all; that his grace can reach alike the highest and the lowest; that his gospel is the best agent of reform; and that the best wish we can have for the improvement of society is that it should become thoroughly Christian.

APPROPRIATE HYMNS,]

Prayer.

[Nos. 13, 79.

O Lord, the Giver of life! we bless thee that we are of the living to praise thee. We bring to thee the homage of our hearts, desiring to worship thee this day in spirit and in truth; to celebrate thy glory in thy works; to show forth thy loving-kindness to the children of men; to praise and adore thee for thy great mercy in Jesus Christ our Saviour. Oh! do thou for his sake take away our sins, and sanctify our hearts by thy truth and thy Spirit! Bless to us the reading and hearing of thy Word, the worship and order of thy house; bless the assemblies of thy people,

the communion of thy saints, the instruction of children, the visiting and teaching of thy servants among the poor, by the wayside, and from house to house.

As a family we consecrate ourselves to thee, our Father in heaven. We bless thee for the memory of the good who have gone before us, and have taught us thy way, and for the hope of immortality brought nigh to us in the gospel. May we so improve these earthly sabbaths, that by thy grace we shall come unto the fruition of this blessed hope through Jesus Christ our Lord. Amen.

SUNDAY EVENING.

Psalm cxlvii. — 1. Praise ye the Lord: for *it is* good to sing praises unto our God; for *it is* pleasant, and praise is comely.

2. The Lord doth build up Jerusalem: he gathereth together the outcasts of Israel.

3. He healeth the broken in heart, and bindeth up their wounds.

4. He telleth the number of the stars; he calleth them all by *their* names.

5. Great *is* our Lord, and of great power: his understanding *is* infinite.

6. The Lord lifteth up the meek: he casteth the wicked down to the ground.

11. The Lord taketh pleasure in them that fear him, in those that hope in his mercy.

12. Praise the Lord, O Jerusalem! praise thy God, O Zion!

2 Thessalonians i. — 1. Paul and Silvanus and Timotheus unto the church of the Thessalonians in God our Father and the Lord Jesus Christ:

2. Grace unto you, and peace, from God our Father and the Lord Jesus Christ.

3. We are bound to thank God always for you, brethren, as it is meet, because that your faith groweth exceedingly, and the charity of every one of you all toward each other aboundeth;

4. So that we ourselves glory in you in the

churches of God, for your patience and faith in all your persecutions and tribulations that ye endure:

5. *Which is* a manifest token of the righteous judgment of God, that ye may be counted worthy of the kingdom of God, for which ye also suffer:

6. Seeing *it is* a righteous thing with God to recompense tribulation to them that trouble you;

7. And to you who are troubled, rest with us, when the Lord Jesus shall be revealed from heaven with his mighty angels,

8. In flaming fire taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ;

9. Who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power,

10. When he shall come to be glorified in his saints, and to be admired in all them that believe (because our testimony among you was believed) in that day.

11. Wherefore, also, we pray always for you, that our God would count you worthy of *this* calling, and fulfil all the good pleasure of *his* goodness, and the work of faith with power;

12. That the name of our Lord Jesus Christ may be glorified in you, and ye in him, according to the grace of our God and the Lord Jesus Christ.

There is a day to come which shall be so grand and decisive in its manifestation of the being and the glory of God, that forever after it shall be known as *that* day. This epithet could be given only to a definite, public, positive occasion or event, signally impressed upon the whole moral universe. Such will be the day of judgment. Its features will be the appearing of the Lord Jesus Christ in glory and power with a retinue of angels; the visitation of his displeasure upon those who have disregarded the truth, whether as taught in nature concerning God, or as revealed in the gospel concerning the way of salvation by

Christ, — upon the atheistic and the unbelieving alike: these shall be banished forever from Him whose presence makes the glory and the bliss of heaven. But, in contrast, they who have believed upon Christ and followed him shall then go up with praise and adoration to share in that glory. For such that day shall have no terror: for persecution they shall then have peace; for trouble, rest; for affliction, glory in the kingdom of God. Patience, faith, hope, love, shall then all issue in eternal joy. That day we must meet: its decisions shall fix our eternal state. Oh, may we be found in Him whose grace alone can save!

APPROPRIATE HYMNS,]

Prayer.

[Nos. 179, 196, 199.

O Lord! we draw nigh unto thy throne of grace, adoring thee as God over all, blessed forevermore. May we this night enter the inner chamber of thy presence! Draw near to us as we draw near to thee. We bless thee that thou hast spared us during this day, and hast given us the privileges of the sabbath and the sanctuary. We thank thee for the Bible, the Sunday school, the Church, and all the means of grace; and pray that by these helps, this day enjoyed, we may be made more meet for heaven. We thank thee, O Lord! for that home made ready for us, and endeared to us by the thought of many who have gone before us. May we follow their faith, and enter their rest!

While we pray for ourselves, we would remember before thee all whom we ought to bear on our hearts at the throne of grace. Prosper thy cause and kingdom in the world. Bring the wickedness

of the wicked to an end. Bless the young: may they spring up as willows by the water-courses, — trees of righteousness, the planting of the Lord! Bless the aged: may they be gathered to the garner of the Great Husbandman as the shock of corn in its season, full of years, and ripe for glory!

Bless us as a family [parent and child]. Let us all own one common Master, one Father in heaven. Whether we wake or sleep, may we live together with thee! There is no darkness to us if thou art with us. Defend us during the unconscious hours of slumber, that we may rise to a new day fitted for duty, happy in the assured continuance of thy favor and love. And all we ask is for Jesus Christ's sake, our only Mediator and Redeemer; in whose blessed name we ask and offer all. Amen.

MONDAY.

Ezekiel xxxiv. — 1. And the word of the Lord came unto me, saying,

2. Son of man, prophesy against the shepherds of Israel; prophesy, and say unto them, Thus saith the Lord God unto the shepherds: Woe be to the shepherds of Israel that do feed themselves! Should not the shepherds feed the flocks?

3. Ye eat the fat, and ye clothe you with the wool; ye kill them that are fed: *but* ye feed not the flock.

4. The diseased have ye not strengthened, neither have ye healed that which was sick, neither have ye bound up *that which was* broken, neither have ye brought again that which was driven away, neither have ye sought that which was lost; but with force and with cruelty have ye ruled them.

8. *As* I live, saith the Lord God, surely because my flock became a prey, and my flock became meat to every beast of the field, because *there was* no shepherd, neither did my shepherds search for my flock, but the shepherds fed themselves, and fed not my flock;

9. Therefore, O ye shepherds! hear the word of the Lord:

10. Thus saith the Lord God: Behold, I *am* against the shepherds; and I will require my flock at their hand, and cause them to cease from feeding the flock: neither shall the shepherds feed themselves any more; for I will deliver my flock from their mouth, that they may not be meat for them.

Matthew xxiii. — 1. Then spake Jesus to the multitude, and to his disciples,

2. Saying, The scribes and the Pharisees sit in Moses' seat.

3. All, therefore, whatsoever they bid you observe, *that* observe and do: but do not ye after their works; for they say, and do not.

4. For they bind heavy burdens, and grievous to be borne, and lay *them* on men's shoulders; but they *themselves* will not move them with one of their fingers.

5. But all their works they do for to be seen of men: they make broad their phylacteries, and enlarge the borders of their garments,

6. And love the uppermost rooms at feasts, and the chief seats in the synagogues,

7. And greetings in the markets, and to be called of men, Rabbi, Rabbi.

8. But be not ye called Rabbi: for one is your Master, *even* Christ; and all ye are brethren.

9. And call no *man* your father upon the earth; for one is your Father which is in heaven.

10. Neither be ye called masters; for one is your Master, *even* Christ.

11. But he that is greatest among you shall be your servant.

12. And whosoever shall exalt himself shall be abased; and he that shall humble himself shall be exalted.

Though, under the law of Moses, the priests were the appointed ministers of religion, and the prophets the authorized teachers, it had come to pass that the scribes and Pharisees were the recognized expounders of the law, and that their word had itself become law to the people. So far as they rightly expounded the Scriptures, Jesus enjoined it upon the people to follow their teachings; but he warned them against copying the self-righteousness and egotism of the Pharisees. The phylacteries were strips of parchments with texts from the law, which the Jews bound on the forehead and on the left arm, or the left side near the heart, to remind them that the law should be in the heart and in the head. The Pharisees made these broad for ostentation. So of the fringe of their

garments, which, under various colors, was symbolical of the covenant. They made themselves conspicuous in the synagogues, at the festivals, and in all public places, claiming pre-eminence on account of their learning and their sanctity. At the same time they exacted from the common people a strictness in carrying out the law which they were far from observing themselves.

In the Church of Christ, all ranks, castes, orders, are abolished; no one is nearer to God than another by virtue of his office; none stands between God and his brother as an intercessor. Hence worldly distinctions are out of place in the Church, and the spirit of ambition and pride is unchristian.

APPROPRIATE HYMNS.]

Prayer.

[Nos. 89, 90.

Saviour of sinners, we look to thee. O Thou who hast died that we might live! help us to live to thee alone. Help us, O Lord! in our inward conflicts with doubts and fears and sins; help us in our conflicts with the temptations and evils of the world; and, oh! help us in our wrestlings with unseen powers of evil, with the great Adversary of our souls. O Lord! increase our faith. Our hope is in thee; our strength is from thee alone: dwell in us by thy grace; fill us with thy Spirit. This very day may we gain new victories over evil! May we resist temptations in business to swerve from the truth, to take advantage of others, to act dishonorably, to be covetous and unjust! May we

resist temptations in society to envy and evil-speaking, to worldliness and frivolity! May we in all things do that which is right in the sight of God! [May these children grow up, dear Saviour, in thy strength and love, safe from the power of evil!]

We thank thee for another night of rest, another day of mercy and of hope. Bless all dear to us; our friends and neighbors. Succor, O Lord! the poor and needy, the sick, the tempted, the dying. O Lord Jesus! be with us in our last conflict, and make us more than conquerors over death; and to thy name be honor and glory for ever and ever. Amen.

TUESDAY.

Matthew xxiii.—13. But woe unto you, scribes and Pharisees, hypocrites! for ye shut up the kingdom of heaven against men: for ye neither go in *yourselves*, neither suffer ye them that are entering to go in.

14. Woe unto you, scribes and Pharisees, hypocrites! for ye devour widows' houses, and for a pretence make long prayer: therefore ye shall receive the greater damnation.

15. Woe unto you, scribes and Pharisees, hypocrites! for ye compass sea and land to make one proselyte; and, when he is made, ye make him twofold more the child of hell than yourselves.

16. Woe unto you, *ye* blind guides! which say, Whosoever shall swear by the temple, it is nothing; but whosoever shall swear by the gold of the temple, he is a debtor.

17. *Ye* fools, and blind! for whether is greater, the gold, or the temple that sanctifieth the gold?

18. And whosoever shall swear by the altar, it is nothing; but whosoever sweareth by the gift that is upon it, he is guilty.

19. *Ye* fools, and blind! for whether is greater, the gift, or the altar that sanctifieth the gift?

20. Whoso, therefore, shall swear by the altar, sweareth by it, and by all things thereon.

21. And whoso shall swear by the temple, swear-eth by it, and by him that dwelleth therein.

22. And he that shall swear by heaven, swear-eth by the throne of God, and by him that sitteth thereon.

23. Woe unto you, scribes and Pharisees, hypocrites! for ye pay tithe of mint and anise and cum-*in*, and have omitted the weightier *matters* of the law, judgment, mercy, and faith: these ought ye to have done, and not to leave the other undone.

24. *Ye* blind guides, which strain at a gnat, and swallow a camel.

25. Woe unto you, scribes and Pharisees, hypocrites! for ye make clean the outside of the cup and of the platter; but within they are full of extortion and excess.

26. *Thou* blind Pharisee, cleanse first that *which* is within the cup and platter, that the outside of them may be clean also.

27. Woe unto you, scribes and Pharisees, hypocrites! for ye are like unto whited sepulchres, which indeed appear beautiful outward, but are within full of dead *men's* bones and of all uncleanness.

28. Even so ye also outwardly appear righteous unto men; but within ye are full of hypocrisy and iniquity.

These terrible denunciations of our Lord were not uttered against gross and scandalous sins, but against hypocrisy, which in his view was the most grievous of all sins. In the whole course of his ministry, in his attempts to enlighten and save the people, he had been opposed, hindered, denounced, threatened, by the men who professed to be their religious guides. Under the veil of piety they were covetous, exacting, tyrannical, extortionate. They had perverted religion by their speculations and traditions: on the one hand, making much of outside appearances, and of little matters in tithes

and ceremonies; but, on the other, relaxing morality in their own practice, indulging in profaneness, under various subterfuges, and in sensual excesses, the means of which were procured by extortion and fraud.

Inasmuch as an occupied tomb was regarded as unclean, it was the custom to whiten the sepulchres, both for appearance' sake, and as a ready warning against the defilement that would come by touching them. So these characters of fair and polished outward sanctity should rather be shunned than admired; for they harbored nothing but death and corruption within.

APPROPRIATE HYMNS,]

Prayer.

[Nos. 28, 40.

Search us, O God! and know our hearts; try us, and know our thoughts; and see if there be any wicked way in us; and lead us in the way everlasting. Wash us thoroughly from our iniquities; for we acknowledge our transgressions, and our sin is ever before us.

We thank thee that thou hast brought us safely to the beginning of this day; defend us in the same by thy mighty power; and grant that this day we fall into no sin, neither run into any kind of danger, but that all our doings, being ordered by thy governance, may be righteous in thy sight.

Fit us day by day for the duties that lie before us. In all our ways we would acknowledge thee; and do thou direct our path. Keep us, we beseech thee, from all evil, that we, being ready both in body and soul, may cheerfully accomplish those things that thou wouldst have us to do.

Fit us, O Lord! for all the events of this short and uncertain life. If prosperity be our portion, keep us humble and watchful in the midst of it; or, if sorrows and trials come upon us, give us grace to accept with cheerfulness thy holy will.

[Give unto the children of this family grace to serve thee in the morning of life. Oh! keep them from temptation and evil, and from every false and hurtful way.] Be very gracious to our friends: grant to them health and prosperity in this life, and make them meet for the life everlasting. And, O Lord! bless and save the whole world.

Accept, we beseech thee, for Christ's sake, our poor imperfect services, and give us grace to serve thee better. May all we undertake be begun, continued, and ended in thee, that so we may glorify thy holy name, and finally by thy mercy obtain everlasting life, through Jesus Christ our Lord. Amen.

WEDNESDAY.

Luke xv.—1. Then drew near unto him all the publicans and sinners for to hear him.

2. And the Pharisees and scribes murmured, saying, This man receiveth sinners, and eateth with them.

3. And he spake this parable unto them, saying,

4. What man of you having a hundred sheep, if he lose one of them, doth not leave the ninety and nine in the wilderness, and go after that which is lost until he find it?

5. And, when he hath found *it*, he layeth *it* on his shoulders, rejoicing.

6. And, when he cometh home, he calleth together *his* friends and neighbors, saying unto them, Rejoice with me; for I have found my sheep which was lost.

7. I say unto you, that likewise joy shall be in heaven over one sinner that repenteth, more than over ninety and nine just persons which need no repentance.

8. Either what woman having ten pieces of silver, if she lose one piece, doth not light a candle, and sweep the house, and seek diligently till she find *it*?

9. And, when she hath found *it*, she calleth *her* friends and *her* neighbors together, saying, Rejoice with me; for I have found the piece which I had lost.

10. Likewise I say unto you, There is joy in

the presence of the angels of God over one sinner that repenteth.

Job xxviii.—12. But where shall wisdom be found? and where *is* the place of understanding?

13. Man knoweth not the price thereof: neither is it found in the land of the living.

14. The depth saith, It is not in me; and the sea saith, *It is* not with me.

15. It cannot be gotten for gold; neither shall silver be weighed *for* the price thereof.

16. It cannot be valued with the gold of Ophir, with the precious onyx, or the sapphire.

17. The gold and the crystal cannot equal it; and the exchange of it *shall not be for* jewels of fine gold.

18. No mention shall be made of coral, or of pearls; for the price of wisdom *is* above rubies.

19. The topaz of Ethiopia shall not equal it; neither shall it be valued with pure gold.

20. Whence, then, cometh wisdom? and where *is* the place of understanding?

21. Seeing it is hid from the eyes of all living, and kept close from the fowls of the air.

22. Destruction and death say, We have heard the fame thereof with our ears.

23. God understandeth the way thereof, and he knoweth the place thereof:

28. And unto man he said, Behold, the fear of the Lord, that *is* wisdom; and to depart from evil *is* understanding

In the East, women string pieces of silver and gold into necklaces, to be worn around the forehead or the neck, or weave them into head-dresses, bracelets, or anklets. Coin thus appropriated cannot be seized for debt. Sometimes, too, such pieces are souvenirs of friendship. Hence the eagerness of this woman to recover a lost coin was more than belonged to its mere value as money. In Palestine, sheep are pastured at large, in the rough open country or on the bushy hills; and hence they need the constant watch of the shepherd. A stray sheep would soon be a prey to robbers or wild beasts.

When one is missing, the shepherd leaves the flock in the care of the dogs, and goes through the bush and the ravines hunting and calling until he finds it: then, forgetting the trouble it has given him, and his own fatigue, he carries the truant

home with the most tender care and with a heart full of joy. In a country where there are no newspapers to awaken interest in outside affairs, such domestic incidents attract the notice and sympathy of the whole neighborhood. By these familiar examples of friendly sympathy our Lord rebuked the sanctimonious pride of the Pharisees, which would repel the outcast and degraded from the kingdom of God. The angels rejoiced over the recovery of those whom the Pharisees spurned as vile and lost. This very class, who had most need of the gospel, was more accessible to Christ than any other. Their conversion was a strong testimony to the power of the gospel; and they proved an effective agency for the reformation of society. The condescension and grace of Christ were ever conspicuous in his treatment of those whom men despised.

APPROPRIATE HYMNS.]

Prayer.

[Nos. 115, 122, 145.]

Almighty God, our heavenly Father, we acknowledge thy goodness in our creation and preservation, and in the manifold provisions of thy love for the life that now is. Every day we live upon thy bounty; every night we rest under the shadow of thy wing. What shall we render unto the Lord for all his benefits? For the rest and refreshment of the past night, for the health and comfort with which we greet another day, for the endearments and delights of home, for means of occupation and support, of improvement and usefulness, for all the favors of thy hand so multi-

plied unto us, we render thee most hearty thanks. Freely as we receive may we also give!

O Lord! for Christ's sake have mercy upon us, and take away our sins; and grant that we may prove our gratitude by a loving obedience to thy will. May thy mercy abound toward all classes and conditions of men, and thy salvation fill the whole earth!

Bless this household in each and every member. Oh, may the dove of heavenly peace ever abide in our dwelling! Bless all dear to us; and bring us all at length unto our Father's house, through Jesus Christ our Lord. Amen.

THURSDAY.

Luke xv. — 11. And he said, A certain man had two sons;

12. And the younger of them said to *his* father, Father, give me the portion of goods that falleth to me. And he divided unto them *his* living.

13. And, not many days after, the younger son gathered all together, and took his journey into a far country, and there wasted his substance with riotous living.

14. And, when he had spent all, there arose a mighty famine in that land; and he began to be in want.

15. And he went and joined himself to a citizen of that country; and he sent him into his fields to feed swine.

16. And he would fain have filled his belly with the husks that the swine did eat; and no man gave unto him.

17. And, when he came to himself, he said, How many hired servants of my father's have bread enough, and to spare, and I perish with hunger!

18. I will arise and go to my father, and will say unto him, Father, I have sinned against heaven, and before thee,

19. And am no more worthy to be called thy son: make me as one of thy hired servants.

20. And he arose, and came to his father. But, when he was yet a great way off, his father saw him, and had compassion, and ran, and fell on his neck, and kissed him.

21. And the son said unto him, Father, I have sinned against heaven, and in thy sight, and am no more worthy to be called thy son.

22. But the father said to his servants, Bring forth the best robe, and put *it* on him; and put a ring on his hand, and shoes on *his* feet;

23. And bring hither the fatted calf, and kill *it*; and let us eat, and be merry:

24. For this my son was dead, and is alive again; he was lost, and is found. And they began to be merry.

25. Now, his elder son was in the field; and, as he came and drew nigh to the house, he heard music and dancing.

26. And he called one of the servants, and asked what these things meant.

27. And he said unto him, Thy brother is come; and thy father hath killed the fatted calf because he hath received him safe and sound.

28. And he was angry, and would not go in: therefore came his father out, and entreated him.

29. And he, answering, said to *his* father, Lo, these many years do I serve thee, neither transgressed I at any time thy commandment; and yet thou never gavest me a kid, that I might make merry with my friends:

30. But, as soon as this thy son was come which hath devoured thy living with harlots, thou hast killed for him the fatted calf.

31. And he said unto him, Son, thou art ever with me; and all that I have is thine.

32. It was meet that we should make merry, and be glad: for this thy brother was dead, and is alive again; and was lost, and is found.

The simple pathos of this parable speaks to the heart without an interpreter. To represent upon canvas the meeting of the prodigal with his father would be as difficult as to picture the sacrifice of Isaac or the agony of Gethsemane. Yet the picture moves before us; rather, it lives within us. We see the human heart, in its self-will and self-sufficiency, turning away from God, and, in the flush of worldly pleasure, abandoning itself to the enjoyment of the present. We see this heart disappointed, emptied, beggared, wrung with the feeling of want; we see it for a while fighting the sense of want with the sense of shame, and, rather than confess its sin, accepting a lower humiliation: then, at last, conscience and reason awake, and with the remembrance of God's goodness comes the first feeling of penitence, and the determination to

go to the Father with an unreserved acknowledgment of folly and sin. That decision turns the scale. The penitent, seeking nothing but forgiveness, finds in God nothing but love: hardly waiting for his confession, that love meets him in advance, and overwhelms him with favor. So touchingly does man's deepest extremity illustrate the mercy of God in seeking and recovering the lost! Who could resist the love of such a Father?

The "husks" were the pods of the *kharub*-tree, the common food of swine, and sometimes used for human food, having a dull, sweet taste. They represent the lowest forms of want and misery, to which men often sink when they have spent themselves in serving the world and the flesh. The law of sinful indulgence is from bad to worse

APPROPRIATE HYMNS,

Prayer.

[Nos. 117, 147, 160.]

O Lord Jesus! we do hunger for thy Word; we do thirst for thy Spirit. Weak, empty, perishing, in ourselves, we cry unto thee for the bread of heaven, for the water of life. With longings for good that this world can never satisfy, we turn to thy fulness that we also may be filled. Confessing our folly in forsaking thee, mourning our sin in grieving thee, we come with broken and contrite hearts, and entreat thee to grant us forgiveness, comfort, and peace. Oh! strengthen us to re-

sist temptation, to overcome evil, to renounce the world. May we be followers of God as dear children! Have compassion, O Lord! upon the erring, the outcast, and the sorrowing. Grant us grace to endure with patience any trials and afflictions that may come upon us, and to conquer the world by faith. O Lord our Preserver, who hast kept us through the perils of the night! keep us from evil this day and always; and finally bring us unto thy heavenly kingdom, through Jesus Christ. Amen.



THE PRODIGAL SON'S RETURN. LUKE XV. 7.

FRIDAY.

Luke xvi. — 1. And he said also unto his disciples, There was a certain rich man which had a steward; and the same was accused unto him that he had wasted his goods.

2. And he called him, and said unto him, How is it that I hear this of thee? Give an account of thy stewardship; for thou mayest be no longer steward.

3. Then the steward said within himself, What shall I do? for my lord taketh away from me the stewardship: I cannot dig; to beg I am ashamed.

4. I am resolved what to do, that, when I am put out of the stewardship, they may receive me into their houses.

5. So he called every one of his lord's debtors unto him, and said unto the first, How much owest thou unto my lord?

6. And he said, An hundred measures of oil. And he said unto him, Take thy bill, and sit down quickly, and write fifty.

7. Then said he to another, And how much owest thou? And he said, An hundred measures of wheat. And he said unto him, Take thy bill, and write fourscore.

8. And the lord commended the unjust steward, because he had done wisely; for the children of this

world are in their generation wiser than the children of light.

9. And I say unto you, Make to yourselves friends of the mammon of unrighteousness; that, when ye fail, they may receive you into everlasting habitations.

10. He that is faithful in that which is least is faithful also in much; and he that is unjust in the least is unjust also in much.

11. If, therefore, ye have not been faithful in the unrighteous mammon, who will commit to your trust the true riches?

12. And, if ye have not been faithful in that which is another man's, who shall give you that which is your own?

13. No servant can serve two masters; for either he will hate the one, and love the other; or else he will hold to the one, and despise the other. Ye cannot serve God and mammon.

14. And the Pharisees also, who were covetous, heard all these things; and they derided him.

15. And he said unto them, Ye are they which justify yourselves before men; but God knoweth your hearts: for that which is highly esteemed among men is abomination in the sight of God.

The difficulties of this parable, which grow out of the apparent commendation of a shrewd yet dishonest worldly policy, and the apparent intimation that heaven can be purchased by deeds of charity, are well met by the commentary of Dean Alford, in substance as follows: All that is dishonest and furtive in the character of the steward belonged entirely to him as a child of this world. Even in this character there was a point to praise and imitate; but, in bringing up the example into the purer air which the children of light breathe, its grosser parts drop off, and the finer only remain. The children of this world act cleverly for their own interests. Although you are children of the light and the day, and can do

no such furtive acts, yet I say to you, "So use this mammon of unrighteousness, by bestowing it on the poor and needy, that ye shall make to yourselves friends, who, when this world departs, shall welcome you to one which shall not fail." "God repays in their name. They receive us there with joy, if they are gone before us: they receive us there by making us partakers of their prayers, which, even during this life, move the hand that moves the world."

While, therefore, the parable does not warrant either purchasing indulgences, or praying to saints, it does teach that deeds of kindness performed to saints on earth shall be requited with a fellowship of love and joy in heaven.

APPROPRIATE HYMNS,]

Prayer.

[Nos. 10, 39, 44.

O Thou who never slumberest nor sleepest! we have lain down and slept, and have risen again, because thou, Lord, hast sustained us. Thou hast kept us from the alarm of sickness and death, from deeds of darkness and the hand of violence. Thankful for the mercies of the night, we commit ourselves unto thee with all our wakeful powers, humbly beseeching thee to guide us in ways of truth and righteousness for thy name's sake. Send unto us, we pray thee, such prosperity as thou seest to be best for us; and, above all, grant that our souls, being freed from sin, may prosper and be in peace, through the grace of Jesus Christ our Lord. Oh, may his mind be in us! and may we be made like unto him!—holy, harmless, undefiled, and separate from sinners. Oh! help us to give up all things for Christ; to know the joy of losing ourselves in him, the sweetness of bear-

ing the cross for Him who hath borne our sorrows. May we have the charity of the gospel, and do good in little things, by the word, the look, the act of kindness, in the Saviour's name! Teach us to see in our fellow-men the children of our Father in heaven, and to feel their wants and sorrows as our own. May our philanthropy be pure, free, broad, patient, self-sacrificing, and generous!

We thank thee, O Lord! for the friends thou hast given us, and pray that these may all be joined with us in the fellowship of thy redeemed. We supplicate thy favor for the poor and needy, the sick, the afflicted, the dying; for any who are suffering by pestilence, famine, or war; for all sorts and conditions of men; that thou wouldst be pleased to make thy ways known unto them, thy saving health unto all nations, through Jesus Christ our Lord and Saviour. Amen.

SATURDAY.

Psalm lxxiii. — 12. Behold, these *are* the ungodly, who prosper in the world: they increase in riches.

13. Verily I have cleansed my heart *in* vain, and washed my hands in innocency.

14. For all the day long have I been plagued, and chastened every morning.

16. When I thought to know this, it *was* too painful for me;

17. Until I went into the sanctuary of God: *then* understood I their end.

18. Surely thou didst set them in slippery places; thou castedst them down into destruction.

19. How are they *brought* into desolation as in a moment! they are utterly consumed with terrors.

20. As a dream when *one* awaketh, *so*, O Lord! when thou awakest, thou shalt despise their image.

25. Whom have I in heaven *but thee?* and *there is* none upon earth that I desire besides thee.

26. My flesh and my heart faileth; *but* God is the strength of my heart, and my portion *forever*.

Luke xvi. — 19. There was a certain rich man, which was clothed in purple and fine linen, and fared sumptuously every day;

20. And there was a certain beggar named Lazarus, which was laid at his gate, full of sores,

21. And desiring to be fed with the crumbs which fell from the rich man's table: moreover, the dogs came and licked his sores.

22. And it came to pass that the beggar died, and was carried by the angels into Abraham's bosom. The rich man also died, and was buried;

23. And in hell he lifted up his eyes, being in torments, and seeth Abraham afar off, and Lazarus in his bosom.

24. And he cried, and said, Father Abraham, have mercy on me, and send Lazarus that he may dip the tip of his finger in water, and cool my tongue; for I am tormented in this flame.

25. But Abraham said, Son, remember that thou in thy lifetime receivedst thy good things, and likewise Lazarus evil things; but now he is comforted, and thou art tormented.

26. And, beside all this, between us and you there is a great gulf fixed: so that they which would pass from hence to you cannot; neither can they pass to us that *would come* from thence.

27. Then he said, I pray thee therefore, father, that thou wouldest send him to my father's house:

28. For I have five brethren; that he may testify unto them, lest they also come into this place of torment.

29. Abraham saith unto him, They have Moses and the prophets: let them hear them.

30. And he said, Nay, father Abraham; but, if one went unto them from the dead, they will repent.

31. And he said unto him, If they hear not Moses and the prophets, neither will they be persuaded though one rose from the dead.

This impressive parable, one of the most awful sayings of our Lord, was intended to condemn the spirit of caste and of covetousness. It was but a momentary unveiling of the spirit-world and the state of the departed; yet it has left for all after-ages the impress of these momentous truths. Directly consequent upon death is a state of consciousness, in which the soul remembers the past, and knows its own condition and its prospects. There are two opposite states, — the one of happiness, the other of misery, — to which men are allotted according to their character and conduct in this life. These two conditions are immensely and irrevocably separated. The blessed can do nothing for the alleviation of the

miserable; nor can the lost ever hope to reach the abode of the saved. Those who are in perdition may have some knowledge of what is transpiring in this world, but can no longer interfere in its affairs. The contrast in the parable is not between Dives and Lazarus simply as rich and poor, but between the covetous, uncharitable rich man, and the pious, patient poor man. The parable does not propose to remedy in the hereafter any inequalities of condition in the present state, but to compensate for losses here in the body by the superlative gain to the soul that lives unto God. How mean, how wretched, the lot of one who revels in sensual abundance, but has nothing for the soul!

APPROPRIATE HYMNS.]

Prayer.

[Nos. 97, 131, 135.]

Holy Father, at thy command we lay down the burden of our cares and sorrows, and look up to thee as our helper and our comforter. Grant unto us such faith in thy providence, that we shall be content with such things as we have, and never envious of the place or the possessions of others. Take from us the spirit of pride, and clothe us with humility. Teach us to lean upon thy hand, to confide in thy wisdom, to rest on thy power, to repose in thy love, to live on thy fulness. In the knowledge of thyself and of thy Son Jesus Christ may we seek eternal life! and do thou so nourish this life in our souls, that we may at last attain to the

everlasting joy of thy presence. Freely as we have received, freely may we give. Oh! bless and comfort the poor, the sick, the outcast. Raise up friends for them; and dispose those who are rich in this world to act as stewards of thy bounty.

Thou givest us our daily bread: oh! feed us with the bread of heaven; and give unto all dear to us a like interest in the things of Christ. Give unto us food and raiment; oh! give us thankful and cheerful hearts; give us all spiritual gifts in Christ Jesus; and, in thy good time, grant us an abundant entrance into thy heavenly kingdom, for the sake of our blessed Lord and Redeemer. Amen.

SUNDAY MORNING.

2 Peter i.—1. Simon Peter, a servant and an apostle of Jesus Christ, to them that have obtained like precious faith with us through the righteousness of God and our Saviour Jesus Christ:

2. Grace and peace be multiplied unto you through the knowledge of God, and of Jesus our Lord,

3. According as his divine power hath given unto us all things that *pertain* unto life and godliness, through the knowledge of him that hath called us to glory and virtue:

4. Whereby are given unto us exceeding great and precious promises; that by these ye might be partakers of the divine nature, having escaped the corruption that is in the world through lust.

5. And beside this, giving all diligence, add to your faith, virtue; and to virtue, knowledge;

6. And to knowledge, temperance; and to temperance, patience; and to patience, godliness;

7. And to godliness, brotherly-kindness; and to brotherly-kindness, charity.

8. For if these things be in you, and abound, they make *you that ye shall* neither be barren nor unfruitful in the knowledge of our Lord Jesus Christ.

9. But he that lacketh these things is blind, and cannot see afar off, and hath forgotten that he was purged from his old sins.

10. Wherefore the rather, brethren, give diligence to make your calling and election sure: for if ye do these things, ye shall never fall;

11. For so an entrance shall be ministered unto

you abundantly into the everlasting kingdom of our Lord and Saviour Jesus Christ.

12. Wherefore I will not be negligent to put you always in remembrance of these things, though ye know *them*, and be established in the present truth.

13. Yea, I think it meet, as long as I am in this tabernacle, to stir you up by putting *you* in remembrance;

14. Knowing that shortly I must put off *this* my tabernacle, even as our Lord Jesus Christ hath showed me.

15. Moreover, I will endeavor that ye may be able, after my decease, to have these things always in remembrance.

16. For we have not followed cunningly-devised fables when we made known unto you the power and coming of our Lord Jesus Christ, but were eye-witnesses of his majesty.

17. For he received from God the Father honor and glory, when there came such a voice to him from the excellent glory, This is my beloved Son, in whom I am well pleased.

18. And this voice which came from heaven we heard when we were with him in the holy mount.

19. We have also a more sure word of prophecy; whereunto ye do well that ye take heed, as unto a light that shineth in a dark place, until the day dawn, and the day-star arise in your hearts:

20. Knowing this first, that no prophecy of the scripture is of any private interpretation.

21. For the prophecy came not in old time by the will of man; but holy men of God spake *as they were* moved by the Holy Ghost.

Peter was one of the three who stood with Jesus upon the Mount of Transfiguration, and worshipped the Lord with rapture, and longed there to stay. Was it not amazing, that, after such a testimony to the divinity of Jesus, he should have doubted and denied? Let this teach us that signs and wonders, privileges and glories, could not keep us in the Christian life, if faith should once lose its hold upon Christ himself. But the fact that Peter was restored, that the cross regained him whom the celestial glory had failed to keep, and that he was ready himself to go to the cross for his testimony, gives to that testimony the strongest possible attestation. It

is not vision, but faith, that saves; and ours it is to have the "like precious faith" with him who stood with Jesus on the mount. Such faith can lift us even nearer to Christ, — to a participation in his divine nature. But we must build upon that faith a manly vigor; and upon such virtue, a discriminating wisdom; and, upon this, self-government in all appetites and desires; and upon this, endurance under trials; and upon this, an earnest piety; and to this filial reverence toward God must add brotherly love, and the broadest, richest kindness toward all. May all these graces be in us, and abound!

APPROPRIATE HYMNS,]

Prayer.

[Nos. 93, 107.

Almighty God, who in times past didst speak unto the fathers by the prophets, we bless thee that the glory which the patriarchs beheld afar off, and the promise which the prophets waited for, have been revealed in Christ, and, above all, that we have in him the forgiveness of sins and the life everlasting. Oh, may we behold his glory, and receive of his fulness!

May thy gospel this day minister to our peace and comfort, our faith and hope, our instruction in righteousness, our sanctification through obedience of the truth! May it quicken souls that are dead

in trespasses and sins, and comfort and edify thy saints. May children hear the voice of Jesus their Saviour, and come unto him! While in thy house, may we have the spirit of prayer and praise, and give earnest heed to the things that we shall hear! O thou God of peace, who didst bring again the Lord Jesus from the dead! grant us peace through pardon in his blood and the hope of his resurrection.

We give thee thanks for rest in the night: grant us, this day, rest from the toils and cares of life, — rest in thee. Fulfil unto this household the mercies of thy covenant, through Jesus Christ. Amen.

SUNDAY EVENING.

Psalm lxxi.—17. O God! thou hast taught me from my youth; and hitherto have I declared thy wondrous works.

18. Now also, when I am old and gray-headed, O God! forsake me not; until I have showed thy strength unto *this* generation, and thy power to every one *that* is to come.

19. Thy righteousness also, O God! *is* very high, who hast done great things: O God! who *is* like unto thee?

20. *Thou*, which hast showed me great and sore troubles, shalt quicken me again, and shalt bring me up again from the depths of the earth.

21. Thou shalt increase my greatness, and comfort me on every side.

22. I will also praise thee with the psaltery, *even* thy truth, O my God! unto thee will I sing with the harp, O thou Holy One of Israel!

23. My lips shall greatly rejoice when I sing unto thee; and my soul, which thou hast redeemed.

24. My tongue also shall talk of thy righteousness all the day long; for they are confounded, for they are brought unto shame, that seek my hurt.

2 Timothy i.—1. Paul, an apostle of Jesus Christ by the will of God, according to the promise of life which is in Christ Jesus,

2. To Timothy, *my* dearly beloved son: Grace, mercy, and peace, from God the Father, and Christ Jesus our Lord.

3. I thank God, whom I serve from *my* forefathers with pure conscience, that without ceasing I have remembrance of thee in my prayers night and day;

4. Greatly desiring to see thee, being mindful of thy tears, that I may be filled with joy;

5. When I call to remembrance the unfeigned faith that is in thee, which dwelt first in thy grandmother Lois, and thy mother Eunice; and I am persuaded that in thee also.

6. Wherefore I put thee in remembrance, that thou stir up the gift of God, which is in thee by the putting-on of my hands.

7. For God hath not given us the spirit of fear, but of power, and of love, and of a sound mind.

8. Be not thou, therefore, ashamed of the testimony of our Lord, nor of me his prisoner: but be thou partaker of the afflictions of the gospel according to the power of God;

9. Who hath saved us, and called *us* with a holy calling, not according to our works, but according to his own purpose and grace, which was given us in Christ Jesus before the world began;

10. But is now made manifest by the appearing of our Saviour Jesus Christ, who hath abolished death, and hath brought life and immortality to light through the gospel:

11. Whereunto I am appointed a preacher, and an apostle, and a teacher of the Gentiles.

12. For the which cause I also suffer these things: nevertheless, I am not ashamed; for I know whom I have believed, and am persuaded that he is able to keep that which I have committed unto him against that day.

13. Hold fast the form of sound words, which thou hast heard of me, in faith and love which is in Christ Jesus.

The true ground of confidence in our good estate is not in ourselves, but in Christ; or rather in the purpose of divine grace toward us as manifested in the gift of Christ, and in the calling of the Holy Ghost. The apostle, though he speaks with assurance of his own salvation, does not rest in what he has done or experienced. It is not that "I know myself so well as to have no doubt nor fear," but, "I know *whom* I have trusted;" and so he rested securely in the power and the love of God. Such trust displaces cowardice, and brings into the mind this divine power and love to give it self-

control under all the responsibilities, conflicts, and trials of the Christian life. For what has the Christian to fear? He is saved from sin; his afflictions bring him into a closer sympathy with his Lord; and since Christ died, and rose again, death has ceased to be of any moment to the believer: the darkness and terror are driven from the grave; and, where once all was uncertainty and gloom, he beholds the light of an immortal life. Happy they, who, like Timothy, are brought up in the knowledge of the gospel from a mother's lips, and then go forth to proclaim it in the faith and love which are in Christ!

APPROPRIATE HYMNS.]

Prayer.

[Nos. 194, 199, 202.]

Thou blessed and glorious Redeemer, who didst give thy life a ransom for us, grant us grace, we beseech thee, to follow in thy steps, and be baptized with the same baptism of devotion and sacrifice for the glory of the Father and the good of men. May we be members of Christ's body, of his flesh and his bones! Redeemed with his precious blood, may we devote to him all the powers of our being!

Bless all dear to us: may God be their Father, and Jesus their Elder Brother, and heaven their everlasting home! [May the children of this family make thee their portion and their hope!

May they early learn to do thy will; to wish for and to do only that which will please their Father in heaven!]

Bless, O Lord! the teachings and the worship of this holy day. We pray for all who have named the name of Christ. Sanctify them by the indwelling of thy Holy Spirit. Give unto thy Church peace and unity. Accept our thanks for the mercies of thy day and of thine house. Our cup runneth over. Oh! bring us at last to drink with thee the cup of joy which thou hast provided for us in thy Father's kingdom. And all we ask or hope for is for the Redeemer's sake. Amen.

MONDAY.

I Peter i.—13. Wherefore, gird up the loins of your mind, be sober, and hope to the end for the grace that is to be brought unto you at the revelation of Jesus Christ;

14. As obedient children, not fashioning yourselves according to the former lusts in your ignorance:

15. But as he which hath called you is holy, so be ye holy in all manner of conversation:

16. Because it is written, Be ye holy; for I am holy.

17. And if ye call on the Father, who without respect of persons judgeth according to every man's work, pass the time of your sojourning *here* in fear:

18. Forasmuch as ye know that ye were not redeemed with corruptible things, *as* silver and gold, from your vain conversation *received* by tradition from your fathers,

19. But with the precious blood of Christ, as of a lamb without blemish and without spot;

20. Who verily was fore-ordained before the foundation of the world, but was manifest in these last times for you,

21. Who by him do believe in God, that raised him up from the dead, and gave him glory; that your faith and hope might be in God.

22. Seeing ye have purified your souls in obeying the truth through the Spirit unto unfeigned love of the brethren, *see that ye love one another with a pure heart fervently*;

23. Being born again, not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth forever.

24. For all flesh *is* as grass, and all the glory of man as the flower of grass. The grass withereth, and the flower thereof falleth away;

25. But the word of the Lord endureth forever. And this is the word which by the gospel is preached unto you.

Regeneration is here set forth in its ground, its means, its nature, and its fruits, or evidences, in the life. The groundwork of that change of heart which introduces one to a new life in God is the atoning sacrifice of Christ. Our restoration from sin is made possible through our redemption with the precious blood of Christ. But that redemption can avail only through our voluntary, personal seeking of his grace in repentance and faith; and, to bring us to this frame, God has appointed the ministration of his Word and of his Spirit. The Holy Spirit, as bringing home the truth to our hearts, and awakening us to feel, acknowledge, and receive the truth, is the author of regeneration. But nothing is accomplished without our concurrent action. We ourselves must obey the truth, and so shall purify our souls: for the very nature or

essence of this new birth is the turning of our minds from the pursuit of worldly good unto righteousness as the law of life, and to faith and hope in God as our portion; and the fruit or the proof of this turning is the habit of childlike obedience to God, and of love to our fellow-men. Where such a change is real, it is rendered permanent by cherishing in the heart the Word of God, which is an incorruptible and imperishable power of life. Love has a purifying power. In the degree that the love of God gains possession of the soul will it cast out whatever is contrary to the pure and holy mind of God; and in the degree that the love of our fellow-men is strengthened in our hearts by the grace of Christ will it overcome every selfish passion, every unholy desire. Hence there is no higher evidence of renewal than fervent love out of a pure heart.

APPROPRIATE HYMNS,]

Prayer.

[Nos. 169, 170, 185.

We come to thee this morning, heavenly Father, with hearts full of thankfulness for the mercies of the night. We have rested in safety and in peace under the shadow of thy wing. Thou hast kept us quiet from the fear of evil: nor sickness, nor death, nor tempest, nor fire, nor any calamity, hath overtaken us or our dwelling. How sure are the mercies of thy covenant, O Lord! All thy promises in Christ Jesus are Yea and Amen. Fulfil unto us, we beseech thee, these thy mercies and promises, and cause that this day we may rejoice in thy salvation.

Bless to us thy Word which we have now read. Oh! sanctify us by thy truth; and, while we receive its instruction and comfort in our hearts, may we carry out its precepts in our lives, and adorn the doctrine of God our Saviour in all things! May we be just and true, loving and kind, gentle, forbearing, and forgiving, and so shine as lights in the world, holding forth the Word of life. May every day witness some new victory over evil

desires and passions within us, and over the evil that is in the world! By feeding upon thy Word, the bread of heaven, may we grow up into Him who is our Life and Head, even Christ! [Oh, may these children grow in grace as they grow in years and in knowledge! May they shun evil companions and evil ways, and walk in the way of thy commandments!] Keep all dear to us even as the apple of thine eye. Bless our neighbors, and send thy Spirit upon this whole community. Bless our rulers, and the schools and churches in our land. May all who rule, and all who teach, be led and taught by thee! Have pity upon the poor and the sorrowing; upon homes made desolate by famine, pestilence, or war. Stay thy judgments, O Lord! and send peace and salvation to all people. Mercifully forgive our sins, and bring us unto the perfection of knowledge, of holiness, and of blessedness, in Jesus Christ our Lord; to whom, with thee and the Holy Spirit, be honor and glory, world without end. Amen

TUESDAY.

Mark vii. — 1. Then came together unto him the Pharisees, and certain of the scribes, which came from Jerusalem.

2. And, when they saw some of his disciples eat bread with defiled (that is to say, with unwashen) hands, they found fault.

3. For the Pharisees, and all the Jews, except they wash *their* hands oft, eat not, holding the tradition of the elders.

4. And *when they come* from the market, except they wash, they eat not. And many other things there be which they have received to hold, *as* the washing of cups and pots, and brazen vessels, and tables.

5. Then the Pharisees and scribes asked him, Why walk not thy disciples according to the tradition of the elders, but eat bread with unwashen hands?

6. He answered and said unto them, Well hath Esaias prophesied of you hypocrites, as it is written, This people honoreth me with *their* lips; but their heart is far from me.

7. Howbeit, in vain do they worship me, teaching *for* doctrines the commandments of men.

8. For, laying aside the commandment of God, ye hold the tradition of men, *as* the washing of

pots and cups; and many other such-like things ye do.

9. And he said unto them, Full well ye reject the commandment of God, that ye may keep your own tradition.

10. For Moses said, Honor thy father and thy mother; and, Whoso curseth father or mother, let him die the death:

11. But ye say, If a man shall say to his father or mother, *It is* Corban, that is to say, a gift, by whatsoever thou mightest be profited by me, *he shall be free*.

12. And ye suffer him no more to do aught for his father or his mother;

13. Making the word of God of none effect through your tradition, which ye have delivered; and many such-like things do ye.

14. And, when he had called all the people *unto him*, he said unto them, Hearken unto me, every one of *you*, and understand.

15. There is nothing from without a man, that, entering into him, can defile him; but the things which come out of him, those are they that defile the man.

16. If any man have ears to hear, let him hear.

The Jews, like Orientals now-a-days, usually ate with their fingers from a common dish; and hence washing, both before and after eating, was important for cleanliness. But they attached to this, also, the idea of ceremonial purification; and, for the same reason, washed after being exposed to the mixed articles of the market. All this was matter of tradition, to which they attached greater authority and significance than to the requirements of the law. But, while they were thus punctilious in observances of their own devising, they evaded the requirements of the law of God, even in matters of filial duty. Thus property consecrated to God under the name *Corban*, or an offering, was exempt from secular and private claims, whether really sacrificed or not; and by this pretext

an unnatural son would rid himself of obligation for the support of aged or feeble parents, saying to his father or mother, "That from which thou mightest have been benefited by me is an offering, and is, therefore, free from family claims." And the scribes and Pharisees, the custodians and interpreters of the law of Moses, allowed this evasion, and released him from the duty of caring for his father or his mother. The attempt to cover such filial impiety by the Word of God robbed that Word of its effect upon the conscience and the life. Words, forms, ceremonies, are nothing as compared with the motive and the spirit. That which is within determines character; and no external cleansing can wash away the impurity of a selfish, evil heart.

APPROPRIATE HYMNS,]

Prayer.

[Nos. 21, 58.

Create in us a clean heart, O God! and renew a right spirit within us. So purify us by thy grace, that we shall shine as lights in the world, holding forth the Word of life. We bless thee for thy loving care, for rest and safety in the night, for the comfort and promise of the morning. O heavenly Father! we beseech thee to look with favor upon this family. May each of us in our respective stations truly serve thee! May we do unto others as we would that they should do unto us! May we be true and just in all our dealings! May we bear no hatred nor malice in our hearts! May we be honest and upright in our daily conduct! May we keep our tongues from evil, and our lips from speaking guile!

May thy Word be precious to our souls! May it be sweet to our taste; yea, sweeter than honey

to our mouth! May we love its precepts, understand its doctrines, and rest upon its promises! Give us grace, that we may be established in the truth, and be doers of thy Word, and not hearers only, deceiving our own selves. Sow the seed of eternal life in our hearts, and enable us to bring forth fruit to the glory of thy name and the comfort of our souls.

[O Lord! grant unto the children of this household the teaching of thy Spirit, the guidance of thy providence, that they may walk in the way of wisdom and of life.]

Defend us with thy heavenly grace, that we may continue thine forever, and daily increase in thy Holy Spirit more and more, until we come unto thine everlasting kingdom, through the merits of Jesus Christ our Lord. Amen.

WEDNESDAY.

Ecclesiastes v.—10. He that loveth silver shall not be satisfied with silver; nor he that loveth abundance, with increase: this *is* also vanity.

11. When goods increase, they are increased that eat them; and what good *is there* to the owners thereof, saving the beholding of *them* with their eyes?

12. The sleep of a laboring man, *is* sweet, whether he eat little or much; but the abundance of the rich will not suffer him to sleep.

13. There is a sore evil *which* I have seen under the sun; *namely*, riches kept for the owners thereof to their hurt.

14. But those riches perish by evil travail; and he begetteth a son, and *there is* nothing in his hand.

15. As he came forth of his mother's womb, naked shall he return to go as he came, and shall take nothing of his labor which he may carry away in his hand.

16. And this also *is* a sore evil, *that* in all points as he came, so shall he go; and what profit hath he that hath labored for the wind?

Mark viii.—31. And he began to teach them that the Son of man must suffer many things, and be rejected of the elders, and *of* the chief priests

and scribes, and be killed, and after three days rise again.

32. And he spake that saying openly. And Peter took him, and began to rebuke him.

33. But when he had turned about, and looked on his disciples, he rebuked Peter, saying, Get thee behind me, Satan; for thou savorest not the things that be of God, but the things that be of men.

34. And, when he had called the people *unto him* with his disciples also, he said unto them, Whosoever will come after me, let him deny himself, and take up his cross, and follow me.

35. For whosoever will save his life shall lose it; but whosoever shall lose his life for my sake and the gospel's, the same shall save it.

36. For what shall it profit a man if he shall gain the whole world, and lose his own soul?

37. Or what shall a man give in exchange for his soul?

38. Whosoever, therefore, shall be ashamed of me and of my words in this adulterous and sinful generation, of him also shall the Son of man be ashamed when he cometh in the glory of his Father with the holy angels.

Jesus now for the first time began to unveil to his disciples the mystery of his suffering, and this with a precision, as to the manner and time of it, which must have deeply affected their hearts. Indeed, so surprising and painful was the announcement of his crucifixion, that the promise of his rising again seems hardly to have been noticed. Now that the disciples had begun to proclaim him as the Christ, the Son of God, and the people were stirred to enthusiasm by his miracles, it was important to dispel their dreams of a temporal kingdom, and fix their thought upon the spiritual import of his mission. Instead of honors and rewards in his service, the disciples must make up their minds to self-denial and peril, and take up the cross. But what Jesus requires of us he himself has done for us; and, as he freely gave himself for our good,

every sacrifice which he demands of us is also for our good. The life of a man is in his personality, in the mental and moral conditions of his own soul. It could be no gain to throw these away even for the whole world in exchange. He who commits his soul to Christ in well-doing is absolutely safe. Earthly trials and losses will but render the Saviour more near and precious, and death will take him to be with his Lord. There is a warning, in the case of Peter, which must not be overlooked. "The same Peter, who but just now had made so noble and spiritual a confession, and received so high a blessing, now shows the weak and carnal side of his character, becomes a stumbling-block in the way of his Lord, and earns the very rebuff with which the Tempter before him had been dismissed."

APPROPRIATE HYMNS,]

Prayer.

[Nos. 97, 100, 103.

O God, from whom all blessings flow! we give thee thanks for thy care over us during the night, and for the light and comfort of this morning. We take the cup of salvation, and call upon thy name. We adore thee for health and reason, and the manifold bounties of thy providence. Give us that due sense of all thy mercies, that our hearts may be unfeignedly thankful; and that we may show forth thy praise, not only with our lips, but in our lives. We bring to thee this household and all who are allied to us by kindred or affection, and pray for thy good gifts from above according to thy wisdom and our necessities.

Holy Father, we commit ourselves to thy love and blessing for the day. We go forth to its duties in childlike dependence on thy strength and wisdom and grace. Preserve us from temptation

and sin, from danger and from death. Help us to walk as becometh saints, keeping our garments unspotted from the world. Teach us to govern our tempers, to subdue our passions, to do whatsoever things are true, whatsoever things are honest, whatsoever things are good, and whatsoever things are pure, whatsoever things are lovely, and whatsoever things are of good report. Pitifully behold us in our weakness and insufficiency, and grant unto us strength and fortitude and all heavenly influence. Suffer not our affections to be fixed on the things of earth and time: purify and lift them up to things unseen and eternal.

All this we ask in the name of Him who hath redeemed us with his most precious blood,—our only Mediator, Jesus Christ; to whom be glory in the Church throughout all ages. Amen.

THURSDAY.

2 Samuel v.—1. Then came all the tribes of Israel to David unto Hebron, and spake, saying, Behold, we *are* thy bone and thy flesh.

2. Also in time past, when Saul was king over us, thou wast he that leddest out and broughtest in Israel; and the Lord said to thee, Thou shalt feed my people Israel, and thou shalt be a captain over Israel.

3. So all the elders of Israel came to the king to Hebron, and King David made a league with them in Hebron before the Lord; and they anointed David king over Israel.

4. David *was* thirty years old when he began to reign, *and* he reigned forty years.

5. In Hebron he reigned over Judah seven years and six months, and in Jerusalem he reigned thirty and three years over all Israel and Judah.

6. And the king and his men went to Jerusalem unto the Jebusites, the inhabitants of the land; which spake unto David, saying, Except thou take

away the blind and the lame, thou shalt not come in hither; thinking David cannot come in hither.

7. Nevertheless, David took the stronghold of Zion: the same *is* the city of David.

8. And David said on that day, Whosoever getteth up to the gutter, and smiteth the Jebusites, and the lame and the blind, *that are* hated of David's soul, *he shall be chief and captain.* Wherefore they said, The blind and the lame shall not come into the house.

9. So David dwelt in the fort, and called it the city of David. And David built round about from Millo and inward.

10. And David went on, and grew great; and the Lord God of hosts *was* with him.

11. And Hiram, king of Tyre, sent messengers to David, and cedar-trees and carpenters and masons; and they built David a house.

12. And David perceived that the Lord had established him king over Israel, and that he had exalted his kingdom for his people Israel's sake.

After the death of Saul, the hopes of the nation centred in David. When hunted by Saul as an outlaw, he had conducted himself with discretion and magnanimity. Though he had many retainers, he never attempted a rebellion; and two or three times, when Saul fell into his power, he suffered him to escape unharmed. The tribe of Judah at once proclaimed him king, and anointed him at Hebron, the most southern city of their territory, where were the tombs of Abraham, Isaac, and Jacob. At first, Ishbosheth, a son of Saul, set up a claim to the kingdom; and a civil war dragged on at intervals for more than seven years. But the death of Ishbosheth, and of Abner, his general, caused the leaders of the other tribes to make terms with David, and to acknowledge his sovereignty over all Israel. In the first conquest of Canaan, the steep fortified hill of Jerusalem had been left in the hands of the Jebusites. David captured this, and made it his capital; and now began that brilliant reign of more than thirty years, which, by its successful military

enterprises, and its development of the national resources, made Israel united at home, and respected abroad. This he himself has celebrated in that magnificent triumphal march, the eighteenth Psalm: "Thou hast delivered me from the strivings of the people; and thou hast made me the head of the heathen: a people whom I have not known shall serve me. As soon as they hear of me, they shall obey me: the strangers shall submit themselves unto me. The strangers shall fade away, and be afraid out of their close places. The Lord liveth; and blessed be my Rock, and let the God of my salvation be exalted. It is God that avengeth me, and subdueth the people under me. He delivereth me from mine enemies: yea, thou liftest me up above those that rise up against me; thou hast delivered me from the violent man. Therefore will I give thanks unto thee, O Lord! among the heathen, and sing praises unto thy name. Great deliverance giveth he to his king; and sheweth mercy to his anointed, to David, and to his seed forevermore."

APPROPRIATE HYMNS,]

Prayer.

[Nos. 55, 99, 144.

Thou only, O Lord! makest us to dwell in safety. We thank thee for another night of rest and comfort; for another day of life, health, and hope. We praise thee that thou didst create us with powers of knowing and of loving, and hast made this world so full of wonders and beauties to feed our minds with knowledge, and to stir our hearts with love and joy. May the glory of the heavens, the richness and beauty of the earth, as adapted to our wants, fill us with admiration of thy power, thy wisdom, thy goodness! and may the voice of gladness with which all Nature celebrates thy praise move our souls to bless and praise thee also! O Lord! may we be found faithful to thee in the duties of this day! and, amid its temptations and its trials, do thou sustain us, comfort us, and keep us. May this household, which thou hast so blessed, serve thee, not at this

altar only, but in all the walks of life! As we engage in the business of the world, as we go into society, wherever we are, and whatever we do, may we remember thee, and do thy will! Oh! grant that every member of this family may be a child of God; a humble, faithful follower of the Lord Jesus Christ. Bless all dear to us who are absent from us. We supplicate thy mercy for the needy, the afflicted, the bereaved, and the sorrowing.

Build up thy Church, O Lord! Fill our land with pure religion. Bless the industry of the people; and may its fruit be consecrated to the good of men! May our rulers be faithful and just, walking in thy fear! And we beseech thee to bring all lands under the power and glory of thy kingdom. In thy great mercy, O Lord! forgive our sins, and bring us unto thy heavenly kingdom, through Jesus Christ our Saviour. Amen.



DAVID ANOINTED KING OF JUDAH. 2 SAM. v. 1-12.

FRIDAY.

2 Samuel xviii.—9. And Absalom met the servants of David. And Absalom rode upon a mule; and the mule went under the thick boughs of a great oak, and his head caught hold of the oak, and he was taken up between the heaven and the earth; and the mule that *was* under him went away.

10. And a certain man saw *it*, and told Joab, and said, Behold, I saw Absalom hanged in an oak.

11. And Joab said unto the man that told him, And, behold, thou sawest *him*; and why didst thou not smite him there to the ground? and I would have given thee ten *shekels* of silver, and a girdle.

12. And the man said unto Joab, Though I should receive a thousand *shekels* of silver in mine hand, *yet* would I not put forth mine hand against the king's son; for in our hearing the king charged thee and Abishai and Ittai, saying, Beware that none *touch* the young man Absalom.

14. Then said Joab, I may not tarry thus with thee. And he took three darts in his hand, and thrust them through the heart of Absalom while he *was* yet alive in the midst of the oak.

15. And ten young men that bare Joab's armor compassed about and smote Absalom, and slew him.

16. And Joab blew the trumpet, and the people returned from pursuing after Israel; for Joab held back the people.

17. And they took Absalom, and cast him into a great pit in the wood, and laid a very great heap

of stones upon him; and all Israel fled every one to his tent.

24. And David sat between the two gates; and the watchman went up to the roof over the gate unto the wall, and lifted up his eyes, and looked, and behold a man running alone.

25. And the watchman cried, and told the king. And the king said, If he *be* alone, *there is* tidings in his mouth. And he came apace, and drew near.

26. And the watchman saw another man running; and the watchman called unto the porter, and said, Behold, *another* man running alone. And the king said, He also bringeth tidings.

29. And the king said, Is the young man Absalom safe? And Ahimaaz answered, When Joab sent the king's servant, and *me* thy servant, I saw a great tumult; but I knew not what *it was*.

31. And, behold, Cushi came; and Cushi said, Tidings, my lord the king: for the Lord hath avenged thee this day of all them that rose up against thee.

32. And the king said unto Cushi, *Is* the young man Absalom safe? And Cushi answered, The enemies of my lord the king, and all that rise against thee to do *thee* hurt, be as *that* young man *is*.

33. And the king was much moved, and went up to the chamber over the gate, and wept; and, as he went, thus he said: O my son Absalom! my son, my son Absalom! would God I had died for thee, O Absalom, my son, my son!

It has been objected to some of the psalms of David, that their imprecations upon his enemies exhibit a spirit of hatred and revenge, quite at variance with the spirit of Christ. But these expressions are to be taken in a prophetic sense concerning the enemies of Jehovah, and not in the spirit of private revenge. There are no traces of such a spirit in David's personal life. Saul hated and persecuted David without cause; yet David spared his life, mourned over his death, and caused the man who slew Saul, and brought the tidings, to be executed as a murderer. He did the same with the assassins of his rival Ishbosheth, the son of Saul; and he made provision for the survivors of Saul's family. He condemned the violence and treachery of Joab, his own captain. When his son Absalom got up a rebellion against him, David, to avoid bloodshed, fled from Jerusalem. As he went down toward the

Jordan, forsaken and disconsolate, Shimei cursed him, and pelted him with dirt and stones; yet, when David returned in triumph to his capital, he would not suffer Shimei to be put to death, but included him in the amnesty which he proclaimed to the rebels. And how tender he was of his ungrateful and impious son! In giving battle to his army, he charged the captains to spare Absalom; as he waited for tidings, his one thought was for the safety of Absalom: the news of victory did not cheer him, so long as Absalom's fate was unknown. And where, in human language, can be found a lament so pathetic, so heart-rending, as David poured forth over his lost son? No degree of filial ingratitude and impiety can quench a parent's love; but oh the anguish that a wayward child may bring upon his father's soul!

APPROPRIATE HYMNS.]

Prayer.

[Nos. 131, 188.]

Thou holy and blessed Son of God, who for our sakes didst endure such contradiction of sinners against thyself, grant us, we pray thee, the spirit of meekness and patience under injury, and of forgiveness toward all who do us wrong. How often have we grieved and offended thee! Have mercy upon us, we beseech thee, and teach us to be merciful unto all men! Heavenly Father, we bless thee for thy loving-kindness toward us, so free, so constant, so abounding. We would show forth thy

loving-kindness in the morning, and thy faithfulness every night.

O God, whose blessed Son was manifested that he might destroy the works of the Devil! grant us, we beseech thee, that, having this hope, we may purify ourselves even as he is pure; that, when he shall appear again with power and great glory, we may be made like unto him in his eternal kingdom; where with thee, O Father! and thee, O Holy Ghost! he liveth and reigneth evermore. Amen.

SATURDAY.

1 Kings iii.—1. And Solomon made affinity with Pharaoh, king of Egypt, and took Pharaoh's daughter, and brought her into the city of David, until he had made an end of building his own house, and the house of the Lord, and the wall of Jerusalem round about.

2. Only the people sacrificed in high places, because there was no house built unto the name of the Lord until those days.

3. And Solomon loved the Lord, walking in the statutes of David his father: only he sacrificed and burnt incense in high places.

4. And the king went to Gibeon to sacrifice there; for that *was* the great high place: a thousand burnt-offerings did Solomon offer upon that altar.

5. In Gibeon the Lord appeared to Solomon in a dream by night; and God said, Ask what I shall give thee.

6. And Solomon said, Thou hast showed unto thy servant David my father great mercy, according as he walked before thee in truth, and in righteousness, and in uprightness of heart with thee; and thou hast kept for him this great kindness, that thou hast given him a son to sit on his throne, as *it is* this day.

7. And now, O Lord my God! thou hast made thy servant king instead of David my father; and *I am but* a little child: I know not *how* to go out or come in.

8. And thy servant *is* in the midst of thy peo-

ple which thou hast chosen, a great people that cannot be numbered nor counted for multitude.

9. Give, therefore, thy servant an understanding heart to judge thy people, that I may discern between good and bad; for who is able to judge this thy so great a people?

10. And the speech pleased the Lord that Solomon had asked this thing.

11. And God said unto him, Because thou hast asked this thing, and hast not asked for thyself long life; neither hast asked riches for thyself, nor hast asked the life of thine enemies, but hast asked for thyself understanding to discern judgment;

12. Behold, I have done according to thy word: lo, I have given thee a wise and an understanding heart; so that there was none like thee before thee, neither after thee shall any arise like unto thee.

13. And I have also given thee that which thou hast not asked, both riches and honor; so that there shall not be any among the kings like unto thee all thy days.

14. And if thou wilt walk in my ways, to keep my statutes and my commandments, as thy father David did walk, then I will lengthen thy days.

15. And Solomon awoke; and behold, *it was* a dream. And he came to Jerusalem, and stood before the ark of the covenant of the Lord, and offered up burnt-offerings, and offered peace-offerings, and made a feast to all his servants.

Upon his death-bed, David caused Solomon to be proclaimed king in his stead. Now that all the enemies of Israel had been subdued, David anticipated for his son a peaceful and prosperous reign; and he prefigured this in these beautiful words: "He that ruleth over men must be just, ruling in the fear of God. And he shall be as the light of the morning when the sun riseth, even a morning without clouds; as the tender grass springing out of the earth by clear shining after rain." Solomon gave promise of realizing this description in his own character. His prayer for an understanding heart marked him as a man of thoughtful piety; and the fame of his wisdom caused him to be revered by his own people, and brought the Queen of Sheba and many foreign

princes to his court to hear his proverbs, and profit by his knowledge. In his reign the arts flourished, peace was established, the temple was built, Jerusalem was enlarged and beautified, alliances were formed with foreign powers, and commerce was extended, so that the royal treasury was filled with the gold of Ophir, and "silver was in Jerusalem as stones for abundance." But the king himself was overcome by the fascinations of luxury, became loose in his habits, and even fell for a time into idolatry. His inner life he has unveiled to us in the Book of Ecclesiastes as one of disappointment and dissatisfaction, bordering upon despair, until at the last he came back to his starting-point, that "to fear God and keep his commandments is the whole duty of man."

APPROPRIATE HYMNS,]

Prayer.

[Nos. 10, 21, 97.

Almighty and most merciful Father, we beseech thee to forgive our sins, and incline us ever to keep thy commandments. The morning calls us to praise thee for thy loving-kindness in the night-season; and every day renews the tokens of thy bounty. Every good gift cometh down from thee, the Father of lights; and though we are so changeable in our love, so inconstant in our service, with thee there is no variableness, neither shadow of turning. Bind us to thyself, O our Father! by the mighty attraction of thy love. We pray thee keep us this day from temptation, evil, and sin. May we

be upright in our dealings, true and kind in our speech, gentle and patient in our spirit, pure and holy in our walk, and so exhibit in our lives the graces of the gospel, that we shall win others to the love of Christ! And we pray that multitudes may be won to the Saviour; that thy Church may increase; that missions may prosper; that thy Word may be given to all people. We thank thee for our home, and pray thee to bless us with all things that we need as a family. Bless the absent who are dear to us; and bring them, together with us, unto thy heavenly kingdom, for Christ's sake. Amen.

SUNDAY MORNING.

1 Kings viii.—22. And Solomon stood before the altar of the Lord in the presence of all the congregation of Israel, and spread forth his hands toward heaven;

23. And he said, Lord God of Israel, *there is no God like thee*, in heaven above, or on earth beneath; who keepest covenant and mercy with thy servants that walk before thee with all their heart;

24. Who hast kept with thy servant David my father that thou promisedst him: thou spakest also with thy mouth, and hast fulfilled *it* with thine hand, as *it is* this day.

27. But will God indeed dwell on the earth? Behold, the heaven and heaven of heavens cannot contain thee; how much less this house that I have builded!

28. Yet have thou respect unto the prayer of thy servant, and to his supplication, O Lord my God! to hearken unto the cry and to the prayer which thy servant prayeth before thee to-day;

29. That thine eyes may be open toward this house night and day, *even* toward the place of which thou hast said, My name shall be there; that thou mayest hearken unto the prayer which thy servant shall make toward this place.

30. And hearken thou to the supplication of thy servant, and of thy people Israel, when they shall pray toward this place; and hear thou in heaven thy dwelling-place; and, when thou hearest, forgive.

54. And it was *so*, that, when Solomon had made an end of praying all this prayer and supplication unto the Lord, he arose from before the altar of the Lord, from kneeling on his knees with his hands spread up to heaven.

55. And he stood and blessed all the congregation of Israel with a loud voice, saying,

56. Blessed *be* the Lord, that hath given rest unto his people Israel according to all that he promised: there hath not failed one word of all his good promise which he promised by the hand of Moses his servant.

57. The Lord our God be with us as he was with our fathers: let him not leave us, nor forsake us:

58. That he may incline our hearts unto him, to walk in all his ways, and to keep his commandments, and his statutes, and his judgments, which he commanded our fathers.

59. And let these my words wherewith I have made supplication before the Lord be nigh unto the Lord our God day and night, that he maintain the cause of his servant, and the cause of his people Israel at all times, as the matter shall require;

60. That all the people of the earth may know that the Lord *is* God, *and that there is none else*.

61. Let your heart, therefore, be perfect with the Lord our God, to walk in his statutes, and to keep his commandments, as at this day.

The great longing of David's heart had been to build a temple worthy of the name and worship of Jehovah. For this purpose he had selected a site upon Mount Moriah, opposite Zion, upon which his own palace stood, and had accumulated a vast amount of money and material. The ark, which long rested at Shiloh, had been brought up to Zion; but its only cover was the consecrated tent made after the pattern given at Sinai. David could not brook the thought of living in a better house than was provided for the worship of God. "See now," he said: "I dwell in a house of cedar; but the ark of God dwelleth within curtains." But his pious purpose was frustrated by a dream, in which he was admonished that he was too much a man of war for such a work; but it should be accomplished in the reign of his son. Solo-

mon made it a work of filial piety as well as of religious devotion. The house was built on a magnificent scale. Skilled workmen from Phenicia were employed in preparing the stone; and Lebanon furnished the choicest woods for its lining. Recent explorations have unearthed at a great depth the original foundations, and upon some of the stones have been found what are supposed to be quarry-marks of the Phœnician workmen. Standing upon a bold, sharp promontory, walled up from the valleys on either side, adorned with porticoes, and sheeted with gold, this temple shone resplendent from all sides of the city. At its dedication Solomon made a great feast, and offered in person a most comprehensive prayer, of which the opening and close are given above.

APPROPRIATE HYMNS,]

Prayer.

[Nos. 7, 10, 42.

This is the day which the Lord hath made: we will rejoice and be glad in it. Draw thou near to us, O God our Saviour! as we draw near to thee. Whom have we in heaven but thee? and there is none upon earth that we desire besides thee. May we this day see thy glory as we have seen thee within thy holy temple!

We bless thee for all the mercies of the week that is now past. Day by day thou hast supplied our wants; night by night thou hast watched over us and defended us. Oh! give us hearts of thankfulness, as the children of thy love.

We pray for the poor, the afflicted, the be-

reaved, and the dying. O thou Comforter of all that are cast down! do thou heal their sorrows, bind up their wounds. In the multitude of their thoughts within them, may thy comforts delight their souls!

We commend our friends, and all belonging to us, implicitly to thy sovereign care. May the pillar of thy presence go continually before them! Guide them by thy counsel. Fit them for living and for dying. May our souls be consecrated with undivided energies to the glory of Him who gave himself for us!—to whom, with the Father and the Spirit, be glory everlasting. Amen.

SUNDAY EVENING.

Psalms xciv. — 12. Blessed is the man whom thou chastenest, O Lord! and teachest him out of thy law,

13. That thou mayest give him rest from the days of adversity, until the pit be digged for the wicked.

14. For the Lord will not cast off his people, neither will he forsake his inheritance.

15. But judgment shall return unto righteousness, and all the upright in heart shall follow it.

16. Who will rise up for me against the evil-doers? or who will stand up for me against the workers of iniquity?

17. Unless the Lord *had been* my help, my soul had almost dwelt in silence.

18. When I said, My foot slippeth, thy mercy, O Lord! held me up.

19. In the multitude of my thoughts within me thy comforts delight my soul.

Hebrews xii. — 1. Wherefore, seeing we also are compassed about with so great a cloud of witnesses, let us lay aside every weight, and the sin which doth so easily beset us, and let us run with patience the race that is set before us,

2. Looking unto Jesus, the author and finisher of our faith, who, for the joy that was set before him, endured the cross, despising the shame, and is set down at the right hand of the throne of God.

3. For consider him that endured such contradiction of sinners against himself, lest ye be wearied, and faint in your minds.

4. Ye have not yet resisted unto blood, striving against sin.

5. And ye have forgotten the exhortation which speaketh unto you as unto children, My son, despise not thou the chastening of the Lord, nor faint when thou art rebuked of him;

6. For whom the Lord loveth he chasteneth, and scourgeth every son whom he receiveth.

7. If ye endure chastening, God dealeth with you as with sons; for what son is he whom the father chasteneth not?

8. But if ye be without chastisement, whereof all are partakers, then are ye bastards, and not sons.

9. Furthermore, we have had fathers of our flesh which corrected us, and we gave them reverence: shall we not much rather be in subjection unto the Father of spirits, and live?

10. For they verily for a few days chastened us after their own pleasure; but he for our profit, that we might be partakers of his holiness.

11. Now, no chastening for the present seemeth to be joyous, but grievous: nevertheless, afterward it yieldeth the peaceable fruit of righteousness unto them which are exercised thereby.

12. Wherefore lift up the hands which hang down, and the feeble knees;

13. And make straight paths for your feet, lest that which is lame be turned out of the way; but let it rather be healed.

Departed saints *do* live; they *are* conscious of what befalls us here; they are *near* us, to watch with sympathetic regard our endurance of trials and conflicts through which they have successfully passed. Like a vast amphitheatre of spectators intent upon the issue of a race, these foregoing heroes and martyrs of the faith surround us with their sympathy, and encourage us by their success. As the athlete in the games reduced his body to light weight, and stripped himself for the race, so must we throw off every encumbrance of habit, every entanglement of sin, and hold on the course which we have begun. Above all should we keep before us Him without whom neither faith nor example would avail us; who, though

in his last conflict he did sweat great drops of blood, and sink under the weight of the cross, was never weary nor faint of heart under the burden of our sins and sorrows, — Jesus, the Leader and Perfector of our faith. "His going before us in faith has made faith possible for us; his perfecting faith in his own person and example has made faith effectual for us." Nor is it selfish in us to be animated as he was by the joy and the crown that wait upon the endurance of the cross. All trial is made light when it brings us into closer sympathy with Christ; all discipline is easy when we recognize in it the loving hand of God, perfecting us for his own presence and glory.

APPROPRIATE HYMNS.]

Prayer.

[Nos. 181, 189, 200.]

Thou only, Lord, makest us to dwell in safety: therefore will we lie down in peace, and sleep. Grant us the sleep which thou givest to thy beloved; or, if wakeful hours shall be allotted us, may we remember thee upon our bed, and meditate upon thee in the night-watches!

O Lord Jesus, who hast invited the weary and heavy-laden to come unto thee that thou mayest give them rest! grant us, we pray thee, rest from all care and trouble, from all sin and sorrow; and prepare us by thy grace for that holy and blessed rest which remaineth for the people of God.

We bless thee for our fellowship with thy saints; and we pray for the whole Church of God, that it

may be one in spirit and life, in faith and hope. We thank thee for this holy day, — its sacred memories, its blessed communion of prayer and praise, its comforting sacraments, its teachings and promises, and its immortal hopes. May thy Word abide with us to teach and sanctify us!

And bless thy Word, also, to all who have heard it: to the young, for their guidance; to the aged, for their comfort; to all, for their instruction in righteousness. And, O Lord! send, we pray thee, thy Word to those who have it not. Let thy salvation be known in all the earth; and hasten the coming of thy kingdom. And to thy name be honor and glory for ever and ever. Amen.

MONDAY.

I Peter iv. — 1. Forasmuch, then, as Christ hath suffered for us in the flesh, arm yourselves likewise with the same mind: for he that hath suffered in the flesh hath ceased from sin;

2. That he no longer should live the rest of *his* time in the flesh to the lusts of men, but to the will of God.

3. For the time past of *our* life may suffice us to have wrought the will of the Gentiles, when we walked in lasciviousness, lusts, excess of wine, revellings, banquetings, and abominable idolatries:

4. Wherein they think it strange that ye run not with *them* to the same excess of riot, speaking evil of *you*;

5. Who shall give account to him that is ready to judge the quick and the dead.

6. For for this cause was the gospel preached also to them that are dead, that they might be judged according to men in the flesh, but live according to God in the spirit.

7. But the end of all things is at hand: be ye therefore sober, and watch unto prayer.

8. And, above all things, have fervent charity among yourselves; for charity shall cover the multitude of sins.

9. Use hospitality one to another without grudging.

10. As every man hath received the gift, *even* so minister the same one to another, as good stewards of the manifold grace of God.

11. If any man speak, *let him speak* as the oracles of God; if any man minister, *let him do it* as of the ability which God giveth, that God in all things may be glorified through Jesus Christ; to whom be praise and dominion for ever and ever.

12. Beloved, think it not strange, concerning the fiery trial which is to try you, as though some strange thing happened unto you;

13. But rejoice, inasmuch as ye are partakers of Christ's sufferings; that, when his glory shall be revealed, ye may be glad also with exceeding joy.

14. If ye be reproached for the name of Christ, happy are ye; for the Spirit of glory and of God resteth upon you. On their part he is evil spoken of; but on your part he is glorified.

15. But let none of you suffer as a murderer, or as a thief, or as an evil-doer, or as a busybody in other men's matters.

16. Yet, if *any man suffer* as a Christian, let him not be ashamed, but let him glorify God on this behalf.

17. For the time *is come* that judgment must begin at the house of God; and, if *it first begin* at us, what shall the end *be* of them that obey not the gospel of God?

18. And, if the righteous scarcely be saved, where shall the ungodly and the sinner appear?

19. Wherefore let them that suffer according to the will of God commit the keeping of their souls to *him* in well-doing, as unto a faithful Creator.

In saying that "he that hath suffered in the flesh hath ceased from sin," the apostle does not intend that there is a sanctifying merit in penances and mortifications; but, inasmuch as Christ suffered to take away sin, if we would share the benefit of his redemption, we must renounce sin, at whatever cost of pain or sacrifice to the flesh. To cherish sinful desires is to frustrate the grace of Christ. If we are truly the followers of Christ, are joined to him by a living faith,

we shall show this by the earnestness of our endeavors to be freed from sin: so are we made partakers of Christ's sufferings.

While all afflictions, even such as we bring upon ourselves, may contribute to our spiritual purification and advancement, afflictions which we are called to endure for Christ's sake are a testimony of his grace toward us; and, trusting ourselves to our ever-faithful Creator, we can summon to our aid in such a conflict the Spirit of glory and of God.

APPROPRIATE HYMNS,]

Prayer.

[Nos. 170, 195, 197.

Our Father in heaven, thou hast kept us in the watches of the night from every trouble, sorrow, and alarm; thou hast given us refreshing sleep. And now we bless thee for the day, for life and health, for food and raiment, for home and friends, for means of education and of enjoyment, for means of occupation and of support, for means of improvement in the knowledge of thyself from thy works and thy Word, and for opportunities of doing good to others. Oh! grant us grace that we may use to thy glory the lives which thou didst give, and which thy mercy doth continually spare.

We acknowledge, O Lord! our unworthiness and our sinfulness, and beseech thee to pardon our transgressions and heal our infirmities. Help us this day to live aright. In the business of life

may we be diligent, faithful, true! In our intercourse with others, may we manifest the gentleness, the sincerity, the charity, of the gospel of Christ! May we be patient under trials, meek under injuries, firm against temptation, bold for the truth, zealous for thy cause! May we be kind to the poor, helpful to the suffering, gentle toward all men! [Give unto these children, O Lord! grace to serve thee in the morning of life, and in their thoughts and words, their studies and their play, always to please their Father in heaven.] Remember with thy mercy all our friends. Build up, O Lord! thy Church; prosper thy kingdom in our land, and throughout the world. Ever guide, keep, and bless us. Bring us to the close of the day in peace, and to the close of life in a hope full of immortality, for Christ's sake. Amen.

TUESDAY.

Psalm xlii. — 1. As the hart panteth after the water-brooks, so panteth my soul after thee, O God!

2. My soul thirsteth for God, for the living God: when shall I come and appear before God?

3. My tears have been my meat day and night, while they continually say unto me, Where *is* thy God?

4. When I remember these *things*, I pour out my soul in me: for I had gone with the multitude; I went with them to the house of God, with the voice of joy and praise, with a multitude that kept holy-day.

5. Why art thou cast down, O my soul? and *why* art thou disquieted in me? Hope thou in God; for I shall yet praise him *for* the help of his countenance.

6. O my God! my soul is cast down within me: therefore will I remember thee from the land of Jordan, and of the Hermonites, from the hill Mizar.

7. Deep calleth unto deep at the noise of thy water-spouts: all thy waves and thy billows are gone over me.

8. *Yet* the Lord will command his loving-kindness in the daytime; and in the night his song *shall* be with me, *and* my prayer unto the God of my life.

11. Why art thou cast down, O my soul? and *why* art thou disquieted within me? Hope thou in God; for I shall yet praise him *who*

is the health of my countenance, and my God.

Psalm lxxxiv. — 1. How amiable *are* thy tabernacles, O Lord of hosts!

2. My soul longeth, yea, even fainteth, for the courts of the Lord; my heart and my flesh crieth out for the living God.

3. Yea, the sparrow hath found a house, and the swallow a nest for herself, where she may lay her young; *even* thine altars, O Lord of hosts! my King and my God.

4. Blessed *are* they that dwell in thy house: they will be still praising thee.

5. Blessed *is* the man whose strength *is* in thee; in whose heart *are* the ways of *them*,

6. *Who*, passing through the valley of Baca, make it a well; the rain also filleth the pools.

7. They go from strength to strength; *every one* of *them* in Zion appeareth before God.

8. O Lord God of hosts! hear my prayer; give ear, O God of Jacob!

9. Behold, O God our shield! and look upon the face of thine anointed.

10. For a day in thy courts *is* better than a thousand. I had rather be a doorkeeper in the house of my God than to dwell in the tents of wickedness.

11. For the Lord God *is* a sun and shield: the Lord will give grace and glory: no good *thing* will he withhold from them that walk uprightly.

12. O Lord of hosts! blessed *is* the man that trusteth in thee.

One morning, as my party was crossing a broad plain in Palestine, a gazelle that had ventured from its mountain-haunts in quest of water was desecrated drinking at a brook. So intent was the little creature upon slaking its thirst, that it was well-nigh captured by our Arab horsemen before taking the alarm. Sometimes, in the dry season, whole herds of these gentle creatures will quit the deserts, and venture nigh the abodes of men to quench their thirst. So the Psalmist, perhaps in exile and captivity, remote from the living springs of the sanctuary, envied even the hart that could find some drops of water, while he longed in vain for the house of God and the communion of the saints to satisfy his thirsty spirit.

At another time, the picture of the sanctuary came to him so vividly in his exile, that he saw the nests of the sparrows

in the roof of the temple and in the capitals of its pillars, and envied the birds their sacred asylum. He saw in imagination the holy pilgrims going up from afar to Jerusalem to the sacred feasts. Though the way was long, and sometimes rough, dreary, and full of perils, yet every station yielded new strength, because it brought them nearer to Zion. The very tears shed on the way became fountains of rejoicing, and their sorrows were turned into songs. So should we prize the house of God as the symbol of communion with himself; and while we remember that it is he, and not the house, that gives the communion, yet should we through the busy week, on the distant journey, or on the bed of weakness and pain, long for the courts of the Lord, and show our grateful sense of communion with himself by honoring the place and the day set apart for his worship.

APPROPRIATE HYMNS,

Prayer.

[Nos. 101, 104, 125.]

O God, who makest the outgoings of the morning and the evening to rejoice! we lift up our hearts to thee with thanksgiving for the joy of another day; for vigor for its duties, appetite for its pleasures, and readiness for its opportunities of good. Bless us in our labors, keep us pure in our enjoyments, incite us to do thy will; and oh! we beseech thee, preserve us from harm, from temptation, and from sin. Keep us from that love and that fear of this world which would estrange us

from thee. Conscious of our weakness, humbly confessing our sins, we cast ourselves upon thine infinite grace in Christ our Saviour for pardon, strength, and sanctification. May we as a family honor thee in our daily walk and conversation! May we know the joy of consecration to Christ! Grant thy grace to all dear to us; and grant us grace to hold all men dear for Christ's sake. And to him, with the Father and the Spirit, be glory forever. Amen.

WEDNESDAY.

Revelation iii. — 1. And unto the angel of the church in Sardis write: These things saith he that hath the seven Spirits of God, and the seven stars: I know thy works, that thou hast a name that thou livest, and art dead.

2. Be watchful, and strengthen the things which remain that are ready to die; for I have not found thy works perfect before God.

3. Remember, therefore, how thou hast received and heard; and hold fast, and repent. If, therefore, thou shalt not watch, I will come on thee as a thief, and thou shalt not know what hour I will come upon thee.

4. Thou hast a few names even in Sardis which have not defiled their garments: and they shall walk with me in white; for they are worthy.

5. He that overcometh, the same shall be clothed in white raiment; and I will not blot out his name out of the book of life, but I will confess his name before my Father and before his angels.

6. He that hath an ear, let him hear what the Spirit saith unto the churches.

7. And to the angel of the church in Philadelphia write: These things saith he that is holy, he that is true, he that hath the key of David; he

that openeth, and no man shutteth; and shutteth, and no man openeth:

8. I know thy works: behold, I have set before thee an open door, and no man can shut it; for thou hast a little strength, and hast kept my word, and hast not denied my name.

9. Behold, I will make them of the synagogue of Satan, which say they are Jews, and are not, but do lie; behold, I will make them to come and worship before thy feet, and to know that I have loved thee.

10. Because thou hast kept the word of my patience, I also will keep thee from the hour of temptation which shall come upon all the world to try them that dwell upon the earth.

11. Behold, I come quickly: hold that fast which thou hast, that no man take thy crown.

12. Him that overcometh will I make a pillar in the temple of my God, and he shall go no more out: and I will write upon him the name of my God, and the name of the city of my God, *which is new Jerusalem*, which cometh down out of heaven from my God; and *I will write upon him my new name.*

13. He that hath an ear, let him hear what the Spirit saith unto the churches.

The wondrous vision of John in Patmos was to him like the second coming of Christ. It was the Son of man he saw; it was the same Jesus who had been pierced, but glowing now with a splendor of countenance and of apparel which caused the disciple who had leaned upon his bosom at the Supper to fall at his feet as dead. Clothed with the insignia of life, of dominion, of eternity, he stood in the midst of the seven candlesticks of gold, which represented the churches, as appointed to show forth the light of his truth and grace. The seven churches of Asia, in their various characteristics and conditions, were types of all churches that have since arisen; and the discriminating judgment of the Lord upon them at once searches the hearts of his people now, and foreshadows the decisions of the last great day. The churches of Ephesus, Pergamos, and Thyatira, are all commended for their works, their patience, their fidelity, and devotion; yet in the case of each there was a drawback, — some allowance of error, of worldliness, of sin, — which called for rebuke. On the other hand, Sardis and Laodicea are rebuked as churches, the one for having but a name to live, the other for being

lukewarm. Only Smyrna and Philadelphia are praised without qualification. But to each of the seven is given the promise of most blessed and glorious rewards to whoever shall continue faithful. These promises combine almighty power and infinite grace to make the victorious believer a partaker of the glory of his Lord. When marshalled in order, they are like the strains of the heroic symphony, lifting us upon wave after wave of triumph up to the highest heaven. To him that overcometh will I give to eat of the tree of life which is in the midst of the paradise of God: he shall have a crown of life, and shall not be hurt of the second death; he shall eat of the hidden manna; he shall receive a white stone, with a new name written in it; he shall have power over the nations; he shall be clothed in white raiment, and his name shall be confessed before the Father and his angels; he shall be made a pillar in the temple of God, and shall wear the new name of Christ himself. And the marvellous series of honors culminates in this: "To him that overcometh will I grant to sit with me in my throne, even as I also overcame and am set down with my Father in his throne."

APPROPRIATE HYMNS,]

Prayer.

[Nos. 134, 139, 163.

Holy Father, who hast brought us to the beginning of another day, as we go forth to the active duties of life, grant us strength equal to our engagements; and in all things may thy glory be our first and final end! We pray, not that thou wouldest take us out of the world, but that thou wouldest keep us from the evil. In the midst of its defilement, help us to preserve our garments unspotted; amidst its manifold temptations, succor us by thy mighty grace; in all its dangers, let thy shield be over us; in its strifes and conflicts, grant us the peace of God that passeth all understanding,

and victory over all evil. Oh, may this family be one in heart and life in the service of God, helping one another in the way to heaven! May we live the rest of our life in the flesh by the faith of the Son of God, who loved us, and gave himself for us!

Keep us to-day from all evil. May we acknowledge thee in all things, and fear to wander from thy paths! Bless all who are in affliction. Have mercy on our country, and continue unto it thy favor. Oh! pour out thy Spirit on all men, and fill the earth with thy glory. We ask these blessings in the name of Jesus Christ. Amen.

THURSDAY.

Isaiah v.—1. Now will I sing to my well-beloved a song of my beloved touching his vineyard. My well-beloved hath a vineyard in a very fruitful hill:

2. And he fenced it, and gathered out the stones thereof, and planted it with the choicest vine, and built a tower in the midst of it, and also made a winepress therein; and he looked that it should bring forth grapes, and it brought forth wild grapes.

3. And now, O inhabitants of Jerusalem, and men of Judah! judge, I pray you, betwixt me and my vineyard.

4. What could have been done more to my vineyard that I have not done in it? Wherefore, when I looked that it should bring forth grapes, brought it forth wild grapes?

5. And now go to; I will tell you what I will do to my vineyard: I will take away the hedge thereof, and it shall be eaten up; and break down the wall thereof, and it shall be trodden down:

6. And I will lay it waste: it shall not be pruned, nor digged; but there shall come up briars and thorns: I will also command the clouds that they rain no rain upon it.

7. For the vineyard of the Lord of hosts is the house of Israel, and the men of Judah his pleasant plant: and he looked for judgment, but behold oppression; for righteousness, but behold a cry.

This beautiful allegory of the vine has gathered about it, like clusters of grapes, the best thoughts of the best men. The theme is the inner unity of Christ and his disciples. "The vine and branches," says Alford, "stand in a much nearer connection than the shepherd and the sheep, or the lord of the vineyard and the vines: they are linked together by a common organization, and informed by one and the same life." Yet, as saith Augustine, "the branches are in the vine, not so as to impart any thing to it, but so as to derive their life from it; the vine is in the branches in such a way as to minister to them the vital aliment, not in such a way as to receive it from them."

The evidence of being in Christ, and the condition of remaining upon the vine, is *fruit-bearing*. No dead-wood of

John xv.—1. I am the true vine, and my Father is the husbandman.

2. Every branch in me that beareth not fruit, he taketh away; and every *branch* that beareth fruit, he purgeth it, that it may bring forth more fruit.

3. Now ye are clean through the word which I have spoken unto you.

4. Abide in me, and I in you. As the branch cannot bear fruit of itself, except it abide in the vine; no more can ye, except ye abide in me.

5. I am the vine: ye *are* the branches. He that abideth in me, and I in him, the same bringeth forth much fruit; for without me ye can do nothing.

6. If a man abide not in me, he is cast forth as a branch, and is withered; and men gather them, and cast *them* into the fire, and they are burned.

7. If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you.

8. Herein is my Father glorified, that ye bear much fruit: so shall ye be my disciples.

9. As the Father hath loved me, so have I loved you: continue ye in my love.

10. If ye keep my commandments, ye shall abide in my love; even as I have kept my Father's commandments, and abide in his love.

formalism, no leafy but fruitless branches of ceremony, can be suffered to hinder the true spiritual growth and vitality of the Church. The unfruitful are cut off as worthless; and, being dis severed from Christ, they betray their worthlessness, and are despised and destroyed. The fruit-bearing of the true branches is improved with care: hence, as Luther says, "the pruning-away of the suckers,—the bastard or false shoots, which bring no fruit, and do nothing but waste the sap which the good fruitful branches should have." And these branches are represented as having a conscious union one with another by virtue of their common derivation and common life. As Jesus has poured into his Church his own blood as its life, its members should love one another with the martyr-spirit of devotion.

APPROPRIATE HYMNS,

Prayer.

[Nos. 62, 76, 91.]

We come to thee this morning, heavenly Father, with hearts full of thankfulness for the mercies of the night. We have rested in safety and in peace under the shadow of thy wing. Thou hast kept us quiet from the fear of evil: nor sickness, nor death, nor tempest, nor fire, nor any calamity, hath overtaken us or our dwelling. How sure are the mercies of thy covenant, O Lord! All thy promises in Christ Jesus are Yea and Amen. Fulfil unto us, we beseech thee, these thy mercies and promises, and cause that this day we may rejoice in thy salvation. May we be joined to Christ the living Vine, and grow by the power of his life within us! [Oh, may these children grow in grace as they grow in years and in knowledge!

May they shun evil companions and evil ways, and walk in the way of thy commandments!] Keep all dear to us even as the apple of thine eye. Bless our neighbors, and send thy Spirit upon this whole community. Bless our rulers, and the schools and churches in our land. May all who rule, and all who teach, be led and taught by thee! Have pity upon the poor and the sorrowing; upon homes made desolate by famine, pestilence, or war. Stay thy judgments, O Lord! and send peace and salvation to all people. Mercifully forgive our sins, and bring us unto the perfection of knowledge, of holiness, and of blessedness, in Jesus Christ our Lord; to whom be glory forever. Amen.

FRIDAY.

John xv. — 11. These things have I spoken unto you that my joy might remain in you, and that your joy might be full.

12. This is my commandment, That ye love one another as I have loved you.

13. Greater love hath no man than this, that a man lay down his life for his friends.

14. Ye are my friends if ye do whatsoever I command you.

15. Henceforth I call you not servants; for the servant knoweth not what his lord doeth: but I have called you friends; for all things that I have heard of my Father I have made known unto you.

16. Ye have not chosen me; but I have chosen you, and ordained you, that ye should go and bring forth fruit, and that your fruit should remain; that whatsoever ye shall ask of the Father in my name, he may give it you.

17. These things I command you, that ye love one another.

18. If the world hate you, ye know that it hated me before it hated you.

19. If ye were of the world, the world would love his own; but because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you.

Christ was a teacher, and gathered disciples; he was a master, and his disciples were his servants; he was a king, and these were also his subjects. But he chose a more close and endearing name to express the relation in which he would stand to his followers: "I have called you *friends*," — a title of affection and of confidence. But this relation of friendship would not cancel the obligation to reverence and obedience. The very proof of friendship would be found in obedience to the commands of Christ, and in fruitfulness in his service. Love is the devotion of self to the will and the honor of Him who has so loved and honored us. But the more nearly we identify ourselves with Christ, the more keenly shall we suffer from those that hate him. What men hate in Christ is the

20. Remember the word that I said unto you, The servant is not greater than his lord. If they have persecuted me, they will also persecute you; if they have kept my saying, they will keep yours also.

21. But all these things will they do unto you for my name's sake, because they know not him that sent me.

22. If I had not come and spoken unto them, they had not had sin; but now they have no cloak for their sin.

23. He that hateth me hateth my Father also.

24. If I had not done among them the works which none other man did, they had not had sin; but now have they both seen, and hated both me and my Father.

25. But *this cometh to pass*, that the word might be fulfilled that is written in their law, They hated me without a cause.

26. But when the Comforter is come, whom I will send unto you from the Father, *even* the Spirit of truth, which proceedeth from the Father, he shall testify of me.

27. And ye also shall bear witness, because ye have been with me from the beginning.

light that exposes their sin, the truth that convicts and humbles them, the holiness that rebukes and condemns them; and the closer we come to him in character, the more shall we provoke the opposition of evil. The purity of the Church in its testimony for truth and righteousness, which is its power against the world, is what stirs up the powers of darkness against the Church. A chief function of the apostles was that of personal testimony to the life and works of Christ. As eye-witnesses, of course, they could have no successors; but the Holy Spirit, bringing the truth home to the heart, can make each believer a living epistle of Christ, known and read of all men.

APPROPRIATE HYMNS,]

Prayer.

[Nos. 89, 104, 118.

Graciously bestow upon us, O heavenly Father! thy Holy Spirit, to quicken within us the Word that we have now read. Take away our ignorance, our hardness and coldness of heart, and our love of this present world. Enlighten our understandings; give unto us the spirit of wisdom and revelation in the knowledge of Christ. May we know thee as our God and Saviour, and glorify thee by the holy obedience of our lives! Grant that, being set free from sin, and made servants to God, we may have our fruit unto holiness, and the end everlasting life.

O Lord! we beseech thee quicken thy Church to greater fruitfulness in thy service; and suffer not thy word to return to thee void, but bring multitudes to the acknowledging of the truth as it is in Jesus.

We thank thee for all thy goodness and thy

care. Thou spreadest our table; thou givest us life and breath and all things. O Lord! our souls, and all that is within us, would bless and praise thy holy name. As a family, we bless thee for our home, and for all the comforts and joys of our daily life. [May the children whom thou hast so favored in this house remember thee, their heavenly Father, and love and serve thee!] Be with us this day to guide and keep us.

O most merciful Saviour, our compassionate High Priest! pity all our infirmities; heal our souls' sicknesses; give us the joy of thy salvation, and a hope full of immortality. Strengthen us to live and labor for thee; and at length take us to rest with thee above, for thine own name and mercy's sake. And unto thee, with the Father and the Holy Ghost, be all honor and glory. Amen.

SATURDAY.

John xvi. — 1. These things have I spoken unto you, that ye should not be offended.

2. They shall put you out of the synagogues; yea, the time cometh, that whosoever killeth you will think that he doeth God service.

3. And these things will they do unto you because they have not known the Father nor me.

4. But these things have I told you, that, when the time shall come, ye may remember that I told you of them. And these things I said not unto you at the beginning because I was with you.

5. But now I go my way to him that sent me; and none of you asketh me, Whither goest thou?

6. But, because I have said these things unto you, sorrow hath filled your heart.

7. Nevertheless, I tell you the truth: It is expedient for you that I go away; for, if I go not away, the Comforter will not come unto you; but, if I depart, I will send him unto you.

8. And, when he is come, he will reprove the world of sin, and of righteousness, and of judgment:

9. Of sin, because they believe not on me;

10. Of righteousness, because I go to my Father, and ye see me no more;

11. Of judgment, because the prince of this world is judged.

12. I have yet many things to say unto you; but ye cannot bear them now.

13. Howbeit, when he, the Spirit of truth, is come, he will guide you into all truth: for he shall not speak of himself; but whatsoever he shall hear, *that* shall he speak; and he will show you things to come.

14. He shall glorify me; for he shall receive of mine, and shall show *it* unto you.

15. All things that the Father hath are mine: therefore said I, that he shall take of mine, and shall show *it* unto you.

16. A little while, and ye shall not see me; and again a little while, and ye shall see me, because I go to the Father.

17. Then said *some* of his disciples among themselves, What is this that he saith unto us, A little while, and ye shall not see me; and again a little while, and ye shall see me; and, Because I go to the Father?

18. They said therefore, What is this that he saith, A little while? we cannot tell what he saith.

19. Now, Jesus knew that they were desirous to ask him, and said unto them, Do ye inquire among yourselves of that I said, A little while, and ye shall not see me; and again a little while, and ye shall see me?

20. Verily, verily, I say unto you, That ye shall weep and lament; but the world shall rejoice: and ye shall be sorrowful; but your sorrow shall be turned into joy.

No follower of our Lord could have been misled as to the nature and the responsibilities of Christian discipleship. So far from holding out worldly inducements to his disciples, Jesus corrected their notions of a temporal kingdom, and warned them of the trials and persecutions which the confession of his name would bring upon them. Yet on the eve of his departure, when a natural sorrow oppressed them, he uttered words of hope, confidence, and joy. An element of joy and strength, such as they could hardly imagine, should be infused into them by his return from the dead. But, as this would be followed by another and final departure, he encouraged them for the long future by the promise of the Comforter. After the ascension of our Lord, the Holy Spirit entered as a perpetual life-power into the Church, — the body of Christ upon earth. This power is evidenced in two ways:

first upon the world, in convincing men of the guilt of rejecting Christ, in vindicating the righteousness of Christ both in his personal character and for his work of atonement; and in demonstrating the overthrow of Satan's kingdom, and the certainty of judgment upon all evil-doers. This work of the Holy Spirit was begun with marvellous effect upon the day of Pentecost. A second sphere of his power lies within the hearts of disciples. By quickening their perception of truth, by vivifying their knowledge of Christ, by unveiling the future to their hope, he manifests himself to the consciousness of believers as he does not manifest himself to the world.

Through this power of the Spirit within and around them, the disciples of Christ can conquer all tribulations with an overmastering joy.

APPROPRIATE HYMNS.]

Prayer.

[Nos. 78, 147, 151.]

O God! we pray thee, make thy strength perfect in our weakness. In the trials and conflicts of life, in its perils and temptations, be thou ever nigh to counsel, uphold, direct, and comfort us. May we set our hearts supremely upon our duties to thee, and never fear what man can do unto us!

We beseech thee to regard us as a family, and constrain us by thy Spirit to walk in the narrow way. Help us to rely on thy promises, and obey thy commands. May the Holy Comforter guide us into all truth, sanctify us for every duty, sustain us under every trial! May Christ be in our hearts the hope of glory!

May all who are weary and heavy-laden come to Jesus, and find rest! May thy heralds be multiplied until the world shall hear and obey thy truth! and, according to thy promise, pour out thy Spirit upon all flesh, that all may be saved.

O Lord! we commend ourselves and all our concerns to thy gracious care. Keep us to-day from every snare of sin and of the Wicked One. Lead us not into temptation, but deliver us from evil; and whether we eat or drink, or whatever we do, may we do all to the glory of God! And we will ascribe all praise to the Father, the Son, and the Holy Spirit, for ever and ever. Amen.

SUNDAY MORNING.

Psalm cxi.—1. Praise ye the Lord. I will praise the Lord with *my* whole heart, in the assembly of the upright, and *in* the congregation.

2. The works of the Lord *are* great, sought out of all them that have pleasure therein.

3. His work *is* honorable and glorious; and his righteousness endureth forever.

4. He hath made his wonderful works to be remembered: the Lord *is* gracious, and full of compassion.

5. He hath given meat unto them that fear him: he will ever be mindful of his covenant.

John xvii.—1. These words spake Jesus, and lifted up his eyes to heaven, and said, Father, the hour is come: glorify thy Son, that thy Son also may glorify thee;

2. As thou hast given him power over all flesh, that he should give eternal life to as many as thou hast given him.

3. And this is life eternal, that they might know thee the only true God, and Jesus Christ whom thou hast sent.

4. I have glorified thee on the earth; I have finished the work which thou gavest me to do.

5. And now, O Father! glorify thou me with thine own self with the glory which I had with thee before the world was.

6. I have manifested thy name unto the men which thou gavest me out of the world: thine they were, and thou gavest them me; and they have kept thy word.

7. Now, they have known that all things whatsoever thou hast given me are of thee;

8. For I have given unto them the words which thou gavest me; and they have received *them*, and have known surely that I came out from thee, and they have believed that thou didst send me.

9. I pray for them: I pray not for the world, but for them which thou hast given me; for they are thine.

10. And all mine are thine, and thine are mine; and I am glorified in them.

11. And now I am no more in the world; but these are in the world, and I come to thee. Holy Father, keep through thine own name those whom thou hast given me, that they may be one as we *are*.

12. While I was with them in the world, I kept them in thy name: those that thou gavest me I have kept, and none of them is lost but the son of perdition; that the scripture might be fulfilled.

13. And now come I to thee; and these things I speak in the world, that they might have my joy fulfilled in themselves.

A pious preacher of Germany, when near the close of life, had this prayer read to him three times, saying, that, of all the Bible, it was to him most dear; yet he never had ventured to preach upon it, feeling it transcended alike the powers of his comprehension and the measure of his faith. And Luther said of it, "Plain and simple as it sounds, it is so deep, rich, and broad, that no man can fathom it." Only one conscious of an essential union with God could have uttered such words. Before the creation, Christ had shared the glory of the Father. The power of life was in his hands, the divine prerogative of giving life; and the knowledge of himself was an element of that life, as vital as was the knowledge of the Father. No sane man could have uttered such words without blas-

phemy. The Jesus of human history affirmed the unity of his consciousness with the Word which was in the beginning with God. But, even when filled with the assurance of resuming his earthly glory, he remembers the ties of earthly friendship and of spiritual communion that bind him to his disciples; and, while his eyes are lifted up to heaven, his heart is twined about these who are to be left alone. Nothing short of his own glory will suffice him as a benediction upon them. As his oneness with the Father is to be manifested by his return to God, he would have that manifestation re-act upon the consciousness of his disciples, causing them to realize through their oneness with each other that they also are one with Christ in God.

APPROPRIATE HYMNS.]

Prayer.

[Nos. 28, 99, 167.]

Blessed be God, that, in Christ Jesus our Lord, heaven is brought nigh to us as our home; that He who descended and took our nature, and lived and suffered and died in human flesh, hath ascended to heaven, the same Jesus, glorifying our nature in his own! Oh, may we feel the grace of his redemption, the power of his resurrection, the glory of his ascension, the promise of his coming, as motives to draw us from earthly things! and may the exaltation of our Redeemer, as Head over all things to his Church, inspire us with faith in the triumph of his Church in the world! Build up thy Church this day; bless her worship, her schools, her teaching; hear her prayers, and manifest thy saving power. Go with us to thine house. Grant, we beseech thee, Almighty God, that like as we do

believe thy only-begotten Son to have ascended into the heavens, so we may also in heart and mind thither ascend, and with him continually dwell; who liveth and reigneth with thee and the Holy Ghost, one God, world without end.

Thy mercy, O Lord! hath visited us with the refreshing slumbers of the night. As a family we would dedicate ourselves to thee, and supplicate thy grace upon every one of us here present before thee, and upon all the dear ones who are absent from us. And, while we so rejoice in thine abounding goodness, we make supplication for the poor, the needy, the outcast, the oppressed; beseeching thee that the consolations of the gospel may be multiplied to them all, through the grace of our ascended Lord; to whom be glory forever. Amen.

SUNDAY EVENING.

Psalm lxiii. — 1. O God! thou *art* my God; early will I seek thee: my soul thirsteth for thee, my flesh longeth for thee in a dry and thirsty land, where no water is;

2. To see thy power and thy glory, so *as* I have seen thee in the sanctuary.

3. Because thy loving-kindness *is* better than life, my lips shall praise thee.

4. Thus will I bless thee while I live: I will lift up my hands in thy name.

5. My soul shall be satisfied *as with* marrow and fatness; and my mouth shall praise *thee* with joyful lips;

6. When I remember thee upon my bed, *and* meditate on thee in the *night*-watches.

7 Because thou hast been my help, therefore in the shadow of thy wings will I rejoice.

8. My soul followeth hard after thee: thy right hand upholdeth me.

John xvii. — 14. I have given them thy word; and the world hath hated them, because they are not of the world, even as I am not of the world.

15. I pray not that thou shouldest take them out of the world, but that thou shouldest keep them from the evil.

16. They are not of the world, even as I am not of the world.

17. Sanctify them through thy truth: thy word is truth.

18. As thou hast sent me into the world, even so have I also sent them into the world.

19. And for their sakes I sanctify myself, that they also might be sanctified through the truth.

20. Neither pray I for these alone, but for them also which shall believe on me through their word;

21. That they all may be one, as thou, Father, *art* in me, and I in thee, that they also may be one in us; that the world may believe that thou hast sent me.

22. And the glory which thou gavest me I have given them; that they may be one, even as we are one;

23. I in them, and thou in me, that they may be made perfect in one; and that the world may know that thou hast sent me, and hast loved them as thou hast loved me.

24. Father, I *will* that they also whom thou hast given me be with me where I am, that they may behold my glory which thou hast given me; for thou lovedst me before the foundation of the world.

25. O righteous Father! the world hath not known thee; but I have known thee, and these have known that thou hast sent me.

26. And I have declared unto them thy name, and will declare *it*; that the love wherewith thou hast loved me may be in them, and I in them.

What a longing to depart with their Lord must have been awakened in the minds of the disciples by the opening words of his address to the Father! The life, the joy, the glory, to which he was about to go, and with which he seemed to fill the chamber as he poured forth his ecstatic prayer, would have been to them the golden consummation of their hopes, the crowning expression of his love. Yet Jesus did not pray that they should be taken out of the world. Though he knew that here they would be hated, that his own name would be to them a legacy of persecution, yet he would have them continue in the world as his representatives. This was necessary to the completion of his own work in the world, — the recovery of men from

sin to holiness and God. The men whom he had taught now required to be tested. Their own moral development had need of the very conflict with evil from which they shrank. Jesus would have them meet it; and, that they might be empowered to meet it, would have them sanctified, strengthened, ennobled by the truth. And by the affinities of truth and love he would seek to develop in his disciples through the oncoming ages that oneness of heart and life, which, amid the jealousies, discords, and strifes of the world, should be the token of the Redeemer's presence. Thus may we, whom also he included in this prayer, reflect upon earth the very glory of Christ in heaven, until he shall take us to be forever with him in that glory.

APPROPRIATE HYMNS.]

Prayer.

[Nos. 12, 20, 157.]

O God, who hast taught us in thy Word that there is still laid up a rest for thy people, and who hast given us a promise of entering into it! grant to us, we beseech thee, that we fail not of that promise through unbelief and disobedience. Teach us to look for a house that hath foundations, of which thou art the maker and builder. Lift our hearts thither in earnest desire.

Oh sabbath of eternal peace! Oh haven where the wicked cease from troubling, and the weary are at rest! When shall we see thee, O Lord! and behold the King in his beauty? When shall we meet the apostles and prophets, and the great multitude whom no man can number? When shall we see again our dear friends who sleep in Jesus?

O God the Father, who hast the times and sea-

sons in thine own power! let not that day come upon us unawares. O God the Son, who art gone to prepare a place for us! in thine own time take us to thyself, that where thou art, there we may be also. O God the Holy Ghost, the pledge of future glory in our hearts! seal us until the redemption of the purchased possession. We bless thee for the help this day received through thy holy Word and the prayers and praises of thy Church. We supplicate thy favor upon all who have heard thy Word, and upon those who have it not. We bless thee for thy mercy to this household, and commit ourselves to thy fatherly protection for the night. Keep us under the shadow of thy wings; and, O Father! bring us, we pray thee, finally to rest in thee, through Jesus Christ our Lord. Amen.

MONDAY.

Psalm lxii. — 1. Truly my soul waiteth upon God: from him *cometh* my salvation.

2. He only *is* my rock and my salvation; *he is* my defence: I shall not be greatly moved.

3. How long will ye imagine mischief against a man? Ye shall be slain, all of you; as a bowing wall *shall ye be, and as* a tottering fence.

4. They only consult to cast *him* down from his excellency; they delight in lies; they bless with their mouth, but they curse inwardly.

5. My soul, wait thou only upon God; for my expectation *is* from him.

6. He only *is* my rock and my salvation; *he is* my defence: I shall not be moved.

7. In God *is* my salvation and my glory: the rock of my strength *and* my refuge *is* in God.

8. Trust in him at all times; ye people, pour out your heart before him: God *is* a refuge for us.

9. Surely men of low degree *are* vanity, *and* men of high degree *are* a lie: to be laid in the balance, they *are* altogether *lighter* than vanity.

10. Trust not in oppression, and become not vain in robbery: if riches increase, set not your heart *upon them*.

11. God hath spoken once; twice have I heard this; that power *belongeth* unto God.

12. Also unto thee, O Lord! *belongeth* mercy;

for thou renderest to every man according to his work.

Psalm lxiii. — 1. O God! thou *art* my God; early will I seek thee: my soul thirsteth for thee, my flesh longeth for thee, in a dry and thirsty land where no water is;

2. To see thy power and thy glory, so *as* I have seen thee in the sanctuary.

3. Because thy loving-kindness *is* better than life, my lips shall praise thee.

4. Thus will I bless thee while I live: I will lift up my hands in thy name.

5. My soul shall be satisfied as *with* marrow and fatness; and my mouth shall praise *thee* with joyful lips,

6. When I remember thee upon my bed, *and* meditate on thee in the *night*-watches.

7. Because thou hast been my help, therefore in the shadow of thy wings will I rejoice.

8. My soul followeth hard after thee: thy right hand upholdeth me.

9. But those *that* seek my soul to destroy *it* shall go into the lower parts of the earth.

10. They shall fall by the sword; they shall be a portion for foxes.

11. But the king shall rejoice in God; every one that sweareth by him shall glory: but the mouth of them that speak lies shall be stopped.

The first of these psalms was composed when David resided at the court of Saul, and had become aware of a conspiracy to cast him down from his position of confidence and honor. His enemies had sought to undermine his reputation by calumny; and now they were preparing to rush upon him, and overturn him like a tottering wall. But he descends into the depths of his soul, and finds there the calmness and security of an abiding trust in God. So deep and holy is this confidence, that he describes his soul as *silent* unto God, — for such is the beautiful expression of the original, — waiting without anxiety and without complaining. No combination of numbers, of rank, of riches, can avail against him; for “power *belongeth* unto God.” Psalm lxiii. was composed when David, driven from his capital by the rebellion of Absalom, was a fugitive in the wilderness of Judah, — “the

crown torn from off his brow, his own son a rebel, a gloomy present and an uncertain future before him, round about him the desert; yet his heart is so satisfied, that his mouth must break forth in songs of praise. As a bird, sheltered in the rich foliage from the heat of the sun, sings its merry notes; so he celebrates his songs of praise from the shadow of the wings of God. Even at night, when his lips are silent, his heart continues the praise. If he wakes during the night-watches, the thought of God is so full of comfort and peace, that he yields himself to these blissful meditations in preference to sleep.” He has but one longing, — to realize more fully the glory of God, as once in the sanctuary; but if not on earth, then in heaven: and death can bring no fear nor loss to him who knows that the loving-kindness of God is better even than life.

APPROPRIATE HYMNS,]

Prayer.

[Nos. 101, 104, 109.

We lift up our eyes unto the hills, whence cometh our help: our help cometh from the Lord, which made heaven and earth. We open our eyes to the remembrance of thy mercy, to the consciousness of thy presence, to the sense of our dependence. Only our sins separate us from thee, our loving Father; and we beseech thee to blot these out for thy name's sake, and to receive us in Christ as thy redeemed and reconciled children. Help us, O Lord! as obedient children, to do thy will. [May the children of this family remember thee in the days of their youth! May every one of us daily acknowledge and serve thee!] Keep us, we pray thee, from all evil and sin this day.

In our intercourse with others may we be true and just, loving and patient, gentle and kind, and so may we commend unto all the gospel of thy grace!

May thy favor be upon the community in which we dwell, upon thy Church, upon our land! Give peace in our time, O Lord! and incline the hearts of our rulers to that which is just and lawful in thy sight. Have mercy upon the poor and the afflicted; and cause that the grace of thy gospel shall go forth everywhere to heal the sins and sorrows of all mankind. Finally bring us unto thine everlasting kingdom, through Jesus Christ our Lord. Amen.

TUESDAY.

Jeremiah xii. — 22. I spake not unto your fathers, nor commanded them in the day that I brought them out of the land of Egypt, concerning burnt-offerings or sacrifices:

23. But this thing commanded I them, saying, Obey my voice, and I will be your God, and ye shall be my people; and walk ye in all the ways that I have commanded you, that it may be well unto you.

24. But they hearkened not, nor inclined their ear, but walked in the counsels *and* in the imagination of their evil heart, and went backward, and not forward.

25. Since the day that your fathers came forth out of the land of Egypt, unto this day, I have even sent unto you all my servants the prophets, daily rising up early and sending *them*:

26. Yet they hearkened not unto me, nor inclined their ear, but hardened their neck; they did worse than their fathers.

27. Therefore thou shalt speak all these words unto them; but they will not hearken to thee: thou shalt also call unto them; but they will not answer thee.

28. But thou shalt say unto them, This *is* a nation that obeyeth not the voice of the Lord their God, nor receiveth correction: truth is perished, and is cut off from their mouth.

Mark xii. — 1. And he began to speak unto them by parables. *A certain* man planted a vineyard, and set a hedge about *it*, and digged a *place* for the wine-fat, and built a tower, and let it out to husbandmen, and went into a far country.

2. And at the season he sent to the husbandmen a servant, that he might receive from the husbandmen of the fruit of the vineyard.

3. And they caught *him*, and beat him, and sent *him* away empty.

4. And again he sent unto them another servant; and at him they cast stones, and wounded *him* in the head, and sent *him* away shamefully handled.

5. And again he sent another; and him they killed, and many others; beating some, and killing some.

6. Having yet therefore one son, his well-beloved, he sent him also last unto them, saying, They will reverence my son.

7. But those husbandmen said among themselves, This is the heir: come, let us kill him, and the inheritance shall be ours.

8. And they took him, and killed *him*, and cast *him* out of the vineyard.

9. What shall, therefore, the lord of the vineyard do? He will come and destroy the husbandmen, and will give the vineyard unto others.

10. And have ye not read this scripture: The stone which the builders rejected is become the head of the corner:

11. This was the Lord's doing, and it is marvelous in our eyes?

12. And they sought to lay hold on him, but feared the people; for they knew that he had spoken the parable against them: and they left him, and went their way.

As our Lord approached the close of this life, he grew more explicit in asserting his divine Sonship, and in denouncing the guilt of the Jews in rejecting him. This vineyard represented the Jewish people who had been chosen of God, nurtured and watched over with the most jealous care. A well-appointed vineyard was protected from wild beasts and robbers by a substantial hedge; it was planted with the choicest vines; a wine-fat was prepared under ground as a safe and cool receptacle for the juice as it flowed from the press; and a tower was erected from which the owner could survey his growing crop, and watch against thieves. So the nation, hedged about with the law and the covenant, had been

trained by a succession of prophets, and watched over continually by the Lord. But they had rejected prophet after prophet, oftentimes with violence, stoning some, beating some, killing some; and now they were about to fill up the measure of their iniquity by taking the life of the Son. Jesus here describes himself as the Son of God in a sense in which none other could be; his only Son, his well-beloved Son, deserving of reverence. But this very claim the more enraged hearts that were filled with enmity toward the faithful witnesses for the truth. A people so privileged and so perverse must be set aside, and the place which they had abused be given to the Gentiles.

APPROPRIATE HYMNS,]

Prayer.

[Nos. 99, 159.

Heavenly Father, we bless thee for the light of the morning. Oh for a heart to love thee, to praise thee, to serve thee, as we ought! Thou didst create us for thy glory; thou hast enriched us with thy bounty; thou hast redeemed us with the precious blood of thy Son; thou hast sent forth thy Spirit into our hearts to quicken us to a new life, that we might receive the adoption of children. Disobedient and unthankful children we have been; and we confess our waywardness and our sin. Forgive us, we beseech thee, O our Father! for the sake of thy dear Son.

We pray thee this day to deliver us from temptation, to defend us from evil. Make sure to this family the mercies of thy covenant. Remember all dear to us. Bless thy Church here, and in our land, and throughout the world. Oh! send thy salvation to all people. We beseech thee to comfort the poor, the sick, the sorrowing, the dying; and O Lord! when heart and flesh shall fail us, be thou the strength of our heart, and our portion forever, for His sake who ever liveth to make intercession for us. Amen.

WEDNESDAY.

Mark xii. — 13. And they send unto him certain of the Pharisees, and of the Herodians, to catch him in *his* words.

14. And, when they were come, they say unto him, Master, we know that thou art true, and carest for no man; for thou regardest not the person of men, but teachest the way of God in truth. Is it lawful to give tribute to Cæsar, or not?

15. Shall we give, or shall we not give? But he, knowing their hypocrisy, said unto them, Why tempt ye me? Bring me a penny, that I may see it.

16. And they brought it. And he saith unto them, Whose is this image and superscription? And they said unto him, Cæsar's.

17. And Jesus, answering, said unto them, Render to Cæsar the things that are Cæsar's, and to God the things that are God's. And they marvelled at him.

18. Then come unto him the Sadducees, which say there is no resurrection; and they asked him, saying,

19. Master, Moses wrote unto us, If a man's brother die, and leave *his* wife *behind him*, and

leave no children, that his brother should take his wife, and raise up seed unto his brother.

20. Now, there were seven brethren; and the first took a wife, and, dying, left no seed.

21. And the second took her, and died; neither left he any seed; and the third likewise.

22. And the seven had her, and left no seed: last of all, the woman died also.

23. In the resurrection, therefore, when they shall rise, whose wife shall she be of them? for the seven had her to wife.

24. And Jesus, answering, said unto them, Do ye not therefore err, because ye know not the scriptures, neither the power of God?

25. For, when they shall rise from the dead, they neither marry, nor are given in marriage, but are as the angels which are in heaven.

26. And as touching the dead, that they rise: have ye not read in the book of Moses, how in the bush God spake unto him, saying, *I am* the God of Abraham, and the God of Isaac, and the God of Jacob?

27. He is not the God of the dead, but the God of the living: ye, therefore, do greatly err.

The Herodians were politicians who favored the imperial government at Rome as represented by the dynasty of Herod. The Pharisees adhered with Jewish pride to the traditions of the nation, and denounced the Roman rule as a usurpation of the kingdom of God. Though hating one another, these classes laid together a trap to catch Jesus in his words. If he should advocate paying tribute to Cæsar, the Pharisees would denounce him to the populace as an enemy to Jewish independence, and therefore not the promised deliverer of the nation; if he should declare the Roman tax illegal, the Herodians would denounce him to the governor as a seditious person: yet, by using coin stamped by the Roman government, both classes admitted its authority!

Our Lord's answer to the Sadducees is full of instruction. He teaches that departed saints are living in their personal identity. Abraham, Isaac, Jacob, are all living now in the presence of God. This individuality will favor the recognition of friends in the hereafter. The embarrassment supposed by the Sadducees could not arise if there should be no such recognition. But our Lord does not dispose of the difficulty by denying that the friendships of this world shall be revived in the next: he teaches that those who have lived together here shall know one another there; but they themselves shall be so lifted above the envyings and jealousies of this life, and even so above its most favored relations, that, loving with an angel's purity, they shall know the joy of angels.

APPROPRIATE HYMNS.]

Prayer.

[Nos. 8, 20, 42, 105.]

Blessing and honor and glory and power be unto Him that sitteth on the throne, and to the Lamb for ever and ever! O God, our Father! how shall we praise thee for thy love in Jesus Christ, our Saviour? When we were utterly lost in our sins, thou didst not spare thine own Son, but didst deliver him up for us all. Blessed be thy name that thou didst crown the suffering of the cross with the glory of the resurrection, and hast given us herein the assurance of the re-union of thy saints in the kingdom of heaven! O Lord! fill our souls with thankfulness to thee, that thy love may constrain us evermore. May we be filled with the spirit of Christ, and wholly given to the service of Christ! And, oh, may each day witness in our hearts, in this community, in the church, in our land, in all the world, new triumphs of redeeming grace! May He who was lifted up upon the cross draw all men unto him!

We thank thee, O Lord! for the precious comfort that remains to us concerning dear friends who have departed in the faith; that to them heaven is even now a reality; that they have no more want, nor sorrow, nor care, nor sin. Oh, may heaven be a reality to our faith! and may the hope of it, yea, the assurance of it, as our home, lift us above all the temptations and trials of this present world!

We praise thee, as a family, for thy constant goodness to us; for all the way in which thou hast led us; for the home which thou hast given us; for our means of support and of enjoyment; for the loves and hopes that brighten our way; and for all the dealings of thy providence with us. O Lord! unite us all in the faith and hope of the gospel, and in the family of thy redeemed, through Jesus Christ; who, with thee and the Holy Spirit, liveth evermore. Amen.

THURSDAY.

1 Kings xvii.—1. And Elijah the Tishbite, *who was* of the inhabitants of Gilead, said unto Ahab, *As the Lord God of Israel liveth, before whom I stand, there shall not be dew nor rain these years but according to my word.*

2. And the word of the Lord came unto him, saying,

3. Get thee hence, and turn thee eastward, and hide thyself by the brook Cherith, that *is* before Jordan.

4. And it shall be, *that* thou shalt drink of the brook; and I have commanded the ravens to feed thee there.

5. So he went and did according unto the word of the Lord; for he went and dwelt by the brook Cherith, that *is* before Jordan.

6. And the ravens brought him bread and flesh in the morning, and bread and flesh in the evening; and he drank of the brook.

7. And it came to pass after a while that the brook dried up, because there had been no rain in the land.

8. And the word of the Lord came unto him, saying,

9. Arise, get thee to Zarephath, which *belongeth* to Zidon, and dwell there: behold, I have commanded a widow woman there to sustain thee.

10. So he arose, and went to Zarephath. And when he came to the gate of the city, behold, the widow woman *was* there gathering of sticks; and he called to her, and said, Fetch me, I pray thee, a little water in a vessel, that I may drink.

11. And, as she was going to fetch *it*, he called to her, and said, Bring me, I pray thee, a morsel of bread in thine hand.

12. And she said, *As the Lord thy God liveth, I have not a cake, but a handful of meal in a barrel, and a little oil in a cruse; and, behold, I am gathering two sticks, that I may go in and dress it for me and my son, that we may eat it, and die.*

13. And Elijah said unto her, Fear not; go *and* do as thou hast said: but make me thereof a little cake first, and bring *it* unto me, and after make for thee and for thy son.

14. For thus saith the Lord God of Israel, The barrel of meal shall not waste, neither shall the cruse of oil fail, until the day *that* the Lord sendeth rain upon the earth.

15. And she went and did according to the saying of Elijah; and she and he and her house did *eat many* days.

16. *And* the barrel of meal wasted not, neither did the cruse of oil fail, according to the word of the Lord which he spake by Elijah.

Dean Stanley has pronounced Elijah the Tishbite "the grandest and the most romantic character that Israel ever produced." And certainly his is the name most worthy to be associated with Moses,—the representative of the prophets, as Moses of the law; and these two together brought all the grandeur and glory of the Old Testament to render homage to Christ on the Mount of Transfiguration. Elijah had a rugged and stormy life. After the death of Solomon, ten tribes revolted from his son, and established in the north the kingdom of Israel, with Samaria as its capital; while, in the south, Judah retained Jerusalem and the temple. The northern kingdom soon fell into idolatry. It had a succession of evil kings, of whom Ahab was the most conspicuous: his wife Jezebel was a monster of crime. It was in his reign chiefly that Elijah flourished; and the contests of the prophet of Je-

hovah with this impious champion of Baal are sublime examples of moral courage facing down wickedness in high places. Not Luther or John Knox was bolder than he. As a punishment for the sins of Ahab, Elijah threatened a famine of three years. The king sought to take the life of the prophet; but Elijah found refuge in the wild recesses of the Jordan valley, near the bed of a mountain-torrent, where ravens brought him food. The water failing, his next refuge was in Phœnicia, which lay to the north-west of Israel, along the Mediterranean. Here the humble hospitality of a widow was requited by the miraculous support of the widow and her family. The manner of the miracle was such as to teach daily dependence upon the unfailing source of supply,—a lesson no less pertinent to us, who receive our daily bread from Him who giveth rain from heaven and fruitful seasons.

APPROPRIATE HYMNS.]

Prayer.

[Nos. 55, 68, 102.]

Thou, Lord, hast made our cup to overflow with blessings. From the first moment of our being, thou hast been our Guardian; thou hast visited our home with daily benefits; thou hast given us the comforts of thy providence and grace; thou hast shielded us from unknown dangers; thou hast warded off unseen calamities: no earthly friend could have loved us and cared for us like thee.

O blessed Saviour, who hast sanctified the home of love with thy presence and benediction! may thy presence ever abide with us, thy benediction ever rest upon us! O Thou who art the Lord of all! help us to discern thy hand in the supply of our daily wants, and to remember that the power which created all things at the first, the power which hath wrought

mighty wonders in times past, is the same which provides for us through the regular and silent course of nature, and by the ministry of human love.

Bless our family and friends. May this be a household where the God of salvation dwells!

We pray for all the families of the earth, that they may be blessed in thee. We pray for the homeless and the desolate; and beseech thee to be the God of the widow, and the Father of the fatherless.

We ask all these manifold blessings in the name and for the sake of our adorable Lord and Saviour, who is now within the veil; where with thee, O eternal Father! and thee, O ever-blessed Comforter! three in one, he ever liveth and reigneth, world without end. Amen.



ELIJAH FED BY RAVENS. 1 KINGS xvii. 5, 6.

FRIDAY.

1 Kings xviii.—25. And Elijah said unto the prophets of Baal, Choose you one bullock for yourselves, and dress *it* first; for ye *are* many; and call on the name of your gods, but put no fire *under*.

26. And they took the bullock which was given them, and they dressed *it*, and called on the name of Baal from morning even until noon; saying, O Baal! hear us. But *there was* no voice, nor any that answered. And they leaped upon the altar which was made.

27. And it came to pass at noon, that Elijah mocked them, and said, Cry aloud; for he *is* a god: either he is talking, or he is pursuing, or he is in a journey; or peradventure he sleepeth, and must be awaked.

28. And they cried aloud, and cut themselves after their manner with knives and lancets till the blood gushed out upon them.

29. And it came to pass, when mid-day was past, and they prophesied until the *time* of the offering of the *evening* sacrifice, that *there was* neither voice, nor any to answer, nor any that regarded.

30. And Elijah said unto all the people, Come near unto me; and all the people came near unto him. And he repaired the altar of the Lord *that was* broken down.

31. And Elijah took twelve stones, according to the number of the tribes of the sons of Jacob, unto whom the word of the Lord came, saying, Israel shall be thy name;

32. And with the stones he built an altar in the

name of the Lord; and he made a trench about the altar, as great as would contain two measures of seed.

33. And he put the wood in order, and cut the bullock in pieces, and laid *him* on the wood, and said, Fill four barrels with water, and pour *it* on the burnt-sacrifice and on the wood.

34. And he said, Do *it* the second time; and they did *it* the second time. And he said, Do *it* the third time; and they did *it* the third time.

35. And the water ran round about the altar; and he filled the trench also with water.

36. And it came to pass at the *time* of the offering of the *evening* sacrifice, that Elijah the prophet came near and said, Lord God of Abraham, Isaac, and of Israel, let it be known this day that thou *art* God in Israel, and that I *am* thy servant, and that I have done all these things at thy word.

37. Hear me, O Lord! hear me, that this people may know that thou *art* the Lord God, and that thou hast turned their heart back again.

38. Then the fire of the Lord fell, and consumed the burnt-sacrifice, and the wood, and the stones, and the dust, and licked up the water that *was* in the trench.

39. And, when all the people saw *it*, they fell on their faces: and they said, The Lord, he *is* the God; the Lord, he *is* the God.

40. And Elijah said unto them, Take the prophets of Baal: let not one of them escape. And they took them; and Elijah brought them down to the brook Kishon, and slew them there.

Under the name of Baal, the Phœnicians worshipped the productive power in nature. Baal was the chief male divinity of the Canaanites: his worship was very ancient, and was attended with cruel and impure rites. Ahab had married a Phœnician; and he built in Samaria a temple to Baal, the god of her country. The whole nation was corrupted by his example; and Jezebel sought to exterminate the worship of Jehovah by causing his prophets to be put to death. But the famine sent as a judgment upon the land was causing mutiny among the people; and in this crisis Elijah once more appeared to Ahab, and challenged him to an open contest of divinities. At the base of Carmel—a ridge, which, running back from the Mediterranean for twelve miles, forms the southern boundary of the plain of Esdraelon—the people were gathered from all the country to witness this bold appeal

of the prophet. "How long halt ye," said he, "between two opinions? If the Lord be God, follow him; but if Baal, then follow him." The test was, "The God that answereth by fire, let him be God." How sublimely did the prophet stand forth at the last in his solitary faith, knowing that his failure would be his death, yet deluging his altar with water in order that the answer of Jehovah, which he was sure would come, might be the more signal and impressive! The Lord came down in fire as at Sinai; and like the destruction of the worshippers of the golden calf was the swift and terrible penalty upon the priests of Baal. Then followed the long-wished-for rain,—a cloud rising out of the sea, at the first no bigger than a man's hand, but presently spreading over the whole heaven, and pouring life and plenty into the withered earth.

APPROPRIATE HYMNS,]

Prayer.

[Nos. 7, 22, 28.

Lord God of Elijah and of the prophets, thou art not the God of the dead, but of the living; for all live to thee. Baptize us with the Holy Ghost and with fire. Kindle in our hearts the flame of sacred love and of pure devotion, that we may love thee supremely, and worship thee in spirit and in truth. Too often have we forsaken thee, and served other gods. O Lord! make clean our hearts before thee, and lead us in the way everlasting.

May this home be consecrated by thy presence,

and our hearts be the temples of the Holy Spirit! Purify thy Church, O Lord! May thy ministers be faithful to thy Word, and thy people be all righteous. Bless our land with plenty and with peace, with uprightness and pure religion. May Baal and the priests of Baal, and all the worshippers of idols, cease from the earth! and may the hour soon come when all shall say, "The Lord, he is God!" We beseech thee to hear us, and pardon us, for the sake of Christ our Lord. Amen.

SATURDAY.

1 Kings xix.—4. But he himself [Elijah] went a day's journey into the wilderness, and came and sat down under a juniper-tree: and he requested for himself that he might die; and said, It is enough: now, O Lord! take away my life; for I *am* not better than my fathers.

5. And as he lay and slept under a juniper-tree, behold, then an angel touched him, and said unto him, Arise *and* eat.

6. And he looked, and, behold, *there was* a cake baked on the coals, and a cruse of water at his head; and he did eat and drink, and laid him down again.

7. And the angel of the Lord came again the second time, and touched him, and said, Arise *and* eat, because the journey *is* too great for thee.

8. And he arose, and did eat and drink, and went in the strength of that meat forty days and forty nights unto Horeb, the mount of God.

9. And he came thither unto a cave, and lodged there; and, behold, the word of the Lord *came* to him, and he said unto him, What doest thou here, Elijah?

10. And he said, I have been very jealous for the Lord God of hosts; for the children of Israel

have forsaken thy covenant, thrown down thine altars, and slain thy prophets with the sword: and I, *even* I only, am left; and they seek my life, to take it away.

11. And he said, Go forth, and stand upon the mount before the Lord. And, behold, the Lord passed by, and a great and strong wind rent the mountains, and brake in pieces the rocks before the Lord; *but* the Lord *was* not in the wind: and after the wind an earthquake; *but* the Lord *was* not in the earthquake:

12. And after the earthquake a fire; *but* the Lord *was* not in the fire: and after the fire a still small voice.

13. And it was *so*, when Elijah heard *it*, that he wrapped his face in his mantle, and went out, and stood in the entering-in of the cave. And, behold, *there came* a voice unto him, and said, What doest thou here, Elijah?

14. And he said, I have been very jealous for the Lord God of hosts; because the children of Israel have forsaken thy covenant, thrown down thine altars, and slain thy prophets with the sword: and I, *even* I only, am left; and they seek my life, to take it away.

There are gorges near Sinai where at times the wind rushes with such fury, that neither man nor beast can stand before the blast: rocks are loosened, and hurled across the path, and the mountains bellow with tempest. There are signs that the earthquake has shaken those stupendous masses of rock from base to summit, opening new chasms, and dislodging ancient cliffs. Sometimes the violence of the wind is aggravated by the roar of thunder, and lightnings seem to belch forth from the mountain-tops as from a glaring furnace. In all these grand and terrible phenomena of Nature, Jehovah had spoken from Sinai at the giving of the law; and Elijah naturally looked for him in like manifestations. But the Lord came to him in the still small voice, rebuking the timidity that distrusted the Lord after the miracles of fire and tempest at Mount Carmel had ceased. Not miracles alone testify to the presence of God, but equally the silent opera-

tion of moral causes, the gradual development of truth, light, and love. Our faith in Providence is distorted when we are always straining after marvels, watching for signs of tempest and earthquake, hearing no voices of the night, seeing no wonders in the dawn. An earthquake may startle California once a year: the flowers bloom all the year round. And, in the moral world, seedtime and harvest are constant, the storm and fire the exceptions. The most potent forces in physical nature, light and heat, are silent in their coming and their working; and, in the moral world, that Coming which has wrought the greatest marvels was in the silence of the night and the lowliness of the manger; that Character which has caused the greatest revolutions in human life and society was His who said, "I am meek and lowly of heart." Oh! let us humbly, gently, learn of him.

APPROPRIATE HYMNS.]

Prayer.

[Nos. 56, 57, 72.]

O Lord Jesus, the author and the finisher of our faith! we give thee thanks for all thy servants departed in the faith, who, having witnessed a good confession, have entered into rest. Grant us grace, we beseech thee, to be faithful unto death, that we also may receive a crown of life. May we have such a sense of thy presence and glory as shall lift us above the love or the fear of this world! Assist us by thy grace to do this day such things as are pleasing to thee. Deliver us from anxiety about earthly things, from a discontented and unthankful spirit.

Strengthen, O Lord! our faith in the promises of thy Word. Enable us to stay our minds on thee. Thou knowest our exceeding weakness, and the numberless dangers which every day surround us.

Supply all our need. Be thou our defender through all the trials of life, our hope in death, and our portion forever.

We thank thee for thy loving-kindness in the night-season. Be pleased, O Lord! to bless all who are near and dear to us. Lead all whom we love into the saving knowledge of Jesus Christ. Bless our neighbors. Look graciously upon this part of thy vineyard, and grant that true godliness may increase and abound among us. Help us to shine as lights in the world, and to commend the religion which we profess by the meekness and gentleness of our conduct, and by the holiness of our lives. Make us happy in our own souls, and useful to all around us. These mercies we ask in the name of Jesus Christ our Saviour. Amen.

SUNDAY MORNING.

2 Kings ii.—8. And Elijah took his mantle, and wrapped *it* together, and smote the waters; and they were divided hither and thither, so that they two went over on dry ground.

9. And it came to pass, when they were gone over, that Elijah said unto Elisha, Ask what I shall do for thee, before I be taken away from thee. And Elisha said, I pray thee, let a double portion of thy spirit be upon me.

10. And he said, Thou hast asked a hard thing: *nevertheless*, if thou see me *when I am* taken from thee, it shall be so unto thee; but if not, it shall not be so.

11. And it came to pass, as they still went on, and talked, that behold *there appeared* a chariot of fire, and horses of fire, and parted them both asunder; and Elijah went up by a whirlwind into heaven.

12. And Elisha saw *it*; and he cried, My father, my father, the chariot of Israel, and the horsemen thereof! And he saw him no more; and he took hold of his own clothes, and rent them in two pieces.

Luke ix.—23. And it came to pass, about an eight days after these sayings, he took Peter and John and James, and went up into a mountain to pray.

29. And, as he prayed, the fashion of his countenance was altered, and his raiment *was* white and glistering.

30. And, behold, there talked with him two men, which were Moses and Elias;

31. Who appeared in glory, and spake of his decease which he should accomplish at Jerusalem.

32. But Peter and they that were with him were heavy with sleep; and, when they were awake, they saw his glory, and the two men that stood with him.

33. And it came to pass, as they departed from him, Peter said unto Jesus, Master, it is good for us to be here: and let us make three tabernacles; one for thee, and one for Moses, and one for Elias; not knowing what he said.

34. While he thus spake, there came a cloud, and overshadowed them; and they feared as they entered into the cloud.

35. And there came a voice out of the cloud, saying, This is my beloved Son: hear him.

36. And, when the voice was past, Jesus was found alone. And they kept *it* close, and told no man in those days any of those things which they had seen.

This scene stands forth like a picture, in the clear, bold outline of the mountain, in the brightness of the cloud upon its summit, and in the expression and attitudes of the six figures there grouped together, in relations never repeated within the experience of man. So near and real does it seem, that we could almost touch it; yet so sublime withal, that we gaze upon it with a distant awe. Not even Raphael, in the master-painting of the world, has worthily conceived it, — so immeasurable, so unattainable, is the height of glory to which the spiritual meaning of the transfiguration lifts it above the range of human art. Following directly upon the announcement, that the Son of man "must suffer and be killed," came this manifestation of Jesus as the Son of God. Midway between the incarnation and the ascension, the transfiguration blended the humiliation and the glory, the humanity and the divinity, of our Lord. As of his person, so of his kingdom: this was the unifying symbol, which conjoined all agencies and dispensations in Jesus as the centre of glory and of power.

The great lawgiver of the Old Testament and the grandest of the prophets came in their heavenly forms and splendor to do homage to the Son of man on earth, to testify of his crucifixion as the crowning of their work, and to greet the apostles of his future Church. The unity of doctrine, the unity of purpose, the unity of ministration, the unity of fellowship, the unity of redemption, were thus manifested in Him who "gathered in one all things which are in heaven and which are on earth." Supreme in authority as the Son of God, Jesus must be heard and obeyed by every soul that would be saved. Yet from the glory of that presence which would fill us with dread he comes to us with the tender voice of friendship, saying, "Arise; be not afraid." Equally at home with God in heaven and with man on earth, passing and repassing from one world to the other, he has effaced the shadows of the spiritual world, has peopled that world with loved and familiar names, and transfigured death into his own glorified presence.

APPROPRIATE HYMNS,]

Prayer.

[Nos. 6, 17, 80.

Thou art the King of glory, O Christ! Thou art the everlasting Son of the Father. When thou hadst overcome the sharpness of death, thou didst open the kingdom of heaven to all believers. Thou sittest at the right hand of God, in the glory of the Father. We believe that thou shalt come to be our Judge. We therefore pray thee help thy servants, whom thou hast redeemed with thy precious blood: make them to be numbered with thy saints in glory everlasting. May thy Church this day honor and serve thee with gladness of heart! Bless thy Word, in the family, in the Sunday school, in the house of God; and pour out thy Spirit upon all flesh.

O Thou who hast brought us again from sleep to behold the light of a new day! help us so to confide in thee, to keep thee ever so near and so precious to our thought, that we shall live above the fear of death, and look forward with joy to our final rest with thee. As children of the light, may we shun all evil, and show forth thy praise! Comfort all in sorrow. Be the God of the widow and the fatherless. May this household, and all dear to us, be joined to the family of the saints on earth, and finally to the company of the redeemed in heaven, through Him who died for us! to whom be glory forever. Amen.

SUNDAY EVENING.

Mark ix. — 14. And, when he came to *his* disciples, he saw a great multitude about them, and the scribes questioning with them.

15. And straightway all the people, when they beheld him, were greatly amazed, and, running to *him*, saluted him.

16. And he asked the scribes, What question ye with them?

17. And one of the multitude answered and said, Master, I have brought unto thee my son, which hath a dumb spirit;

18. And, wheresoever he taketh him, he teareth him; and he foameth and gnasheth with his teeth, and pineth away: and I spake to thy disciples that they should cast him out, and they could not.

19. He answereth him, and saith, O faithless generation! how long shall I be with you? how long shall I suffer you? Bring him unto me.

20. And they brought him unto him: and, when he saw him, straightway the spirit tare him; and he fell on the ground, and wallowed, foaming.

21. And he asked his father, How long is it ago since this came unto him? And he said, Of a child.

22. And oft-times it hath cast him into the fire, and into the waters, to destroy him; but, if thou canst do any thing, have compassion on us, and help us.

23. Jesus said unto him, If thou canst believe, all things *are* possible to him that believeth.

24. And straightway the father of the child cried out, and said with tears, Lord, I believe: help thou mine unbelief.

25. When Jesus saw that the people came running together, he rebuked the foul spirit, saying unto him, *Thou* dumb and deaf spirit, I charge thee, come out of him, and enter no more into him.

26. And *the spirit* cried, and rent him sore, and came out of him: and he was as one dead; inso-much that many said, He is dead.

27. But Jesus took him by the hand, and lifted him up; and he arose.

28. And, when he was come into the house, his disciples asked him privately, Why could not we cast him out?

29. And he said unto them, This kind can come forth by nothing but by prayer and fasting.

From the divine exaltation of his transfiguration our Lord descended to mingle again with the sorrows of humanity,—more glorious even in his deeds of mercy than in the personal splendors of the mount. The more elevated our joy in communion with God, the more tender and practical should be our beneficence toward men. The genuineness of our spiritual frames is attested by the constancy and fervency of our spiritual works. “There is hardly such another contrast to be found in the gospel as this, between the open heaven and the sons of glory on the mount, and the valley of tears, with its terrible forms of misery and pain and unbelief.” Raphael

has grouped the two together with thrilling effect in his picture of the Transfiguration; though this feature of it does violence to the history, which places the two incidents upon separate days. The disciples, though empowered to cast out devils, had failed in this instance because of the weakness of their faith. Jesus honored the tearful, trembling faith of the agonized father, in whom the very kindling of hope was a revelation of his almost utter despair. The hand of Jesus reaches forth to draw near to himself the soul that begins to turn to him with one inquiring look of faith.

APPROPRIATE HYMNS,]

Prayer.

[Nos. 9, 56, 98.

O Lord! how great is thy mercy toward us, in the circumstances of our lives, in the comforts of our home, in the means of grace, and the hope of the gospel! We bless thee for the sacred rest of the sabbath, for the peace and quietness in which we dwell, for the plenty that spreads our table and fills our cup. Oh! feed us with the bread of life.

Bring home to our hearts thy truth which has this day been preached. May it prove to be the power of God unto the salvation of our souls! Grant that the words which we have heard with our outward ears may through thy grace be so grafted inwardly in our hearts, that they may bring forth in us the fruit of good living, to the honor and praise of thy name.

May it please thee to bring into the way of truth all such as have erred and are deceived; to strengthen such as do stand; to comfort and help the weak-hearted; to raise up those who fall; and finally to beat down Satan under our feet!

We beseech thee to bless our country. Turn

the hearts of our rulers unto thyself. Sanctify all trade, industry, knowledge, all wealth and influence, unto thy service. May we be truly a Christian people! Prosper all missionary labors, and open in all lands the way of thy salvation. Oh! bring in the latter-day glory upon all nations, and fill the earth with thy praise.

We commend unto thee, O God! all who are dear to us, and also those who are at this time afflicted or distressed in mind, body, or estate. May it please thee to relieve them according to their several necessities, giving them patience under their sufferings, and a happy issue out of all their afflictions!

And now, O Father! we desire to put ourselves under thy protection and care for the coming night. Defend us from all harm. Let thine angels encamp round about us, and keep us in all our ways; and so do thou bring us at length unto our Father's house, through Christ our Lord. Amen.

MONDAY.

Habakkuk iii. — 17. Although the fig-tree shall not blossom, neither *shall* fruit *be* in the vines; the labor of the olive shall fail, and the fields shall yield no meat; the flock shall be cut off from the field, and *there shall be* no herd in the stalls:

18. Yet I will rejoice in the Lord; I will joy in the God of my salvation.

19. The Lord God *is* my strength; and he will make my feet like hinds' *feet*, and he will make me to walk upon mine high places.

Philippians iii. — 1. Finally, my brethren, rejoice in the Lord. To write the same things to you, to me indeed *is* not grievous, but for you *it is* safe.

2. Beware of dogs, beware of evil-workers, beware of the concision.

3. For we are the circumcision, which worship God in the spirit, and rejoice in Christ Jesus, and have no confidence in the flesh.

4. Though I might also have confidence in the flesh. If any other man thinketh that he hath wherefore he might trust in the flesh, I more:

5. Circumcised the eighth day, of the stock of Israel, *of* the tribe of Benjamin, a Hebrew of the Hebrews; as touching the law, a Pharisee;

6. Concerning zeal, persecuting the church; touching the righteousness which is in the law, blameless.

7. But what things were gain to me, those I counted loss for Christ.

8. Yea, doubtless, and I count all things *but* loss for the excellency of the knowledge of Christ Jesus my Lord, for whom I have suffered the loss of all things, and do count them *but* dung, that I may win Christ,

9. And be found in him, not having mine own righteousness, which is of the law, but that which is through the faith of Christ, the righteousness which is of God by faith;

10. That I may know him, and the power of his resurrection, and the fellowship of his sufferings, being made conformable unto his death;

11. If by any means I might attain unto the resurrection of the dead.

12. Not as though I had already attained, either were already perfect; but I follow after, if that I may apprehend that for which also I am apprehended of Christ Jesus.

13. Brethren, I count not myself to have apprehended; but *this* one thing *I do*, forgetting those things which are behind, and reaching forth unto those things which are before,

14. I press toward the mark for the prize of the high calling of God in Christ Jesus.

20. For our conversation is in heaven: from whence also we look for the Saviour, the Lord Jesus Christ;

21. Who shall change our vile body, that it may be fashioned like unto his glorious body, according to the working whereby he is able even to subdue all things unto himself.

The gospel incites within us the noblest ambition, and kindles us to enthusiastic endeavor for the highest attainment. Its prize is not merely the enjoyment of future blessedness: it is the possession of a Christlike character. That knowledge of Christ which sums up in itself the excellency of wisdom and the glory of moral perfection; that knowledge which appropriates the death of Christ for the soul's redemption, and the righteousness of Christ for its sanctification; that knowledge which through the power of his resurrection quickens the soul to life in Christ, which assimilates it to him in the spirit of self-sacrifice, which leads it not

only to accept his death on its behalf, but to conform its life to the purpose of that death by the destruction of sin, — this knowledge of Christ is the prize set before us, — a knowledge which shall be consummated when the believer shall rise from the dead to see Christ as he is, and to be like him in his glory. In comparison with this, all other attainments are cheap, all other possessions worthless. Apart from this, all progress and development must end in failure. But he who keeps this mark in view shall grow to the stature of the divine, and win all things in winning Christ.

APPROPRIATE HYMNS,]

Prayer.

[Nos. 160, 168.

O Lord, who by the example of thy blessed apostle Paul hast taught us to forget those things which are behind, and to reach forth unto those things that are before! give us grace this day that we may press toward the mark for the prize of our high calling of thee in Christ Jesus. May we lay aside every weight, and the sins which so easily beset us, and run with patience the race set before us, looking unto Jesus, the author and finisher of our faith! As he for the joy set before him endured the cross, despising the shame; even so may we ever have before us our heavenly reward, and in like manner not fear what men can do unto us, if only we may acceptably serve thee!

In the constant sense of our membership of Christ; in the unflinching thought that we are his soldiers and servants; in the love of our Father's house, and the blessed hope of our eternal home, — *Lord, preserve and keep us.*

For the mercies of the past night; for the health and comfort with which we begin the day; for the provision of our wants; for means of improvement, of enjoyment, and of usefulness, — we humbly thank thee, the Giver of all good. Bless all dear to us; multiply the preachers of thy gospel; turn opposers and persecutors into witnesses for thee; and subdue all hearts unto thyself, through Jesus Christ our Lord. Amen.

TUESDAY.

Psalm cxvi. — 1. I love the Lord, because he hath heard my voice *and* my supplications.

2. Because he hath inclined his ear unto me, therefore will I call upon *him* as long as I live.

3. The sorrows of death compassed me, and the pains of hell gat hold upon me: I found trouble and sorrow.

4. Then called I upon the name of the Lord: O Lord! I beseech thee, deliver my soul.

5. Gracious *is* the Lord, and righteous; yea, our God *is* merciful.

6. The Lord preserveth the simple: I was brought low, and he helped me.

7. Return unto thy rest, O my soul! for the Lord hath dealt bountifully with thee.

8. For thou hast delivered my soul from death, mine eyes from tears, *and* my feet from falling.

9. I will walk before the Lord in the land of the living.

12. What shall I render unto the Lord *for* all his benefits toward me?

13. I will take the cup of salvation, and call upon the name of the Lord.

14. I will pay my vows unto the Lord now in the presence of all his people.

15. Precious in the sight of the Lord *is* the death of his saints.

16. O Lord! truly I *am* thy servant; I *am* thy servant, *and* the son of thine handmaid: thou hast loosed my bonds.

17. I will offer to thee the sacrifice of thanksgiving, and will call upon the name of the Lord.

18. I will pay my vows unto the Lord now in the presence of all his people,

19. In the courts of the Lord's house, in the midst of thee, O Jerusalem! Praise ye the Lord.

Luke xvii. — 11. And it came to pass, as he went to Jerusalem, that he passed through the midst of Samaria and Galilee.

12. And, as he entered into a certain village, there met him ten men that were lepers, which stood afar off;

13. And they lifted up *their* voices, and said, Jesus, Master, have mercy on us.

14. And, when he saw *them*, he said unto them, Go show yourselves unto the priests. And it came to pass, that, as they went, they were cleansed.

15. And one of them, when he saw that he was healed, turned back, and with a loud voice glorified God,

16. And fell down on *his* face at his feet, giving him thanks; and he was a Samaritan.

17. And Jesus, answering, said, Were there not ten cleansed? but where *are* the nine?

18. There are not found that returned to give glory to God, save this stranger.

19. And he said unto him, Arise; go thy way: thy faith hath made thee whole.

The leprosy, though not properly contagious, was shunned as a loathsome disease, and was generally looked upon as incurable. As it was hereditary, those who were afflicted with it were obliged to keep themselves apart from the common society of men. At the present day, the lepers of Jerusalem occupy a distinct quarter of the city. In the rare event of the healing of a leper, he was required to report himself to the priest, in order, that, after a ceremonial purification, he might receive an official certificate of cure. Jesus had cleansed many lepers; and these poor wretches had faith

not only to call upon him for mercy, but to obey his command, and go to the priest without as yet one sign of healing. "Faith they had, enough to go, and enough to be cleansed; but *love* (with the one exception), gratitude, they had not."

Is not this too often a picture of our hearts? Are not we forward to call upon the Lord in trouble? slow to acknowledge him when the trouble is over? — more ready to pray when we want than to praise when we have received? Great as is our lack of faith, our lack of love is even greater.

APPROPRIATE HYMNS.]

Prayer.

[Nos. 2, 27.]

We come to thee this morning, heavenly Father, with hearts full of thankfulness for the mercies of the night. We have rested in safety and in peace under the shadow of thy wing. Thou hast kept us quiet from the fear of evil: nor sickness nor death, nor tempest nor fire, nor any calamity, hath overtaken us or our dwelling. How sure are the mercies of thy covenant, O Lord! All thy promises in Christ Jesus are Yea and Amen. Fulfil unto us, we beseech thee, these thy mercies and promises, and cause that this day we may rejoice in thy salvation. May we be ever grateful toward thee, and be just and true, loving and kind, gentle, forbearing, and forgiving, toward our fellow-men! May every day witness some new victory over evil desires and passions within us, and over the evil that is in the

world! May we grow up into Him who is our Life and Head, even Christ! [Oh, may these children grow in grace as they grow in years and in knowledge! May they shun evil companions and evil ways, and walk in the way of thy commandments!] Keep all dear to us even as the apple of thine eye. Bless our neighbors, and send thy Spirit upon this whole community. Bless our rulers, and the schools and churches in our land. May all who rule, and all who teach, be led and taught by thee! Have pity upon the poor and the sorrowing; upon homes made desolate by famine, pestilence, fire, or war. Mercifully forgive our sins, and bring us unto the perfection of knowledge, of holiness, and of blessedness, through Jesus Christ our Lord. Amen.

WEDNESDAY.

1 Corinthians x.—16. The cup of blessing which we bless, is it not the communion of the blood of Christ? The bread which we break, is it not the communion of the body of Christ?

17. For we, *being* many, are one bread *and* one body; for we are all partakers of that one bread.

18. Behold Israel after the flesh: are not they which eat of the sacrifices partakers of the altar?

19. What say I, then? that the idol is any thing, or that which is offered in sacrifice to idols is any thing?

20. But *I say* that the things which the Gentiles sacrifice, they sacrifice to devils, and not to God; and I would not that ye should have fellowship with devils.

21. Ye cannot drink the cup of the Lord and the cup of devils; ye cannot be partakers of the Lord's table and of the table of devils.

22. Do we provoke the Lord to jealousy? are we stronger than he?

23. All things are lawful for me, but all things are not expedient; all things are lawful for me, but all things edify not.

24. Let no man seek his own, but every man another's *wealth*.

25. Whatsoever is sold in the shambles, *that* eat, asking no question for conscience' sake;

26. For the earth *is* the Lord's, and the fulness thereof.

27. If any of them that believe not bid you *to a feast*, and ye be disposed to go, whatsoever is set before you eat, asking no question for conscience' sake.

28. But if any man say unto you, This is offered in sacrifice unto idols, eat not for his sake that showed it, and for conscience' sake; for the earth *is* the Lord's, and the fulness thereof:

29. Conscience, I say, not thine own, but of the other; for why is my liberty judged of another *man's* conscience?

30. For if I by grace be a partaker, why am I evil spoken of for that for which I give thanks?

31. Whether, therefore, ye eat or drink, or whatsoever ye do, do all to the glory of God.

32. Give none offence, neither to the Jews, nor to the Gentiles, nor to the church of God;

33. Even as I please all *men* in all *things*, not seeking mine own profit, but the *profit* of many, that they may be saved.

The principles which the apostle laid down upon the question of eating meat offered to idols will solve many difficulties which Christians have to encounter in their intercourse with the world. "This was one of those cases where the true decision of duty lay in great obscurity. If they ate the meat, they seemed to sanctify idolatry; if they abstained, they seemed to say that an idol was a real being, and so they gave a sanction to superstition." To meet this difficulty, the apostle gave two principles. First, a feast in honor of an idol was an act of worship; and therefore a Christian could not attend it without giving his fellowship to devils, and degrading the Lord's table

to the same level. But, on the other hand, if meat offered in sacrifice was afterwards sold in the market, a Christian could buy and eat it without compromising himself: or, if a pagan friend should ask him to dinner, he might eat such meat without comment; but should the friend represent it as sacred, then the Christian should refrain, in order not to minister to the superstition of his friend. On the one hand, "we are not to torment ourselves with unnecessary scruples; but, on the other, we should study appearances so far as these are likely to be injurious to others." The glory of God and the good of man are the motives that should regulate our daily conduct.

APPROPRIATE HYMNS,]

Prayer.

[Nos. 145, 156, 157.

Our Father in heaven, thou hast kept us in the watches of the night from every trouble, sorrow, and alarm; thou hast given us refreshing sleep. And now we bless thee for the day, for life and health, for food and raiment, for home and friends, for means of education and of enjoyment, for means of occupation and of support, for means of improvement in the knowledge of thyself from thy works and thy Word, and for opportunities of doing good to others. Oh! grant us grace that we may use to thy glory the lives which thou didst give, and which thy mercy doth continually spare.

We acknowledge, O Lord! our unworthiness and our sinfulness, and beseech thee to pardon our transgressions and heal our infirmities. Help us this day to live aright. In the business of life may we be diligent, faithful, true! In our intercourse with others, may we manifest the gentleness, the sincerity, the charity, of the gospel of

Christ! May we be patient under trials, meek under injuries, firm against temptation, bold for the truth, zealous for thy cause! May we be kind to the poor, helpful to the suffering, gentle toward all men! [Give unto these children, O Lord! grace to serve thee in the morning of life, and in their thoughts and words, their studies and their play, always to please their Father in heaven.] Remember with thy mercy all our friends: grant unto them that which is needful for the present life, and a good hope, through grace, of the life everlasting. Keep all dear to us even as the apple of thine eye. Bless the community in which we dwell. Build up, O Lord! thy Church; prosper thy kingdom in our land, and throughout the world. Ever guide, keep, and bless us. Bring us to the close of the day in peace, and to the close of life in a hope full of immortality, for Christ's sake. Amen.

THURSDAY.

Galatians v.—1. Stand fast, therefore, in the liberty wherewith Christ hath made us free, and be not entangled again with the yoke of bondage.

2. Behold, I Paul say unto you, that, if ye be circumcised, Christ shall profit you nothing.

3. For I testify again to every man that is circumcised, that he is a debtor to do the whole law.

4. Christ is become of no effect unto you, who-soever of you are justified by the law: ye are fallen from grace.

5. For we through the Spirit wait for the hope of righteousness by faith.

6. For in Jesus Christ neither circumcision availeth any thing, nor uncircumcision, but faith which worketh by love.

13. For, brethren, ye have been called unto liberty: only *use* not liberty for an occasion to the flesh, but by love serve one another.

14. For all the law is fulfilled in one word, *even* in this, Thou shalt love thy neighbor as thyself.

15. But, if ye bite and devour one another, take heed that ye be not consumed one of another.

16. *This* I say, then, Walk in the Spirit, and ye shall not fulfil the lust of the flesh.

17. For the flesh lusteth against the Spirit, and

the Spirit against the flesh; and these are contrary the one to the other: so that ye cannot do the things that ye would.

18. But, if ye be led of the Spirit, ye are not under the law.

19. Now, the works of the flesh are manifest, which are *these*, Adultery, fornication, uncleanness, lasciviousness,

20. Idolatry, witchcraft, hatred, variance, emulations, wrath, strife, seditions, heresies,

21. Envyings, murders, drunkenness, revellings, and such like; of the which I tell you before, as I have also told *you* in time past, that they which do such things shall not inherit the kingdom of God.

22. But the fruit of the Spirit is love, joy, peace, long-suffering, gentleness, goodness, faith,

23. Meekness, temperance: against such there is no law.

24. And they that are Christ's have crucified the flesh with the affections and lusts.

25. If we live in the Spirit, let us also walk in the Spirit.

26. Let us not be desirous of vain-glory, provoking one another, envying one another.

It is the *ceremonial* law of which the apostle here speaks; since the moral law is equally and forever binding upon all, whether Jew or Christian, circumcised or uncircumcised. Men do not assume the obligations of the moral law: these exist in their own nature. The ceremonial law was never binding upon any but Jews, and such as voluntarily assumed it by embracing Judaism. Now, Jewish Christians insisted that Gentile Christians should be circumcised; but by this act they would have abandoned the doctrine of salvation by grace, and have looked to their works to justify them before God. "Circumcision is the seal of the law. He who willingly and deliberately undergoes circumcision enters upon a compact to fulfil the law. To fulfil it, therefore, he is bound,

and he cannot plead the grace of Christ; for he has entered on another mode of justification."

But the faith which gives our only hope of justification is not a quiescent frame of belief and expectation: it is an active principle, a working power; only it works, not by the constraining force of law, but by the energizing force of love. This is the fulfilling of the law: love sums it up in one sentence, simple, comprehensive, complete. The fruit of this spiritual obedience is seen in all that makes society endurable, makes home blessed, makes life beautiful,—in all that gives hope to the world through the coming-in of the kingdom of God.

APPROPRIATE HYMNS,]

Prayer.

[Nos. 4, 50, 53.

Graciously bestow upon us, O heavenly Father! thy Holy Spirit, to quicken within us the Word that we have now read. Take away our ignorance, our hardness and coldness of heart, and our love of this present world. Enlighten our understandings; give unto us the spirit of wisdom and revelation in the knowledge of Christ. May we know thee as our God and Saviour, and glorify thee by the holy obedience of our lives! Grant that, being set free from sin, and made servants to God, we may have our fruit unto holiness, and the end everlasting life.

O Lord! we beseech thee quicken thy Church to greater fruitfulness in thy service; and suffer not thy word to return to thee void, but bring multitudes to the acknowledging of the truth as it is in Jesus. May thy people be wise to discern the true spirit of the gospel, and to show forth its virtues and graces in their daily lives!

We thank thee for all thy goodness and thy care. Thou spreadest our table; thou givest us life and breath and all things. O Lord! our souls, and all that is within us, would bless and praise thy holy name. As a family, we bless thee for our home, and for all the comforts and joys of our daily life. [May the children whom thou hast so favored in this house remember thee, their heavenly Father, and love and serve thee!] Be with us this day to guide and keep us.

O most merciful Saviour, our compassionate High Priest! pity all our infirmities; heal our souls' sicknesses; give us the joy of thy salvation, and a hope full of immortality. Strengthen us to live and labor for thee; and at length take us to rest with thee above, for thine own name and mercy's sake. And unto thee, with the Father and the Holy Ghost, be all honor and glory. Amen.

FRIDAY.

Job xxxi.—13. If I did despise the cause of my man-servant or of my maid-servant when they contended with me,

14. What, then, shall I do when God riseth up? and, when he visiteth, what shall I answer him?

16. If I have withheld the poor from *their* desire, or have caused the eyes of the widow to fail;

17. Or have eaten my morsel myself alone, and the fatherless hath not eaten thereof;

19. If I have seen any perish for want of clothing, or any poor without covering;

20. If his loins have not blessed me, and *if* he were *not* warmed with the fleece of my sheep;

21. If I have lifted up my hand against the fatherless when I saw my help in the gate:

22. *Then* let mine arm fall from my shoulder-blade, and mine arm be broken from the bone.

24. If I have made gold my hope, or have said to the fine gold, *Thou art* my confidence;

25. If I rejoiced because my wealth *was* great, and because mine hand had gotten much;

26. If I beheld the sun when it shined, or the moon walking *in* brightness;

27. And my heart hath been secretly enticed, or my mouth hath kissed my hand:

28. This also *were* an iniquity *to be punished by* the judge; for I should have denied the God *that is* above.

Luke xix.—1. And *Jesus* entered and passed through Jericho.

2. And, behold, *there was* a man named Zaccheus, which was the chief among the publicans; and he was rich.

3. And he sought to see Jesus who he was; and could not for the press, because he was little of stature.

4. And he ran before, and climbed up into a sycamore-tree to see him; for he was to pass that way.

5. And, when Jesus came to the place, he looked up, and saw him, and said unto him, Zaccheus, make haste, and come down; for to-day I must abide at thy house.

6. And he made haste, and came down, and received him joyfully.

7. And, when they saw *it*, they all murmured, saying, That he was gone to be guest with a man that is a sinner.

8. And Zaccheus stood, and said unto the Lord, Behold, Lord, the half of my goods I give to the poor; and, if I have taken any thing from any man by false accusation, I restore *him* fourfold.

9. And Jesus said unto him, This day is salvation come to this house, forasmuch as he also is a son of Abraham.

10. For the Son of man is come to seek and to save that which was lost.

The sycamore of Palestine sends out large leafy branches at no great height from the ground, and hence is planted for its shade along the highways, and at the points where several roads meet. Such a tree, easy to climb, and overhanging the way, just suited the purpose of Zaccheus. This man, though a Jew, held the unpopular office of a tax-gatherer under the Roman government: and, as a farmer of the revenues, he had evidently used his place to his own profit; for the *if* in verse 8 does not imply uncertainty, but is equivalent to *whatever*,—"whatever I have exacted from any man by false representation." Something more than curiosity impelled this rich official to resort to such a conspicuous mode of get-

ting a sight of Jesus. The joyful readiness with which he responded to the proposal of Jesus to be his guest; the forwardness with which he accused himself, confessed his wrongs, and promised a most liberal restitution,—showed that the religious excitement which Jesus had awakened had stirred his conscience, and kindled in him a susceptibility to faith. Jesus knew his heart, and reached him, not by accusation and reproof, but by an act of gracious confidence. Zaccheus was in bad odor with his townsmen: the Pharisees had branded him as a sinner; but just such the Lord Jesus came to save. Rich and poor alike are lost without him, and can be saved only by him.

APPROPRIATE HYMNS,]

Prayer.

[Nos. 103, 113, 124.

Search us, O God! and know our hearts; try us, and know our thoughts; and see if there be any wicked way in us; and lead us in the way everlasting. Have mercy upon us, O Lord! according to thy loving-kindness; according to the multitude of thy tender mercies, blot out our transgressions.

We thank thee that thou hast brought us in safety to the beginning of this day; defend us in the same by thy mighty power: and grant that this day we fall into no sin, neither run into any kind of danger, but that all our doings, being ordered by thy governance, may be righteous in thy sight. Fit us day by day for the duties that lie before us. We would put ourselves and all that concerns us into thy hands, and ask thee to be our

Guide and Counsellor. In all our ways we desire to acknowledge thee; and do thou direct our path. Keep us, we beseech thee, from all evil, that we, being ready both in body and soul, may cheerfully accomplish those things that thou wouldst have us to do. Fit us, O Lord! for all the events of this short and uncertain life.

[Give unto the children of this family grace to serve thee in the morning of life. Oh! keep them from temptation and evil, and from every false and hurtful way.] Be very gracious to our friends: grant to them health and prosperity in this life, and make them meet for the life everlasting. And, O Lord! bless and save the whole world.

We ask these blessings in the name of Jesus Christ, our Lord and Saviour. Amen.

SATURDAY.

Luke xix.—11. And, as they heard these things, he added and spake a parable, because he was nigh to Jerusalem, and because they thought that the kingdom of God should immediately appear.

12. He said therefore, A certain nobleman went into a far country to receive for himself a kingdom, and to return.

13. And he called his ten servants, and delivered them ten pounds, and said unto them, Occupy till I come.

14. But his citizens hated him, and sent a message after him, saying, We will not have this *man* to reign over us.

15. And it came to pass, that when he was returned, having received the kingdom, then he commanded these servants to be called unto him to whom he had given the money, that he might know how much every man had gained by trading.

16. Then came the first, saying, Lord, thy pound hath gained ten pounds.

17. And he said unto him, Well, thou good servant: because thou hast been faithful in a very little, have thou authority over ten cities.

18. And the second came, saying, Lord, thy pound hath gained five pounds.

19. And he said likewise to him, Be thou also over five cities.

20. And another came, saying, Lord, behold *here is* thy pound, which I have kept laid up in a napkin:

21. For I feared thee, because thou art an austere man; thou takest up that thou laydest not down, and reapest that thou didst not sow.

22. And he saith unto him, Out of thine own mouth will I judge thee, *thou* wicked servant. Thou knewest that I was an austere man, taking up that I laid not down, and reaping that I did not sow:

23. Wherefore, then, gavest not thou my money into the bank, that at my coming I might have required mine own with usury?

24. And he said unto them that stood by, Take from him the pound, and give *it* to him that hath ten pounds.

25. (And they said unto him, Lord, he hath ten pounds.)

26. For I say unto you, That unto every one which hath shall be given; and from him that hath not, even that he hath shall be taken away from him.

27. But those mine enemies, which would not that I should reign over them, bring hither, and slay *them* before me.

In the time of our Lord, the land of Palestine was parcelled out among the family of Herod; but the kings of this line went to Rome to be formally invested with royal authority by the emperor. Archelaus was so unpopular, that, when he went to receive the kingdom from Augustus, the Jews sent after him a deputation bearing a protest: "*We will not have this man to reign over us.*" Our Lord was now about to depart to his Father, to be fully invested with that kingly authority which had been veiled during his earthly humiliation. In his absence, his disciples are charged with responsibilities according to their several gifts and opportunities; and, at his

coming, every one shall be judged by the measure of his fidelity. It is not the largeness of the return, but the fidelity of the service, that receives the reward. But while the reward shall be thus rich, bountiful, and free, indifference, neglect, perversion, opposition, abuse of privilege, shall be punished by "destruction from the presence of the Lord and from the glory of his power, when he shall come to be glorified in his saints, and to be admired in all them that believe." Let us ever keep in mind that He who now sitteth at the right hand of God, in the glory of the Father, will come again, to be our Judge.

APPROPRIATE HYMNS.]

Prayer.

[Nos. 121, 128, 145.]

Our Father which art in heaven, we draw nigh to thee through Jesus Christ our Saviour. Thou reignest above in light unapproachable. Heaven is thy throne, and earth is thy footstool: what are we that thou shouldst regard us, and adopt us as thy reconciled children? Teach thou us to forget ourselves, and seek thy glory. Let thy praise be shown forth in our time; let thy great name be known and feared; let the kingdoms of the world become thine, till thy holy law is kept by men as angels keep it above. And as for us, O Father! preserve us from day to day, and feed us with food convenient for us. And, inasmuch as our love cannot reach the measure of thine, teach us to forgive others as thou hast forgiven us. Suffer us not to be tempted above that we are able: but, however thou triest us, keep us from harm within and without; from the evil in the world around

us; from the evil that is in ourselves; from the Evil One, who lies in wait for our souls.

Thou, our Father, canst hear and answer our prayers; for thou reignest over all from the beginning, and with thee nothing is impossible: for thy pleasure and thy praise all things are, and were created. Thou hast created us, preserved us, redeemed us; our lives have been full of thy mercies; thou hast blessed us in our home, in our friends, in our country, in our times, in the means of knowledge and of grace. Help us to use to thy glory, and the good of others, that which we have so freely received. We come unto thee through Him who taught us to pray,—even Jesus Christ our Lord; to whom, with thee and the Holy Ghost, be all praise and dominion; for thine is the kingdom, and the power, and the glory, forever. Amen.

SUNDAY MORNING.

Luke xix. — 28. And, when he had thus spoken, he went before, ascending up to Jerusalem.

29. And it came to pass, when he was come nigh to Bethphage and Bethany, at the mount called *the Mount of Olives*, he sent two of his disciples,

30. Saying, Go ye into the village over against you; in the which at your entering ye shall find a colt tied, whereon yet never man sat: loose him, and bring him hither.

31. And if any man ask you, Why do ye loose him? thus shall ye say unto him: Because the Lord hath need of him.

32. And they that were sent went their way, and found even as he had said unto them.

33. And, as they were loosing the colt, the owners thereof said unto them, Why loose ye the colt?

34. And they said, The Lord hath need of him.

35. And they brought him to Jesus; and they cast their garments upon the colt, and they set Jesus thereon.

36. And, as he went, they spread their clothes in the way.

37. And when he was come nigh, even now at the descent of the Mount of Olives, the whole multitude of the disciples began to rejoice and

praise God with a loud voice for all the mighty works that they had seen;

38. Saying, Blessed be the King that cometh in the name of the Lord: Peace in heaven, and glory in the highest.

39. And some of the Pharisees from among the multitude said unto him, Master, rebuke thy disciples.

40. And he answered and said unto them, I tell you, that, if these should hold their peace, the stones would immediately cry out.

41. And, when he was come near, he beheld the city, and wept over it,

42. Saying, If thou hadst known, even thou, at least in this thy day, the things *which belong* unto thy peace! but now they are hid from thine eyes.

43. For the days shall come upon thee that thine enemies shall cast a trench about thee, and compass thee round, and keep thee in on every side,

44. And shall lay thee even with the ground, and thy children within thee; and they shall not leave in thee one stone upon another; because thou knewest not the time of thy visitation.

The villages of Bethphage and Bethany lay upon the eastern slope of the Mount of Olives, some distance below the summit, upon a rocky plateau facing the descent to the Valley of the Jordan. In rounding the southern shoulder of the mountain, on the road to the capital, the traveller comes suddenly upon the most imposing view of Jerusalem to be obtained from any point, — the city in its entire circuit spread out before him, every object distinct in its details, and the whole grouped together with an impressive magnificence. Pausing here as he looked upon the shining walls and glittering pinnacles of the temple, and the massive towers of the city gates, relieved against a background of groves, gardens, and villas, our Lord poured forth his touching lament over its coming doom. The series of miracles which culminated

in the raising of Lazarus had so kindled the enthusiasm of the disciples, that they were ready to proclaim him King; and the vast multitudes gathered for the feast were catching the excitement of the hour. But, at this supreme moment of earthly popularity, Jesus abandoned himself to compassion for his enemies. It was then a time of peace, and apparent security; but, forty years later, every word of his prophecy was fulfilled. Titus "cast a trench," or more properly a mound, against the city; then built a wall to hem it in on every side, and reduce it by famine; and, when at last he gained possession, the temple, already ruined by fire, and all the walls and towers of the city, were razed even with the ground.

APPROPRIATE HYMNS,]

Prayer.

[Nos. 177, 182, 187.

Lamb of God, that takest away the sin of the world, have mercy upon us. O Saviour! full of pity and of grace, look down upon us with thy benediction of peace. Conscious of our own lost and helpless state, we cast ourselves on thy boundless compassion and love. We bow at the footstool of divine mercy, and penitently confess our manifold transgressions. Enter not into judgment with thy servants. Take the burden of sin from our hearts, and the guilt of sin from our consciences, and the darkness of sin from our minds; that, beholding thy glory, we may say, "Blessed be the King that cometh in the name of the Lord!"

God of the sabbath and of the sanctuary, go with us to thy house of prayer, and there manifest thyself unto us in the fulness of thy grace. Clothe thy ministers with salvation, and let thy

chosen people be glad. Hear the hosannas of children, and bless thy Word to the young. Bless thy whole Church, and fill the earth with thy glory. Gather in thine ancient Israel to the Jerusalem that is above.

Graciously be with those whose sabbath shall be spent in the chamber of solitude and sickness. Let the consolations of thy Spirit abound in the children of sorrow and suffering and bereavement; and grant to those appointed unto death a hope full of glory. Thankful for the mercies of the night, we cheerfully commit ourselves to thee.

O Thou that dwellest between the cherubim! shine forth. Let thy glory appear unto thy servants, and grant us the foretaste of eternal joy. And this we beg through Jesus Christ, our only Saviour and Mediator. Amen.

SUNDAY EVENING.

Hosea vi. — 1. Come, and let us return unto the Lord: for he hath torn, and he will heal us; he hath smitten, and he will bind us up.

2. After two days will he revive us: in the third day he will raise us up, and we shall live in his sight.

3. Then shall we know, *if* we follow on to know the Lord: his going-forth is prepared as the morning; and he shall come unto us as the rain, as the latter and former rain unto the earth.

4. O Ephraim! what shall I do unto thee? O Judah! what shall I do unto thee? for your goodness *is* as a morning cloud, and as the early dew it goeth away.

5. Therefore have I hewed *them* by the prophets; I have slain them by the words of my mouth; and thy judgments *are* as the light that goeth forth.

6. For I desired mercy, and not sacrifice; and the knowledge of God more than burnt-offerings.

7. But they, like men, have transgressed the covenant: there have they dealt treacherously against me.

Revelation iii. — 14. And unto the angel of the church of the Laodiceans write: These things saith the Amen, the faithful and true Witness, the beginning of the creation of God:

15. I know thy works, that thou art neither cold nor hot: I would thou wert cold or hot.

16. So then, because thou art lukewarm, and neither cold nor hot, I will spew thee out of my mouth;

17. Because thou sayest, I am rich, and increased with goods, and have need of nothing; and knowest not that thou art wretched, and miserable, and poor, and blind, and naked.

18. I counsel thee to buy of me gold tried in the fire, that thou mayest be rich; and white raiment, that thou mayest be clothed, and *that* the shame of thy nakedness do not appear; and anoint thine eyes with eye-salve, that thou mayest see.

19. As many as I love, I rebuke and chasten: be zealous, therefore, and repent.

20. Behold, I stand at the door, and knock. If any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me.

21. To him that overcometh will I grant to sit with me in my throne, even as I also overcame and am set down with my Father in his throne.

22. He that hath an ear, let him hear what the Spirit saith unto the churches.

"Laodicea was a city of extensive money transactions. To the merchants and factors of this wealthy mercantile city, Christ addresses himself in their own dialect. He has gold so fine that none will reject it. The wools of Laodicea, of a raven blackness, were famous throughout the world; but he has raiment of purest white for those who will put it on. There were ointments for which many of the Asiatic cities were famous; but he has eye-salve more precious than them all." Gold, raiment, ointment, are symbols of faith, virtue, knowledge, in the spiritual life. A faith unclouded with doubt, undimmed by fear, that will bear the test of time and trial, and be unaffected by the fluctuations of outward things, — this is the true standard gold. A fair and beautiful character is the raiment of the gospel. "He hath clothed me with the garments of salvation, as a bride adorneth herself

with her jewels." There is a "garment of praise," a "clothing of humility," a "mantle of charity;" but fairest and richest in this heavenly wardrobe is the "robe of righteousness," — fine linen, white and clean. The illuminating grace of the Holy Spirit, enlightening the understanding to discern the truth and to see God, is the anointing of the eyes. All these precious gifts are to be found in Christ without money and without price: yea, he even urges them upon us, coming to the door of our hearts laden with every blessing, and knocking, that he may acquaint us with his presence; and calling, that he may obtain a welcome for his mercy. But if, in our pride and self-sufficiency, we neglect his grace, though we fancy ourselves secure and satisfied, we shall awake at last to realize that we are bankrupt in character, in hope, and in happiness, and shall go into eternity naked and desolate.

APPROPRIATE HYMNS.]

Prayer.

[Nos. 117, 147, 156.]

O God, whose mercy is from everlasting to everlasting! we bless thee for thy loving-kindness to us in the abounding gifts of thy providence and grace; but, above all, for the gift of thy Son, our Mediator, who standeth between us and our just condemnation as the bow that is in the cloud in the day of rain. May he be our righteousness and our peace! Deliver us from self-righteousness, from formalism, from worldliness, from having a name to live when we are dead.

We thank thee for this holy day; for its hours of rest, and for its means of grace. Quicken thy Church, O Lord! to a higher life in thyself. Hasten that blessed time when thy kingdom shall have come, and all shall know thee, from the least even to the greatest; when the knowledge of thy glory

shall cover the earth as the waters cover the sea. And, to that end, prosper the missionary work of thy Church. Pour out more and more upon thy people the spirit of grace and supplication, the spirit of zeal and devotion, the spirit of holy fear and Christian love.

To thee, heavenly Father, we commend ourselves this night. O thou Good Shepherd! watch over us, the sheep of thy pasture. O Holy Ghost, the Comforter! hallow our thoughts, and comfort our hearts. Thou in whom all families are blessed, bless thou our kindred and friends. May all who are united to us be with us united to thee; be with us presented by thee in the presence of thy Father with exceeding joy! And to the Father, the Son, and the Holy Ghost, be glory everlasting. Amen.

MONDAY.

2 Kings v. — 1. Now Naaman, captain of the host of the king of Syria, was a great man with his master, and honorable, because by him the Lord had given deliverance unto Syria: he was also a mighty man in valor; *but he was a leper.*

2. And the Syrians had gone out by companies, and had brought away captive out of the land of Israel a little maid; and she waited on Naaman's wife.

3. And she said unto her mistress, Would God my lord *were* with the prophet that *is* in Samaria! for he would recover him of his leprosy.

4. And *one* went in, and told his lord, saying, Thus and thus said the maid that *is* of the land of Israel.

5. And the king of Syria said, Go to, go, and I will send a letter unto the king of Israel. And he departed, and took with him ten talents of silver, and six thousand *pieces* of gold, and ten changes of raiment.

6. And he brought the letter to the king of Israel, saying, Now, when this letter is come unto thee, behold, I have *therewith* sent Naaman my servant to thee, that thou mayest recover him of his leprosy.

7. And it came to pass, when the king of Israel had read the letter, that he rent his clothes, and said, *Am* I God, to kill and to make alive, that this man doth send unto me to recover a man of his leprosy? Wherefore consider, I pray you, and see how he seeketh a quarrel against me.

8. And it was *so*, when Elisha the man of God had heard that the king of Israel had rent his clothes, that he sent to the king, saying, Wherefore hast thou rent thy clothes? let him come now to me, and he shall know that there is a prophet in Israel.

9. So Naaman came with his horses and with his chariot, and stood at the door of the house of Elisha.

10. And Elisha sent a messenger unto him, saying, Go and wash in Jordan seven times, and thy flesh shall come again to thee, and thou shalt be clean.

11. But Naaman was wroth, and went away, and said, Behold, I thought, He will surely come out to me, and stand, and call on the name of the Lord his God, and strike his hand over the place, and recover the leper.

12. *Are* not Abana and Pharpar, rivers of Damascus, better than all the waters of Israel? may I not wash in them, and be clean? So he turned, and went away in a rage.

13. And his servants came near, and spake unto him, and said, My father, *if* the prophet had bid thee *do* some great thing, wouldest thou not have done *it*? how much rather, then, when he saith to thee, Wash, and be clean?

14. Then went he down, and dipped himself seven times in Jordan, according to the saying of the man of God; and his flesh came again like unto the flesh of a little child, and he was clean.

No one who has looked upon the rivers of Damascus can wonder that Naaman despised the turbid Jordan in comparison with their sparkling clearness. It is these that have redeemed from the desert that "vast island of verdure, — walnuts and apricots waving above, corn and grass below," — which makes the first view of Damascus the most fairy scene in all the East. The kingdom of Syria, lying to the north and east of Israel, was a troublesome neighbor. There were frequent forays over the border, in which captives were seized for slavery; and so it came to pass that a little maid of Israel, who knew the fame of her country's prophet, became the messenger of mercy to the great Syrian captain. She pitied those who had done her wrong, and wished to return good for evil. The pride of Naaman's heart needed to be cured quite as much as the leprosy of his body; and it was to this that the prophet

directed his prescription. The healing was not to be had for money, rank, power; it must come by faith: and for this there must first be a humble mind. At every step of the process, the means were adapted to humble the haughty dictatorial captain of the host. A captive maid-servant told him of Elisha. When he stood with his chariot at the prophet's door, Elisha did not even come out to see him, but sent a servant; and his own servants brought him to reason. Seven times, too, he must wash in Jordan; but, when he was willing to do that, he was made clean. How many fail of the healing, cleansing virtue of the gospel, solely through their own pride! They would gladly do some great thing in the way of gift or sacrifice to purchase salvation; but this can be had only by those who come to Christ in the spirit of a little child.

APPROPRIATE HYMNS,]

Prayer.

[Nos. 171, 195.]

Our voice shalt thou hear in the morning, O Lord! in the morning will we direct our prayer unto thee, and will look up. Oh! lead us this day in thy righteousness; make thy way straight before our face. Keep us from self-dependence, from pride, self-will, and presumption. Plant in our hearts thy holy fear; and may we show such meekness and gentleness and humility as become the true followers of Christ!

While diligent in business, may we have grace to be fervent in spirit, serving the Lord! May we

not be conformed to this world, but transformed by the renewing of our minds, that we may prove what is that good and acceptable and perfect will of God! In the spirit of little children may we love and serve Him who came into the world to save sinners! And, oh! may the world be saved; may all men come to Christ; may peace reign on earth, and good will bind all hearts together for the glory of God! And to the Father, Son, and Holy Spirit, be honor and praise throughout all ages. Amen.

TUESDAY.

Romans xiv. —1. Him that is weak in the faith receive ye, *but* not to doubtful disputations.

2. For one believeth that he may eat all things; another, who is weak, eateth herbs.

3. Let not him that eateth despise him that eateth not; and let not him which eateth not judge him that eateth; for God hath received him.

4. Who art thou that judgest another man's servant? To his own master he standeth or falleth: yea, he shall be holden up; for God is able to make him stand.

5. One man esteemeth one day above another; another esteemeth every day *alike*. Let every man be fully persuaded in his own mind.

6. He that regardeth the day regardeth *it* unto the Lord; and he that regardeth not the day, to the Lord he doth not regard *it*. He that eateth, eateth to the Lord, for he giveth God thanks; and he that eateth not, to the Lord he eateth not, and giveth God thanks.

7. For none of us liveth to himself, and no man dieth to himself.

8. For whether we live, we live unto the Lord; and whether we die, we die unto the Lord: whether we live therefore, or die, we are the Lord's.

9. For to this end Christ both died and rose and revived, that he might be Lord both of the dead and living.

10. But why dost thou judge thy brother? or why dost thou set at nought thy brother? for we shall all stand before the judgment-seat of Christ.

11. For it is written, *As I live*, saith the Lord, every knee shall bow to me, and every tongue shall confess to God.

12. So, then, every one of us shall give account of himself to God.

13. Let us not, therefore, judge one another any more; but judge this rather, that no man put a stumbling-block or an occasion to fall in *his* brother's way.

14. I know, and am persuaded by the Lord Jesus, that *there is* nothing unclean of itself; but to him that esteemeth any thing to be unclean, to him *it is* unclean.

15. But if thy brother be grieved with *thy* meat, now walkest thou not charitably. Destroy not him with thy meat for whom Christ died.

16. Let not, then, your good be evil spoken of;

17. For the kingdom of God is not meat and drink, but righteousness and peace, and joy in the Holy Ghost.

Had the principles of this lesson been always observed, the spirit of sect could never have arisen in the Church. The first broad principle here laid down is, that, in all details of the Christian faith and life, every man must be allowed to act according to what he himself regards as the will of God. The second principle is, that, since Christ is the Judge to whom every one must give account of himself, there should be no tribunal in the Church for enforcing uniformity in matters of belief, worship, and life. The third principle is, that inasmuch as to each individual his own conscience must be the rule, and to violate that would bring him under condemnation, his conscientious scruples should be respected even by those who differ from him in views of duty or of expediency. The fourth principle is, that Christian fellowship is to be accorded upon the basis of devotion to Christ, and not of conformity in de-

tails of Christian conduct. And a fifth principle is, that even those whose faith is weak through ignorance or prejudice should be received to fellowship, not with a view to proselyting them to a certain set of opinions, or course of action, but in order to strengthen their faith and zeal in the service of Christ.

In the primitive churches, disputes arose touching the lawfulness of eating meats offered to idols: the Jew thought this an abomination; the weaker Gentile might be betrayed by it into idolatry; the more enlightened and liberal could do this with impunity. Paul advises mutual forbearance in such matters. The same principle applied to the observance of the Jewish sacred days. Liberty of conscience, mutual respect and good-will, maintained in the love of Christ, will give a peaceable solution of all such questions.

APPROPRIATE HYMNS,]

Prayer.

[Nos. 53, 63.

O God! we pray thee, make thy strength perfect in our weakness. In the trials and conflicts of life, in its perils and temptations, be thou ever nigh to counsel, uphold, direct, and comfort us. May we set our hearts supremely upon our duties to thee, and never fear what man can do unto us!

We beseech thee to regard us as a family, and constrain us by thy Spirit to walk in the narrow way. - Help us to rely on thy promises, and obey thy commands. May the Holy Comforter guide us into all truth, sanctify us for every duty, sustain us under every trial! May Christ be in our hearts the hope of glory!

We commend unto thy fatherly mercy all classes and conditions of men: more especially do we

pray for the poor, the sick, the widow, the orphan, and all in any trouble or sorrow.

May all who are weary and heavy-laden come to Jesus, and find rest! May thy heralds be multiplied until the world shall hear and obey thy truth! and, according to thy promise, pour out thy Spirit upon all flesh, that all may be saved.

O Lord! we commend ourselves and all our concerns to thy gracious care. Keep us to-day from every snare of sin and of the Wicked One. Lead us not into temptation, but deliver us from evil; and whether we eat or drink, or whatever we do, may we do all to the glory of God! And we will ascribe all praise to the Father, the Son and the Holy Spirit, for ever and ever. Amen.



DANIEL INTERPRETS THE WRITING ON THE WALL. DAN. V. 25-28.

WEDNESDAY.

Daniel v. — 17. Then Daniel answered and said before the king, Let thy gifts be to thyself, and give thy rewards to another; yet I will read the writing unto the king, and make known to him the interpretation.

18. O thou king! the most high God gave Nebuchadnezzar thy father a kingdom, and majesty and glory and honor;

19. And, for the majesty that he gave him, all people, nations, and languages trembled and feared before him: whom he would he slew, and whom he would he kept alive; and whom he would he set up, and whom he would he put down.

20. But when his heart was lifted up, and his mind hardened in pride, he was deposed from his kingly throne, and they took his glory from him;

21. And he was driven from the sons of men; and his heart was made like the beasts, and his dwelling was like the wild asses; they fed him with grass like oxen, and his body was wet with the dew of heaven; till he knew that the most high God ruled in the kingdom of men, and that he appointeth over it whomsoever he will.

22. And thou his son, O Belshazzar! hast not humbled thine heart, though thou knewest all this,

23. But hast lifted up thyself against the Lord of heaven; and they have brought the vessels of

his house before thee, and thou and thy lords, thy wives and thy concubines, have drunk wine in them; and thou hast praised the gods of silver and gold, of brass, iron, wood, and stone, which see not, nor hear, nor know; and the God in whose hand thy breath is, and whose are all thy ways, hast thou not glorified.

24. Then was the part of the hand sent from him; and this writing was written.

25. And this is the writing that was written: MENE, MENE, TEKEL, UPHARSIN.

26. This is the interpretation of the thing: MENE, God hath numbered thy kingdom, and finished it.

27. TEKEL, Thou art weighed in the balances, and art found wanting.

28. PERES, Thy kingdom is divided, and given to the Medes and Persians.

29. Then commanded Belshazzar, and they clothed Daniel with scarlet, and put a chain of gold about his neck, and made a proclamation concerning him, that he should be the third ruler in the kingdom.

30. In that night was Belshazzar the king of the Chaldeans slain.

31. And Darius the Median took the kingdom, being about threescore and two years old.

The ten tribes of the kingdom of Israel were carried into captivity by the king of Assyria about 730 B.C., and were settled in a fertile district of Media. They never returned to Palestine, and all definite trace of them has been lost. A century and a half later, the kingdom of Judah was conquered by Nebuchadnezzar, and Jerusalem taken and burnt. The bulk of the Jews had already been carried as captives to Babylon. Among these was Daniel, a youth of personal beauty, of promising gifts, and of rare purity of character. He early developed the faculty of prophetic insight; and, having interpreted a dream of Nebuchadnezzar, — in which four kingdoms were represented in a great image of gold, silver, brass, iron, and clay, — he was honored with gifts, and made ruler over the whole province of Babylon. The death of Nebuchadnezzar threw Daniel into the background, until the incident described in the text again brought him forward. Belshazzar, who was probably a grandson of Nebuchadnezzar,

was given to sensuality. In one of his impious revels, he caused the vessels which had been brought from the temple at Jerusalem to be used as wine-cups. At that moment there appeared upon the wall the shadow of a man's hand tracing mysterious characters. In terror the king summoned his soothsayers; but they could not interpret the writing. The queen sent for Daniel, and he read Belshazzar's doom. According to history, Babylon was taken by stratagem in the night, when the king and court, suspecting no danger, were in the midst of a boisterous festival: the army of Cyrus marched in by draining the channel of the river which ran through the heart of Babylon. Thus was fulfilled the prophecy of Jeremiah: "One post shall run to meet another, and one messenger to meet another, to show the king of Babylon that his city is taken at one end. Behold, the spoiler is come upon her, even upon Babylon; and her mighty men are taken."

APPROPRIATE HYMNS,]

Prayer.

[Nos. 7, 22, 70.

Just and true are thy ways, thou King of saints. Who shall not fear thee, O Lord! and glorify thy name? We confess our sins of thought, word, and action; our sins against light and privilege, and providence and grace. We cast ourselves upon Him who came to seek and to save the lost. Thanks be unto God for his unspeakable gift. Remembering at what price our redemption hath been purchased, we would consecrate our lives to Him who loved us, and gave himself for us.

Bless the members of this household. May they love before thee with a perfect heart! May the young adorn the doctrine of God their Saviour in all

things! Have mercy, O Lord! upon a world that lieth in wickedness and in the shadow of death. We pray for all in authority, that they may be filled with the spirit of wisdom and integrity. May our rulers in this land discharge their duties in thy fear, and to the best good of the people!

Thankful for the mercies of the night, we commend ourselves to thee for this day. Guide us; provide for us; go before us with thy presence; defend us by thy grace. And now, Lord, what wait we for? Our hope is in thee. Prepare us for living; prepare us for dying. And all we ask is for Christ's sake. Amen.

THURSDAY.

Psalm lxxx. — 1. Give ear, O Shepherd of Israel! thou that leadest Joseph like a flock; thou that dwellest *between* the cherubims, shine forth.

2. Before Ephraim and Benjamin and Manasseh stir up thy strength, and come *and* save us.

3. Turn us again, O God! and cause thy face to shine; and we shall be saved.

4. O Lord God of hosts! how long wilt thou be angry against the prayer of thy people?

5. Thou feedest them with the bread of tears, and givest them tears to drink in great measure.

6. Thou makest us a strife unto our neighbors; and our enemies laugh among themselves.

7. Turn us again, O God of hosts! and cause thy face to shine; and we shall be saved.

I Peter ii. — 13. Submit yourselves to every ordinance of man for the Lord's sake; whether it be to the king, as supreme;

14. Or unto governors, as unto them that are sent by him for the punishment of evil-doers, and for the praise of them that do well.

15. For so is the will of God, that with well-doing ye may put to silence the ignorance of foolish men;

16. As free, and not using *your* liberty for a cloak of maliciousness, but as the servants of God.

17. Honor all *men*. Love the brotherhood. Fear God. Honor the king.

18. Servants, *be* subject to *your* masters with all fear, not only to the good and gentle, but also to the froward.

19. For this *is* thank-worthy, if a man for conscience toward God endure grief, suffering wrongfully.

20. For what glory *is it*, if, when ye be buffeted for your faults, ye shall take it patiently? but if, when ye do well, and suffer *for it*, ye take it patiently, this *is* acceptable with God.

21. For even hereunto were ye called; because Christ also suffered for us, leaving us an example, that ye should follow his steps;

22. Who did no sin, neither was guile found in his mouth;

23. Who, when he was reviled, reviled not again; when he suffered he threatened not, but committed *himself* to him that judgeth righteously;

24. Who his own self bare our sins in his own body on the tree, that we, being dead to sins, should live unto righteousness; by whose stripes ye were healed.

25. For ye were as sheep going astray, but are now returned unto the Shepherd and Bishop of your souls.

The example of Christ, the doctrine of Christ, are sometimes magnified to the exclusion of the thought of his vicarious suffering; but here both example and doctrine are made to hinge upon the fact, the manner, the purpose, of his suffering. That Christ suffered, that he suffered for us, that he suffered for our sins, — this is made the lesson of his gospel, this the example that we should follow in his steps. That he suffered to destroy sin should make sin hateful to us; should move us by this great argument to become dead to sin, as being ourselves crucified to it. That he, in giving himself for

us, meekly bore the revilings of men, should move us to gentleness and forbearance under provocation. That he patiently drank the cup which his Father gave him to drink should move us to bear patiently all that God appoints for us. Even the redemption that Christ has purchased for us should not betray us into a too free and forward manner of life; but, in every position, we should show the largeness of Christian liberty by the largeness of self-sacrifice to the glory of God and the good of man.

APPROPRIATE HYMNS,]

Prayer.

[Nos. 116, 117, 147.

Thou holy and blessed Son of God, who for our sakes didst endure such contradiction of sinners against thyself, grant us, we pray thee, the spirit of meekness and patience under injury, and of forgiveness toward all who do us wrong. How often have we grieved and offended thee! Have mercy upon us, we beseech thee, and teach us to be merciful unto all men! May we be followers of thee, doing good as we find opportunity.

Heavenly Father, we bless thee for thy loving-kindness toward us, so free, so constant, so abounding. We would show forth thy loving-kindness in the morning, and thy faithfulness every night. Oh! grant, that, walking in love, we may be the children of our Father in heaven.

[May the children of this family set thy love before them as their chief portion in life, and make thy Word their guide! May they always speak the truth, and grow up free from guile!

May they hear the voice of Jesus, and follow him!] Be gracious, O Lord! to all our kindred. Visit thy Church with thy salvation. Inspire thy people with a readiness to testify of thy love, and to invite others to thy grace. May we behold even greater fruits of thy coming than were seen by thine own apostles! Open thou the windows of heaven, and cause thy glory to shine forth, that all the ends of the earth shall acknowledge thee.

O God, whose blessed Son was manifested that he might destroy the works of the Devil! grant us, we beseech thee, that, having this hope, we may purify ourselves even as he is pure; that, when he shall appear again with power and great glory, we may be made like unto him in his eternal and glorious kingdom; where with thee, O Father! and thee, O Holy Ghost! he liveth and reigneth, ever one God, world without end. Amen.

FRIDAY.

Luke xi.—37. And, as he spake, a certain Pharisee besought him to dine with him; and he went in, and sat down to meat.

38. And, when the Pharisee saw *it*, he marvelled that he had not first washed before dinner.

39. And the Lord said unto him, Now do ye Pharisees make clean the outside of the cup and the platter; but your inward part is full of ravening and wickedness.

40. *Ye* fools! did not he that made that which is without make that which is within also?

41. But rather give alms of such things as ye have; and, behold, all things are clean unto you.

42. But woe unto you, Pharisees! for ye tithe mint and rue and all manner of herbs, and pass over judgment and the love of God: these ought ye to have done, and not to leave the other undone.

43. Woe unto you, Pharisees! for ye love the uppermost seats in the synagogues, and greetings in the markets.

44. Woe unto you, scribes and Pharisees, hypocrites! for ye are as graves which appear not, and the men that walk over *them* are not aware of *them*.

45. Then answered one of the lawyers, and said unto him, Master, thus saying, thou reproachest us also.

46. And he said, Woe unto you also, *ye* lawyers! for ye lade men with burdens grievous to be borne, and ye yourselves touch not the burdens with one of your fingers.

Matthew xxiii.—29. Woe unto you, scribes and Pharisees, hypocrites! because ye build the tombs of the prophets, and garnish the sepulchres of the righteous,

30. And say, If we had been in the days of our fathers, we would not have been partakers with them in the blood of the prophets.

31. Wherefore ye be witnesses unto yourselves that ye are the children of them which killed the prophets.

32. Fill ye up, then, the measure of your fathers.

33. *Ye* serpents! *ye* generation of vipers! how can ye escape the damnation of hell?

37. O Jerusalem, Jerusalem, *thou* that killest the prophets, and stonest them which are sent unto thee! how often would I have gathered thy children together even as a hen gathereth her chickens under *her* wings, and ye would not!

38. Behold, your house is left unto you desolate.

39. For I say unto you, Ye shall not see me henceforth till ye shall say, Blessed *is* he that cometh in the name of the Lord.

It may seem that this style of address was discourteous from a guest toward the host and his company. But a prophet was always a privileged character; and there was no doubt a gravity and a pathos in the tones of our Lord that relieved the seeming harshness of his speech. Moreover, as Alford has well observed, "the intentions of the Pharisees towards him were not so friendly as these invitations seem to imply. They were given mostly from deference to popular opinion, and from no love to him,—sometimes even with a directly hostile object; and his solemn work of reproof and teaching was never suspended out of mere compliment." Jesus never departed from the law of true kindness; and here, in reproving hypocrisy, he sought to redeem religion from reproach, to save his hearers from delusion, and to set all men upon searching their hearts and lives for that which is truly acceptable to God. No forms of righteousness, no outward charities, no cherishing of sacred names, places, and traditions, can compensate for the want of a sincere, humble, loving devotion to God. He who opened his ministry with benedictions upon the poor, the humble, the penitent, closed it with denunciations

upon the rapacious, the proud, the hypocritical. That the meek and gentle Jesus was thus searching and severe in his tests of character should warn us against vague expectations of mercy at the last, if our "inward part" is not cleansed by his grace for the daily life.

To crown their hypocrisy, the Pharisees boasted their superiority in virtue to their fathers, while they reproduced their crimes. They were ready to build monuments to prophets whom their fathers had put to death for their fidelity, yet were at that moment thirsting for the blood of Christ!

Yet, in the midst of so deserved indignation, pity rules in the heart of the Son of man. He yearns over Jerusalem, which shall soon take upon herself the guilt of his death. Fain would he still deliver her from the calamity which her sins have brought upon her. No feeling of personal resentment blends with his condemnation of her sins; no hope of personal escape blends with his desire for her rescue. Nay, he is ready to lay down his life that even his enemies might be saved.

APPROPRIATE HYMNS,]

Prayer.

[Nos. 171, 182, 187.

Just and true are thy ways, thou King of saints. Who shall not fear thee, O Lord! and glorify thy name? We confess our sins of thought, word, and action; our sins against light and privilege, and providence and grace. We cast ourselves upon Him who came to seek and to save the lost. Thanks be unto God for his unspeakable gift. Remembering at what price our redemption hath been purchased, we would consecrate our lives to Him who loved us, and gave himself for us.

Bless the members of this household. May they

walk before thee with a perfect heart! May the young adorn the doctrine of God their Saviour in all things! Have mercy, O Lord! upon a world that lieth in wickedness and in the shadow of death.

Thankful for the mercies of the night, we commend ourselves to thee for this day. Guide us; provide for us; go before us with thy presence; defend us by thy grace. And now, Lord, what wait we for? Our hope is in thee. Prepare us for living; prepare us for dying. And all we ask is for Christ's sake. Amen.

SATURDAY.

Psalm ciii. — 1. Bless the Lord, O my soul! and all that is within me, *bless* his holy name.

2. Bless the Lord, O my soul! and forget not all his benefits;

3. Who forgiveth all thine iniquities; who healeth all thy diseases;

4. Who redeemeth thy life from destruction; who crowneth thee with loving-kindness and tender mercies;

5. Who satisfieth thy mouth with good things, so that thy youth is renewed like the eagle's.

6. The Lord executeth righteousness and judgment for all that are oppressed.

7. He made known his ways unto Moses, his acts unto the children of Israel.

8. The Lord *is* merciful and gracious, slow to anger, and plenteous in mercy.

9. He will not always chide; neither will he keep *his* anger forever.

10. He hath not dealt with us after our sins, nor rewarded us according to our iniquities.

11. For as the heaven is high above the earth, so great is his mercy toward them that fear him.

12. As far as the east is from the west, so far hath he removed our transgressions from us.

13. Like as a father pitieth *his* children, so the Lord pitieth them that fear him:

14. For he knoweth our frame; he remembereth that we *are* dust.

15. *As for* man, his days *are* as grass; as a flower of the field, so he flourisheth:

16. For the wind passeth over it, and it is gone; and the place thereof shall know it no more.

17. But the mercy of the Lord *is* from everlasting to everlasting upon them that fear him, and his righteousness unto children's children;

18. To such as keep his covenant, and to those that remember his commandments to do them.

19. The Lord hath prepared his throne in the heavens; and his kingdom ruleth over all.

20. Bless the Lord, ye his angels, that excel in strength, that do his commandments, hearkening unto the voice of his word.

21. Bless ye the Lord, all *ye* his hosts; *ye* ministers of his, that do his pleasure.

22. Bless the Lord, all his works in all places of his dominion; bless the Lord, O my soul!

One who has looked upon a Western prairie in June can appreciate the allusions of the Bible to the grass and the flower of the field. Yet the brightest gardens of California hardly rival the grassy plains of Syria in the abundance, variety, and brilliancy of flowers. There plain and hillside seem carpeted for a king's palace. The bright red of the rose; the orange of the crocus; the lilac thistles; the blue larkspur; the white, almost translucent, everlasting; the star of Bethlehem: the yellow and scarlet poppies that everywhere predominate; the daisies, hyacinths, and lilies mingling with these in richest contrasts of color; the blood-red anemone, seeming to run over the fields like balls of fire,—no skill of tapestry, no artist's pencil, can picture to the eye what Jesus looked upon when he said, "Solomon in all his glory was not arrayed like one of these." Yet it may happen that this gorgeous beauty will vanish like a dream; that the gay carpet of flowers spread before you in the morning will be

found at evening a naked, arid field, so dry and withered, that a spark would consume it away. For, when there sweeps over the plains of Syria the "east wind" of the Arabian desert, this sirocco scorches as it goes: it blisters the face, parches the skin, burns up the moisture of the eyes, makes clothing hot to the touch, and the atmosphere like an oven; it fades the grass, withers the flowers, and turns the fresh field into hay and stubble. So does man fade away in the midst of his pride and luxuries, of his plans and hopes.

In contrast with man's weak and perishable frame appears the *mercy* of the Lord,—a mercy that has provided comfort for man's feebleness, solace for his troubles, pardon for his sins; and for all who will commit themselves in humble, holy fear, everlasting peace and joy. Oh that our souls might rise to more worthy praise of this constant, this tender, this unfailling love!

APPROPRIATE HYMNS.]

Prayer.

[Nos. 22, 38, 142.]

Blessed be God, the Father of all mercies, for the mercies of the past night; for shelter, safety, comfort, rest, and peace. How precious are thy thoughts unto us, O God! how great is the sum of them! When we awake, we are still with thee. So would our hearts rise to thee, O Lord! with the morning light, with the incense of prayer and praise; yea, we would present our bodies unto thee a living sacrifice. May this, our reasonable service, be made holy through the blood of Jesus, and acceptable through the Spirit of all grace! May the Holy Spirit descend and rest upon us, making our home and our hearts the abode of peace!

[Grant, O Father! we beseech thee, that the children of this family may share the mercies of thy

covenant, and taste the sweetness of thy grace. In the morning of life may they seek thee, and find their chief pleasure in keeping thy commandments!]

Help us this day to live unto thee, and in all our works and ways to do that which is well pleasing in thy sight. Prosper the labor of our hands, our studies, our various callings; bless to us the means of knowledge and improvement; make us thoughtful of others, considerate of the poor and afflicted, wise and ready unto every good word and work. We commend unto thee our kindred and friends, beseeching thee to grant them the promise of the life that now is; and in the world to come, life everlasting. We pray for thy holy Church universal, for the coming of light, peace, and salvation in all the earth, through Christ our Lord. Amen.

SUNDAY MORNING.

Job xxix.—1. Moreover, Job continued his parable, and said,

2. Oh that I were as *in* months past, as *in* the days when God preserved me;

3. When his candle shined upon my head, and when by his light I walked through darkness;

4. As I was in the days of my youth, when the secret of God was upon my tabernacle;

5. When the Almighty was yet with me, *when* my children were about me!

11. When the ear heard me, then it blessed me; and, when the eye saw me, it gave witness to me;

12. Because I delivered the poor that cried, and the fatherless, and him that had none to help him.

13. The blessing of him that was ready to perish came upon me; and I caused the widow's heart to sing for joy.

14. I put on righteousness, and it clothed me: my judgment was as a robe and a diadem.

15. I was eyes to the blind, and feet was I to the lame.

16. I was a father to the poor; and the cause which I knew not I searched out.

2 Corinthians viii.—1. Moreover, brethren, we do you to wit of the grace of God bestowed on the churches of Macedonia;

2. How that, in a great trial of affliction, the

abundance of their joy, and their deep poverty, abounded unto the riches of their liberality.

3. For to *their* power I bear record, yea, and beyond *their* power, *they* were willing of themselves;

4. Praying us with much entreaty, that we would receive the gift, and *take upon us* the fellowship of the ministering to the saints.

7. Therefore, as ye abound in every thing, in faith and utterance and knowledge, and in all diligence, and in your love to us, see that ye abound in this grace also.

8. I speak not by commandment, but by occasion of the forwardness of others, and to prove the sincerity of your love.

9. For ye know the grace of our Lord Jesus Christ, that though he was rich, yet for your sakes he became poor, that ye through his poverty might be rich.

10. And herein I give *my* advice; for this is expedient for you, who have begun before, not only to do, but also to be forward a year ago.

11. Now, therefore, perform the doing of it; that as *there* was a readiness to will, so *there* may be a performance also out of that which ye have.

12. For, if there be first a willing mind, it is accepted according to that a man hath, and not according to that he hath not.

The grace of our Lord Jesus Christ in giving himself for our redemption is here made the argument for our liberality to the poor among his disciples, and to all who are in want. But *when* was he "rich"? Born in a manger, of a lowly virgin, brought up in the humble home of a village carpenter, in mature life the companion of the poor, not having where to lay his head, Jesus, in his earthly life, had none of those things that make men rich. If we look upon him simply under the conditions of his humanity, there was no contrast in his circumstances at different periods of his life, no relinquishment of earthly riches for earthly poverty, that could justify this appeal to his example. The Lord Jesus was rich in the glory which he had with the Father before the world was; rich in his equality with God, the manifestation of

which he laid aside when he came into our world. In leaving the bosom of the Father to become like one of us, he abandoned the highest riches for the deepest poverty. This he did of his own will. He *became* poor by freely assuming our nature; and he did it for our sakes, that, through his humiliation, we might be exalted to share his glory. This wondrous grace of Christ is the appeal to our hearts to be forward to relieve the necessities of others by denying ourselves. The churches of Macedonia, though poor, were thus forward to minister to the saints at Jerusalem who were suffering from famine; and in this they found the joy of Him who had said, "It is more blessed to give than to receive." To be liberal and self-sacrificing is to be like Christ.

APPROPRIATE HYMNS,]

Prayer.

[Nos. 173, 177, 183.

O Lord, the Giver of life! thou hast created us; thou hast redeemed us; thou hast preserved us; of thee, and through thee, and to thee, are all things; and to thee be glory and praise forever.

Above all do we praise and adore thee for thy mercy in Jesus Christ our Saviour. Oh! do thou for his sake take away our sins, which with one accord we now confess before thee; and sanctify our hearts by thy truth and thy Spirit. Bless to us the reading and hearing of thy Word, the worship and order of thy house; bless the assemblies of thy people, the communion of thy saints, the instruction of children, the visiting and teaching of thy servants among the poor, by the wayside,

and from house to house. Command thy blessing upon Zion, even life forevermore.

As a family we consecrate ourselves to thee, our Father in heaven; giving thanks to thee for such a home, for such love and peace and prosperity, as it is ours to enjoy. We bless thee for the memory of the good who have gone before us, and for the hope of immortality brought nigh to us in the gospel. May we so improve these earthly sabbaths, that by thy grace we shall come unto the fruition of this blessed hope with the spirits of just men made perfect in heaven, through Him who died and rose again!—to whom, with thee and the Holy Spirit, be all honor and glory. Amen.

SUNDAY EVENING.

Psalm cxii. — 1. Praise ye the Lord. Blessed is the man *that* feareth the Lord, *that* delighteth greatly in his commandments.

2. His seed shall be mighty upon earth: the generation of the upright shall be blessed.

3. Wealth and riches *shall be* in his house; and his righteousness endureth forever.

4. Unto the upright there ariseth light in the darkness: *he is* gracious, and full of compassion, and righteous.

5. A good man showeth favor, and lendeth: he will guide his affairs with discretion.

6. Surely he shall not be moved forever: the righteous shall be in everlasting remembrance.

7. He shall not be afraid of evil tidings: his heart is fixed, trusting in the Lord.

8. His heart *is* established, he shall not be afraid, until he see *his desire* upon his enemies.

9. He hath dispersed, he hath given to the poor; his righteousness endureth forever; his horn shall be exalted with honor.

Romans xv. — 1. We then that are strong ought to bear the infirmities of the weak, and not to please ourselves.

2. Let every one of us please *his* neighbor for *his* good to edification.

3. For even Christ pleased not himself; but as it is written, The reproaches of them that reproached thee fell on me.

4. For whatsoever things were written aforetime were written for our learning, that we through patience, and comfort of the scriptures, might have hope.

5. Now the God of patience and consolation grant you to be like-minded one toward another according to Christ Jesus;

6. That ye may with one mind *and* one mouth glorify God, even the Father of our Lord Jesus Christ.

7. Wherefore receive ye one another, as Christ also received us to the glory of God.

8. Now I say that Jesus Christ was a minister of the circumcision for the truth of God, to confirm the promises *made* unto the fathers;

9. And that the Gentiles might glorify God for *his* mercy; as it is written, For this cause I will confess to thee among the Gentiles, and sing unto thy name.

10. And again he saith, Rejoice, ye Gentiles, with his people.

11. And again, Praise the Lord, all ye Gentiles; and laud him, all ye people.

12. And again Esaias saith, There shall be a root of Jesse, and he that shall rise to reign over the Gentiles: in him shall the Gentiles trust.

13. Now the God of hope fill you with all joy and peace in believing, that ye may abound in hope, through the power of the Holy Ghost.

The God of patience, the God of consolation, the God of hope, — what precious names are these in the ear of a sinning, sorrowing world! The Christians of Rome, to whom this epistle was addressed, were familiar with divinities of every form and name, to each of which, in turn, the worshipper must resort for the particular benefit which each was supposed to impart. This necessity of going to one god for one thing, and to another for another, made the pagan worship burden-

some, costly, and unsatisfying. But, without resorting to any temple, the Christian can look up in prayer to the one God, the Father of our Lord Jesus Christ, and obtain from him peace, patience, consolation, hope, joy, — all that the heart needs, — in the one comprehensive gift of the Holy Ghost. The secret of obtaining these many and various blessings is not in finding the right *place* of prayer, the true *shrine* of the Divinity, but in having in our own hearts the spirit of Christ.

APPROPRIATE HYMNS,]

Prayer.

[Nos. 37, 50, 56.

Almighty God, from whom all good things do come, we thank and praise thee for the mercies of this holy day. Make our hearts so deeply thankful for its many blessings, that we shall be ready to devote ourselves afresh — body, soul, and spirit — to thy service through the coming week.

Give unto us, O God! more of the mind which was in Christ Jesus. May we esteem others better than ourselves! Teach us to pity and to help all who are in want and sorrow. May we show that we are Christians, not in name only, but in deed and truth! and, by our holy and blameless lives, may we adorn the doctrine of God our Saviour in all things! May thy truth make us free!

Almighty Father, teach us to imitate thy love, that we may be sanctified in heart and life, fitted to serve thee here, and to dwell with thee hereafter. May we be temples of the Holy Ghost, and

be sealed by him unto the day of redemption! May his gracious teaching enlighten us, and his holy comfort cheer and refresh our souls! May no cherished sin grieve this blessed Spirit, or quench the flame of love which he would kindle within us!

Bless, O Lord! thy Church with light and peace. Bless our government and our country. Make us a nation fearing thee and working righteousness.

Be gracious to all our dear friends and relatives, and guide their feet into the way of holiness. Bring nigh any who may be yet far from thee. Stablish, strengthen, and settle those who know and love thee.

Hear, O Lord! we beseech thee, these our supplications. Pardon for thy mercy's sake all our iniquities, and do for us exceeding abundantly above all that we ask or think, for the sake of Jesus Christ, our most blessed Lord and Saviour. Amen.

MONDAY.

Psalm xcvi. — 1. Oh! sing unto the Lord a new song; sing unto the Lord, all the earth.

2. Sing unto the Lord; bless his name; show forth his salvation from day to day.

3. Declare his glory among the heathen, his wonders among all people.

4. For the Lord *is* great, and greatly to be praised: he *is* to be feared above all gods.

5. For all the gods of the nations *are* idols; but the Lord made the heavens.

6. Honor and majesty *are* before him; strength and beauty *are* in his sanctuary.

7. Give unto the Lord, O ye kindreds of the people! give unto the Lord glory and strength.

8. Give unto the Lord the glory *due* unto his name; bring an offering, and come into his courts.

9. Oh! worship the Lord in the beauty of holiness; fear before him, all the earth.

10. Say among the heathen *that* the Lord reigneth: the world also shall be established that it shall not be moved: he shall judge the people righteously.

11. Let the heavens rejoice, and let the earth be glad; let the sea roar, and the fulness thereof.

12. Let the field be joyful, and all that *is* therein: then shall all the trees of the wood rejoice

13. Before the Lord; for he cometh, for he cometh, to judge the earth: he shall judge the world with righteousness, and the people with his truth.

Psalm xcvi. — 1. The Lord reigneth: let the earth rejoice; let the multitude of isles be glad *thereof*.

2. Clouds and darkness *are* round about him; righteousness and judgment *are* the habitation of his throne.

3. A fire goeth before him, and burneth up his enemies round about.

4. His lightnings enlightened the world: the earth saw, and trembled.

5. The hills melted like wax at the presence of the Lord, at the presence of the Lord of the whole earth.

6. The heavens declare his righteousness, and all the people see his glory.

7. Confounded be all they that serve graven images, that boast themselves of idols: worship him, all *ye* gods.

8. Zion heard, and was glad; and the daughters of Judah rejoiced because of thy judgments, O Lord!

9. For thou, Lord, *art* high above all the earth; thou art exalted far above all gods.

10. Ye that love the Lord, hate evil: he preserveth the souls of his saints; he delivereth them out of the hand of the wicked.

11. Light is sown for the righteous, and gladness for the upright in heart.

12. Rejoice in the Lord, ye righteous; and give thanks at the remembrance of his holiness.

To appreciate the force and beauty of these psalms, we should bear in mind, that, at the date of their composition, the Jews were surrounded with idolatrous nations, some of which — as Phœnicia, Egypt, and Assyria — were foremost in the arts and industries of a material civilization. These nations worshipped under various names and forms the powers of Nature, both the beneficent and the terrible: every district of the country, every season of the year, every interest of life, was under the direction of some particular god; and each circle of gods had its superior divinity. Yet the poet of the small and isolated Hebrew nation pours contempt upon all these gods and their worshippers. He sets up Jehovah as alone worthy to be praised, and represents Nature and all her phenomena as but the expression of the power and the will of the Lord. The great naturalist, Humboldt, remarked this strik-

ing characteristic of the poetry of the Hebrews, — that, “as a reflex of Monotheism, it always embraces the universe in its unity, comprising both terrestrial life and the luminous realms of space.” The Hebrew poet does not depict Nature as a self-dependent object, but always as in relation and subjection to a higher spiritual Power. Nature is to him a work of creation and order, — the living expression of the omnipresence of the Divinity in the visible world. The psalms just read present Jehovah in his unity, his sovereignty, his spirituality, his holiness. Though all the contemporary religions have perished, the representation of God here given has stood the test of all the ages since; and it addresses our moral sense to-day with the authority of Him who is our Creator and our Lord, and who is to be our Judge.

APPROPRIATE HYMNS.]

Prayer.

[Nos. 70, 88, 132.]

O Lord God! our fathers trusted in thee, and were not ashamed; and in thy love we would confide for ever and ever. In health and in sickness, in hope and in sorrow, in enjoyment and in suffering, we would look up to the hills, whence cometh our help; and we pray that we may have the perfect peace of those whose minds are stayed upon the Lord.

We thank thee for the mercies of another night, and for the goodness thou hast provided with the opening day. The sun has spread its light over the world; the earth is bringing forth renewed

supplies of good. We bless thee, O Lord! for all thy gifts, and pray thee to be merciful to us in our renewed wants, and visit us with thy salvation. Continue to us, we entreat thee, the gifts of thy providence; and pour upon us the blessings of thy grace. Go forth with us, O Lord! to the engagements, the trials, the duties, and the pleasures which await us to-day. Oh! keep us from evil and sin. Bless all who are dear to us by any tie; all who are in any want, trouble, or sorrow. Deliver thy Church in her conflicts, and hasten the final triumph of thy kingdom, for Jesus Christ's sake. Amen.

TUESDAY.

Matthew xxiv.—1. And Jesus went out, and departed from the temple; and his disciples came to *him* for to show him the buildings of the temple.

2. And Jesus said unto them, See ye not all these things? Verily I say unto you, There shall not be left here one stone upon another that shall not be thrown down.

3. And, as he sat upon the Mount of Olives, the disciples came unto him privately, saying, Tell us, when shall these things be? and what *shall* be the sign of thy coming, and of the end of the world?

4. And Jesus answered and said unto them, Take heed that no man deceive you.

5. For many shall come in my name, saying, I am Christ; and shall deceive many.

6. And ye shall hear of wars, and rumors of wars: see that ye be not troubled; for all *these things* must come to pass; but the end is not yet.

7. For nation shall rise against nation, and kingdom against kingdom; and there shall be famines and pestilences and earthquakes in divers places.

8. All these *are* the beginning of sorrows.

9. Then shall they deliver you up to be afflicted, and shall kill you; and ye shall be hated of all nations for my name's sake.

10. And then shall many be offended, and shall betray one another, and shall hate one another.

11. And many false prophets shall rise, and shall deceive many.

12. And, because iniquity shall abound, the love of many shall wax cold.

13. But he that shall endure unto the end, the same shall be saved.

14. And this gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come.

15. When ye, therefore, shall see the abomination of desolation, spoken of by Daniel the prophet, stand in the holy place (whoso readeth, let him understand),

16. Then let them which be in Judæa flee into the mountains:

17. Let him which is on the house-top not come down to take any thing out of his house;

18. Neither let him which is in the field return back to take his clothes.

19. And woe unto them that are with child, and to them that give suck, in those days!

20. But pray ye that your flight be not in the winter, neither on the sabbath day:

21. For then shall be great tribulation, such as was not since the beginning of the world to this time; no, nor ever shall be.

22. And, except those days should be shortened, there should no flesh be saved; but, for the elect's sake, those days shall be shortened.

Paris in 1870-71 has reproduced the terrors of the siege of Jerusalem eighteen hundred years before. A foreign foe encircling the city and reducing it by famine, internal factions contending with one another more fiercely than they had fought against the common enemy, destroying public buildings and monuments, defiling sacred places, massacring the innocent, subverting public faith and confidence between man and man, and establishing a reign of terror,—all this is a picture of woe such as our Lord beheld when he foresaw the destruction of the Holy City. The story of the Jewish war by Josephus, and fragments of Roman history of the same period, furnish a striking commentary upon these words of Christ. National tumults,—one at Seleucia, in which more than fifty thousand Jews were killed; famines and pestilences,—one at Rome (A.D. 65), of which thirty thousand died; earthquakes,—at least six severe ones are on record in Syria and adjacent countries between A.D.

46 and A.D. 67; persecutions both of Jews and of Christians; frequent rumors of war against the Jews, which terminated in the destructive invasion of Judæa by Titus,—these fill up the immediate foreground of this prophetic vision. According to Josephus, the zealots polluted the temple with their orgies. As the dreadful siege of the city drew on, the Christians fled to Pella beyond Jordan, and escaped the fate which overtook their countrymen. Contrary to the commands of Titus, the Roman soldiers, infuriated by the stubborn resistance of the Jews, when at last they gained the temple, set fire to it, and so defaced it, that Titus ordered it to be levelled to the ground. Amid such catastrophes, each day must have brought to the disciples some new conviction of the divine foreknowledge of their Lord. But he demanded of them, as he now demands of us, a faith in his word that needed not such tangible evidences, and a love for himself that would outlast all the commotions and perils of the world.

APPROPRIATE HYMNS.]

Prayer.

[Nos. 26, 29, 34.]

O Thou who didst humble thyself to be born of a virgin, the everlasting Son of the Father, the Prince of peace! we bless and adore thee for thy grace, and compassion for us sinners. Oh! grant us, we beseech thee, thy peace, through the forgiveness of sin, reconciliation with God, and the indwelling of the Spirit, that we may glorify and praise thee in our lives.

Save us, O Lord! from unbelief. Forbid that, by indifference to the gospel of thy Son, we should, at the last, fall under the condemnation of the

Saviour as our Judge. And grant, we pray thee, that thy very judgments in the earth, overturning the powers of wickedness, may open the way for his grace to all nations. We give thee thanks for peaceful rest. Lord, keep this household from evil. May we love and serve Him who came into the world to save sinners! And, oh, may the world be saved! may all men come to Christ! may peace reign on the earth, and good-will bind all hearts together for the glory of God! And to Father, Son, and Holy Spirit, be all the praise. Amen.

WEDNESDAY.

Matthew xxiv. — 23. Then if any man shall say unto you, Lo, here *is* Christ, or there, believe it not.

24. For there shall arise false Christs and false prophets, and shall show great signs and wonders; insomuch that, if *it were* possible, they shall deceive the very elect.

25. Behold, I have told you before.

26. Wherefore, if they shall say unto you, Behold, he is in the desert, go not forth; behold, *he is* in the secret chambers, believe it not.

27. For as the lightning cometh out of the east, and shineth even unto the west, so shall also the coming of the Son of man be.

28. For wheresoever the carcass is, there will the eagles be gathered together.

29. Immediately after the tribulation of those days shall the sun be darkened, and the moon shall not give her light, and the stars shall fall from

heaven, and the powers of the heavens shall be shaken:

30. And then shall appear the sign of the Son of man in heaven; and then shall all the tribes of the earth mourn, and they shall see the Son of man coming in the clouds of heaven with power and great glory.

31. And he shall send his angels with a great sound of a trumpet, and they shall gather together his elect from the four winds, from one end of heaven to the other.

32. Now learn a parable of the fig-tree: When his branch is yet tender, and putteth forth leaves, ye know that summer *is* nigh:

33. So likewise ye, when ye shall see all these things, know that it is near, *even* at the doors.

34. Verily I say unto you, This generation shall not pass till all these things be fulfilled.

35. Heaven and earth shall pass away; but my words shall not pass away.

The highly figurative language of these verses has led some to question whether the word "generation," in verse 34, should be limited to the men of that age. The same word is sometimes used in the New Testament for an indefinite period; but here the line of thought seems to restrict it to its customary meaning. Our Lord's discourse began with a reference to the destruction of Jerusalem. In asking when that should be, the disciples had confounded with it Christ's final coming and the end of the world; and hence his answer covers this latter topic also. But there is a marked transition from one to the other. The first event he describes minutely, even to the open defiling of the temple; and the counsel, that, on the appearing of that sign, his disciples in Judæa should flee to the mountains, fixes the time and place of the event itself.

In contrast with this precision of statement, he opens his description of "the end of the world" by disclaiming any knowledge of "*that day and hour*" (p. 398). So the previous description holds good of the destruction of Jerusalem. Now,

this would involve the final overthrow of the temple and its service, of the Jewish nation and its polity, of that visible kingdom of God which Moses had constituted at Sinai. To the mind of a Jew, no catastrophe could be more terrible, nor could any political event have a wider influence upon the future of mankind; since it should be preceded by the apostolic mission to the nations at large, and followed by stupendous judgments upon the persecuting powers of the pagan world. Governments civil and ecclesiastical, orders, hierarchies, should be shaken; the sublimity of the judgment, like that upon Paris in our time, should strike terror to the nations: Christ's elect alone, under the safe conduct of his ministering angels, would feel secure. The prophecy repeats itself. The catastrophes of nations are judgments from the hand of Christ, — his coming. Often he appears with the swiftness of the lightning, and illumines the wide horizon with his glory; but if we love, trust, and serve him, we shall never fear for ourselves nor for his cause.

APPROPRIATE HYMNS,]

Prayer.

[Nos. 47, 56, 69.

Thou only, O Lord! makest us to dwell in safety. We thank thee for another night of rest and comfort; for another day of life, health, and hope. We praise thee that thou didst create us with powers of knowing and of loving, and hast made this world so full of wonders and beauties to feed our minds with knowledge, and to stir our hearts with love and joy. May the glory of the heavens, the richness and bounty of the earth, as adapted to our wants, fill us with admiration of thy power, thy wisdom, thy goodness! and may the voices of gladness with which all Nature celebrates thy praise move our souls to bless and praise thee also! O Lord! may we be found faithful to thee in the duties of this day! and, amid its temptations and its trials, do thou sustain us, comfort us, keep us, and grant us grace in all we do to seek thy glory. May this household, which thou hast so blessed, serve thee, not at this

altar only, but in all the walks of life! As we engage in the business of the world, as we go into society, wherever we are, and whatever we do, may we remember thee, and do thy will! Oh! grant that every member of this family may be a child of God. Bless all dear to us who are absent from us. Do thou, O Lord! dwell by thy Spirit in the hearts and the minds of all our friends. We supplicate thy mercy for the needy, the afflicted, the bereaved and sorrowing.

Build up thy Church, O Lord! Fill our land with pure religion. Bless the industry of the people; and may its fruit be consecrated to the good of men! May our rulers be faithful and just, walking in thy fear! And we beseech thee to bring all lands under the power and glory of thy kingdom. In thy great mercy, O Lord! forgive our sins, and bring us unto thy heavenly kingdom, through Jesus Christ our Saviour. Amen.

THURSDAY.

Matthew xxiv.—36. But of that day and hour knoweth no *man*; no, not the angels of heaven, but my Father only.

37. But as the days of Noe *were*, so shall also the coming of the Son of man be.

38. For as, in the days that were before the flood, they were eating and drinking, marrying and giving in marriage, until the day that Noe entered into the ark,

39. And knew not until the flood came, and took them all away; so shall also the coming of the Son of man be.

40. Then shall two be in the field: the one shall be taken, and the other left.

41. Two *women shall be grinding at the mill*: the one shall be taken, and the other left.

42. Watch, therefore; for ye know not what hour your Lord doth come.

43. But know this, that, if the goodman of the house had known in what watch the thief would come, he would have watched, and

would not have suffered his house to be broken up.

44. Therefore be ye also ready; for, in such an hour as ye think not, the Son of man cometh.

45. Who, then, is a faithful and wise servant, whom his lord hath made ruler over his household, to give them meat in due season?

46. Blessed *is* that servant, whom his lord, when he cometh, shall find so doing.

47. Verily I say unto you, That he shall make him ruler over all his goods.

48. But and if that evil servant shall say in his heart, My lord delayeth his coming;

49. And shall begin to smite *his* fellow-servants, and to eat and drink with the drunken;

50. The lord of that servant shall come in a day when he looketh not for *him*, and in an hour that he is not aware of,

51. And shall cut him asunder, and appoint *him* his portion with the hypocrites: there shall be weeping, and gnashing of teeth.

The thirty-sixth verse marks the transition from the destruction of Jerusalem, which was the starting-point of our Lord's discourse, to "the end of the world," which was included by the disciples in their first question. It has been aptly said that there is in the New Testament "a distinction between the religious measure of time and the chronological measure of time." The prophet might foresee events as facts, and in an order of succession, yet not measure them off upon a scale of years; and, though the humiliation of the Son of man was so nearly ended, his human consciousness might have been veiled as to that great and notable day of which he here spoke. Two facts only he announces,—the certainty of its coming, and its suddenness. The element of uncertainty in death, in the second advent of Christ, in the day of judgment, is intended, not to excite the imagination to curiosity, but to arouse the conscience to vigilance, and the heart to fidelity. "It is the fundamental law of watchfulness to be *always* watching." Yet the watching is not to be that of anxious waiting, but of faithful doing. Men steeped in worldliness are heedless of death and the judgment to come. They lose the

thought of consequences, and grow reckless and unscrupulous as to the methods by which they gratify their desires. But the servant of Christ holds every thing in trust for his Lord, and uses time, talents, means, life itself, for his glory. Such fidelity to trust shall be rewarded with confidence and honor from his Lord. But sad and hopeless shall be the doom of such as waste life's opportunities, and live only for self and sin. Here, as in the parable of the talents, not position, nor quantity, but fidelity, is the test. Yet, the more we have received, the more must we account for. But the law of responsibility runs through every gradation of life. Christ sets forth very clearly a punishment reserved for the disobedient and unfaithful. It will be just and discriminating, but certain and decisive. But, on the other hand, the reward to fidelity is such as should incite every servant to the highest diligence, in the spirit of love and thankfulness. Let us be moved by love rather than by fear, looking for that transcendent glory that shall be revealed when Christ shall raise his faithful servant to sit with him in his throne.

APPROPRIATE HYMNS,]

Prayer.

[Nos. 39, 54, 82.

O God, who hast spared our lives, and brought us to the beginning of another day! we lift up our hearts to thee. We thank thee for rest during the past night; for life preserved, and strength renewed; and for the many tokens of thy loving-kindness which surround us. May we ever have true gratitude for thy mercies, and never grieve thee by a hard and unthankful heart!

And now, O Lord! prepare us for the duties and trials which this day may bring. Whatever we have to do, may we do it willingly and heartily, as unto thee, and not as unto men! Whatever may be our besetting sins, grant that we may know them, and watch and fight against them.

Let not the world with its cares and vanities fill our hearts, and so make us forget the worth of our souls, the love of our Saviour, and the nearness of eternity.

Lord, watch over us, and all who are dear to us, this day. Defend our souls from the assaults of the Wicked One, and preserve our bodies in health and safety. May all thy wise and merciful dealings bind us to thee, and fit us better for thy service! May we walk in the light of thy countenance, and know the happiness of those who have the Lord for their God! Finally, prepare us to depart and be with Christ. Hear us, heavenly Father, and when thou hearest forgive, for the sake of our Saviour; who, with thee and the Holy Ghost, reigneth evermore. Amen.

FRIDAY.

Galatians vi. — 1. Brethren, if a man be overtaken in a fault, ye which are spiritual restore such a one in the spirit of meekness; considering thyself, lest thou also be tempted.

2. Bear ye one another's burdens, and so fulfil the law of Christ.

3. For if a man think himself to be something, when he is nothing, he deceiveth himself.

4. But let every man prove his own work, and then shall he have rejoicing in himself alone, and not in another.

5. For every man shall bear his own burden.

6. Let him that is taught in the word communicate unto him that teacheth in all good things.

7. Be not deceived; God is not mocked: for whatsoever a man soweth, that shall he also reap.

8. For he that soweth to his flesh shall of the flesh reap corruption; but he that soweth to the Spirit shall of the Spirit reap life everlasting.

9. And let us not be weary in well-doing; for in due season we shall reap, if we faint not.

10. As we have therefore opportunity, let us do

good unto all *men*, especially unto them who are of the household of faith.

11. Ye see how large a letter I have written unto you with mine own hand.

12. As many as desire to make a fair show in the flesh, they constrain you to be circumcised; only lest they should suffer persecution for the cross of Christ.

13. For neither they themselves who are circumcised keep the law, but desire to have you circumcised, that they may glory in your flesh.

14. But God forbid that I should glory, save in the cross of our Lord Jesus Christ, by whom the world is crucified unto me, and I unto the world.

15. For in Christ Jesus neither circumcision availeth any thing, nor uncircumcision, but a new creature.

16. And as many as walk according to this rule, peace *be* on them, and mercy, and upon the Israel of God.

17. From henceforth let no man trouble me; for I bear in my body the marks of the Lord Jesus.

18. Brethren, the grace of our Lord Jesus Christ *be* with your spirit. Amen.

The second and fifth verses here seem to contradict each other in words; but it is only in words. Every man has his own burden of duties and responsibilities which he cannot throw off; but every one is required to help others bear their burdens of trial and sorrow. Even when the trial or sorrow has been brought on by some act of sin, instead of aggravating it by reproaches, one should seek to lighten it by helps toward recovery, in the spirit of meekness and forbearance. In like manner, Paul exhorts that all should share the burden of maintaining the Christian ministry and the institutions of the gospel. Niggardliness here is an attempt to mock God;

but they who are sparing in providing for spiritual things, in order that they may have more plentifully the things of the flesh, shall reap the bitter fruit in the corruption of body and soul. This sympathy with the brotherhood, this compassion for the erring and the sorrowing, this sacrificing of the temporal and earthly to the spiritual and divine, all spring from and are sustained by the love of Christ. The cross upon which he gave himself for us becomes so precious, so inspiring an example of self-sacrifice, that we are ready to crucify the world upon it, that it may be to us as dead; or to be ourselves crucified, that we may no longer feel the power of sin.

APPROPRIATE HYMNS.]

Prayer.

[Nos. 91, 108, 160.

Glory be to the Father, and to the Son, and to the Holy Ghost; as it was in the beginning, is now, and ever shall be, world without end. We praise thee, O God! we acknowledge thee to be the Lord. All the earth doth worship thee, the Father everlasting. Heaven and earth are full of the majesty of thy glory.

For our creation and preservation; for our sleep last night, and our safety this morning; for the comforts of this world, and the hopes of the world to come, — *we bless thee, good Lord.*

For our stations and occupations in life; for our dear relations and friends; for all that reminds us of thee, and all opportunities of glorifying thee, — *we bless thee, good Lord.*

For thy love in our redemption; for thy free bestowal of thine only-begotten Son; for thine unspeakable gift of the Holy Spirit, — *above all we bless thee, good Lord.*

We give thee thanks this day for home and country; for knowledge and freedom; for the favor of thy providence upon our land; for the tokens of

thy mercy in thy Church. Help us, O Lord! worthily to show forth thy praise. In all thy works, enable us to see thy hand; and, in tracing the laws of thy creation, may we never lose sight of thee, the Lawgiver! And as by obedience to thee the heavens declare thy glory, and the earth showeth forth thy praise; even so may we obey thy holy Word in all things, and finally be glorified with Him who redeemed us, thy Son Jesus Christ our Lord!

We beseech thee, O Lord! to continue the favor which thou hast shown unto us as a family. [May these children grow up in the knowledge and love of thy truth! May they always incline to thy will, and walk in thy way! May they be kept from the evil that is in the world, and be the followers of the Lord Jesus!] Dwell by thy good Spirit in the homes of all whom we love. Bless this community, our State, our nation, with good things, temporal and spiritual; and do good, in thy loving-kindness, unto all men, through Jesus Christ our Lord. Amen.

SATURDAY.

Matthew xxv. — 14. For *the kingdom of heaven* is as a man travelling into a far country, *who* called his own servants, and delivered unto them his goods.

15. And unto one he gave five talents, to another two, and to another one; to every man according to his several ability; and straightway took his journey.

16. Then he that had received the five talents went and traded with the same, and made *them* other five talents.

17. And likewise he that *had received* two, he also gained other two.

18. But he that had received one went and digged in the earth, and hid his lord's money.

19. After a long time the lord of those servants cometh, and reckoneth with them.

20. And so he that had received five talents came and brought other five talents, saying, Lord, thou deliveredst unto me five talents: behold, I have gained beside them five talents more.

21. His lord said unto him, Well done, *thou* good and faithful servant: thou hast been faithful over a few things; I will make thee ruler over many things: enter thou into the joy of thy lord.

22. He also that had received two talents came and said, Lord, thou deliveredst unto me two tal-

ents: behold, I have gained two other talents beside them.

23. His lord said unto him, Well done, good and faithful servant: thou hast been faithful over a few things; I will make thee ruler over many things: enter thou into the joy of thy lord.

24. Then he which had received the one talent came and said, Lord, I knew thee that thou art a hard man, reaping where thou hast not sown, and gathering where thou hast not strewed;

25. And I was afraid, and went and hid thy talent in the earth: lo, *there* thou hast *that is* thine.

26. His lord answered and said unto him, *Thou* wicked and slothful servant, thou knewest that I reap where I sowed not, and gather where I have not strewed:

27. Thou oughtest, therefore, to have put my money to the exchangers, and *then* at my coming I should have received mine own with usury.

28. Take, therefore, the talent from him, and give *it* unto him which hath ten talents.

29. For unto every one that hath shall be given, and he shall have abundance; but from him that hath not shall be taken away even that which he hath.

30. And cast ye the unprofitable servant into outer darkness: there shall be weeping, and gnashing of teeth.

This parable, like that of the virgins, was designed to encourage vigilance and activity in the disciples of Christ, and to rebuke sloth and neglect. That of the virgins referred to the preparation of the heart; this, to faithfulness of service. Whatever we are in capacity, in ability, in position, in means, is the gift of God. Our talents are "*his goods*." The variety of distribution is also from his hand; and there is the same wisdom in such variety in the kingdom of grace as in nature and in society. A period of probation, until Christ's second advent, is appointed for testing character. Every position has its responsibility, and every lot its compensations. Divine grace does not merge all individuality of character in one type. In every case there exists a personal trust, and re-

sponsibility is measured by the "*several ability*." The award is made, not to absolute or relative success, but to fidelity, which does not depend upon the amount committed to one's care. The trust and the ability to use it create the obligation. Negligence is punished upon its own showing. The plea of inability is false, and the plea of severity contradicts itself. The time and the labor of the slothful servant belonged to his Lord; and his punishment was just, because he did not use for God the gifts that he had received from God. But, while a selfish disregard of the sacred trust of life receives this merited punishment, the reward of fidelity transcends all human estimate, — the public commendation and welcome of Christ, exaltation with Christ in his joy, and dominion in his kingdom.

APPROPRIATE HYMNS,]

Prayer.

[Nos. 21; 30, 89.

O Lord, our heavenly Father! we have nothing to bring to thee but our wants, and such poor return of love and gratitude and praise as these hearts can render for thy goodness. As thou dost cause our lives to overflow with thy mercies, so do thou fill our hearts to overflowing with thy Spirit, that we may thank thee and praise thee as we ought. Every good gift cometh down from thee, the Father of lights; and though we are so changeable in our love, so inconstant in our service, with thee there is no variableness, neither shadow of turning. Bind us to thyself by the mighty attraction of thy love in Christ our Saviour.

We pray thee keep us this day from temptation, evil, and sin. Prosper us in our lawful under-

takings: may we be upright in our dealings, true and kind in our speech, gentle and patient in our spirit, pure and holy in our walk! May we do good to all as we shall have opportunity, and so exhibit in our lives the graces of the gospel, that we shall win others to the love of Christ! And we pray that multitudes may be won to the Saviour; that thy Church may increase; that missions may prosper; that thy Word may be given to all people. We thank thee for our home, and pray thee to bless us with all things that we need as a family. Bless the absent who are dear to us; and bring them, together with us, we beseech thee unto thy heavenly kingdom; through Jesus Christ our Lord. Amen.

SUNDAY MORNING.

Matthew. xxv. — 31. When the Son of man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory;

32. And before him shall be gathered all nations; and he shall separate them one from another, as a shepherd divideth his sheep from the goats;

33. And he shall set the sheep on his right hand, but the goats on the left.

34. Then shall the King say unto them on his right hand, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world:

35. For I was an hungred, and ye gave me meat; I was thirsty, and ye gave me drink; I was a stranger, and ye took me in;

36. Naked, and ye clothed me; I was sick, and ye visited me; I was in prison, and ye came unto me.

37. Then shall the righteous answer him, saying, Lord, when saw we thee an hungred, and fed thee? or thirsty, and gave thee drink?

38. When saw we thee a stranger, and took thee in? or naked, and clothed thee?

39. Or when saw we thee sick or in prison, and came unto thee?

40. And the King shall answer and say unto them, Verily I say unto you, Inasmuch as ye have done *it* unto one of the least of these my brethren, ye have done *it* unto me.

41. Then shall he say also unto them on the left hand, Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels:

42. For I was an hungred, and ye gave me no meat; I was thirsty, and ye gave me no drink;

43. I was a stranger, and ye took me not in; naked, and ye clothed me not; sick and in prison, and ye visited me not.

44. Then shall they also answer him, saying, Lord, when saw we thee an hungred or athirst, or a stranger, or naked, or sick, or in prison, and did not minister unto thee?

45. Then shall he answer them, saying, Verily I say unto you, Inasmuch as ye did *it* not to one of the least of these, ye did *it* not to me.

46. And these shall go away into everlasting punishment, but the righteous into life eternal.

This solemn utterance of Christ defines beyond appeal the final separation between the righteous and the wicked. The same term is used to denote the duration of the state of each: the punishment and the life run parallel to everlasting ages. Our Lord declares that the judgment shall be universal, and that its decisions shall hinge upon the spirit which men have exhibited toward himself in their dealings with their fellow-men. Christ is in the world in the person of the poor, the oppressed, the neglected, the persecuted, the suffering; and to minister to these in the spirit of his love is to love and honor him. To be indifferent to the sufferings and sorrows of humanity is to be indifferent to Him who himself "bare our griefs and carried our sorrows, and was bruised for our iniquities;" and such selfishness can have no congeniality with the home of his love.

Yet, even in rejecting from his presence the selfish and the un pitying, the Saviour shows his pity to the end. The kingdom, the salvation, the blessing, were prepared for all who should give themselves to Christ: the curse, the woe, were prepared for the Devil; and it is only of their own perversity in sin that any of the human race fall under that condemnation.

The sublimity of this description surpasses all imagination, — Christ, as the Son of man, the Shepherd, the King, the Judge, as the centre and end of all human love, bringing out and rewarding his latent grace in those who have lived in love; everlastingly punishing those who have quenched it in an unloving and selfish life; and, in the accomplishment of his mediatorial office, causing even from out of the iniquities of a rebellious world his sovereign mercy to rejoice against judgment.

APPROPRIATE HYMNS,]

Prayer.

[Nos. 7, 80, 82.

Thou, Lord, in the beginning hast laid the foundations of the earth; and the heavens are the works of thine hands. They shall perish; but thou remainest: and they shall wax old as doth a garment; and as a vesture shalt thou fold them up, and they shall be changed: but thou art the same, and thy years shall not fail. In thee, O Lord! do we put our trust: let us never be confounded. With our affections on things above, may we be ever looking for that blessed hope, even the glorious appearing of the great God, our Saviour Jesus Christ! May our loins be girded, and our lamps burning! and may we grow in faith and love, in charity and meekness, in diligence and faithfulness, rejoicing in hope of the glory of God!

Teach us to use thy gifts to thy glory; and, oh! keep us, Lord, from all covetous desires, from all self-seeking, from all love of sinful pleasures.

We bless thee for this holy day, and pray that we, with thy whole Church, may be blessed in thy worship, and may show forth thy praise.

Almighty God, the Father and Saviour of all men, help us, we beseech thee, to behave with Christian charity to all that are in distress, poverty, or suffering. As thou hast had mercy upon us, let none of us come under thy condemnation on the great day of judgment for want of mercy or charity to our brethren, who, in this world of trial, were hungry or thirsty, or naked or sick, or in prison, and to whom, when we had the power, we did not administer. Help us to deny ourselves, that we may each, in our measure, have to give to them that need, and that we may ever work with thee, and for thee, in diminishing the sorrows, the miseries, and the sin of this evil world, for the sake of Him who suffered and died for all. Amen.

SUNDAY EVENING.

Isaiah lxiii.—1. Who is this that cometh from Edom, with dyed garments from Bozrah? this *that is* glorious in his apparel, travelling in the greatness of his strength? I that speak in righteousness, mighty to save.

2. Wherefore *art thou* red in thine apparel, and thy garments like him that treadeth in the wine-fat?

3. I have trodden the wine-press alone; and of the people *there was* none with me: for I will tread them in mine anger, and trample them in my fury; and their blood shall be sprinkled upon my garments, and I will stain all my raiment.

4. For the day of vengeance is in mine heart, and the year of my redeemed is come.

5. And I looked, and *there was* none to help; and I wondered that *there was* none to uphold: therefore mine own arm brought salvation unto me; and my fury, it upheld me.

6. And I will tread down the people in mine anger, and make them drunk in my fury, and I will bring down their strength to the earth.

7. I will mention the loving-kindnesses of the Lord, *and* the praises of the Lord, according to all that the Lord hath bestowed on us, and the great goodness toward the house of Israel which he

hath bestowed on them according to his mercies, and according to the multitude of his loving-kindnesses.

8. For he said, Surely they *are* my people, children *that* will not lie: so he was their Saviour.

9. In all their affliction he was afflicted, and the Angel of his presence saved them; in his love and in his pity he redeemed them; and he bare them, and carried them all the days of old.

10. But they rebelled, and vexed his Holy Spirit: therefore he was turned to be their enemy, *and* he fought against them.

11. Then he remembered the days of old, Moses *and* his people, *saying*, Where is he that brought them up out of the sea with the shepherd of his flock? where is he that put his Holy Spirit within him?

12. That led *them* by the right hand of Moses with his glorious arm, dividing the water before them, to make himself an everlasting name?

13. That led them through the deep as a horse in the wilderness, *that* they should not stumble?

14. As a beast goeth down into the valley, the Spirit of the Lord caused him to rest: so didst thou lead thy people, to make thyself a glorious name.

The expression, "I have trodden the wine-press alone," is commonly applied to Christ in the loneliness of his agony in Gethsemane, and in his desertion through the scenes of his trial and crucifixion. And there could not be a more vivid picture of the solitariness of the Saviour in his sufferings, — when "of the people there was none with him;" when, as he lay upon the ground in his bloody sweat, his disciples were sleeping within sound of his groaning; when, as the traitor seized him, "all the disciples forsook him, and fled;" and Peter mustered courage to follow him afar off, only to deny him at the last. Yet the connection shows that it is not the Redeemer in his sorrows, but in his triumphs, who is here

depicted. He is coming from Edom, the typical enemy of Israel, where by his unaided strength he has visited judgment and destruction upon the foes of his Church. It is the same picture which is repeated, in Rev. xix. 13, of the "Word of God clothed with a vesture dipped in blood, who treadeth the wine-press of the fierceness and wrath of Almighty God." Yet love and mercy ever predominate over judgments. His judgments upon the obdurate illustrate his grace to the penitent; and often, as with Israel of old, judgments recall his people to their dependence upon his grace. The Saviour identifies himself with his flock. He makes their affliction his own, and will make them partakers in his triumph and joy.

APPROPRIATE HYMNS,]

Prayer.

[Nos. 116, 181, 187.

O Lord Jesus! increase our faith, that we may know thee in the fellowship of thy sufferings, and in the power of thy resurrection.

We thank thee, O heavenly Father! that of thy tender mercy thou hast given thine only Son Jesus Christ to suffer death upon the cross for our redemption. Through faith in his blood, may we obtain remission of our sins! May we know him and love him, and serve him with all our hearts! and may we daily endeavor to follow the steps of his most holy life! O Lord! let thy mercy be upon us as we do put our trust in thee.

Teach us, O God! both how to live and how to die. May our loins be always girt and our lamps burning, and we ourselves like servants who wait for the coming of their lord! May we live a life of faith! and may we die the death of the righteous!

Look in mercy upon all our brethren, our friends, neighbors, and acquaintance. Be with all who are dear to us, especially with any who may at this time be in affliction or distress. Cheer their hearts, and lift up the light of thy countenance upon them. Send down upon all who minister in thy Church, and all congregations committed to their charge, the healthful spirit of thy grace; and, that they may truly please thee, pour upon them the continual dew of thy blessing.

And be with us who are now gathered together in thy name. Defend us from all the perils and dangers of this night. Let thy fatherly hand ever be over us. Let thy Holy Spirit ever be with us. And so lead us in the knowledge and obedience of thy Word, that in the end we may obtain everlasting life, through Jesus Christ our Lord. Amen.

MONDAY.

Job ix.—1. Then Job answered, and said,
 2. How should man be just with God?
 3. If he will contend with him, he cannot answer him one of a thousand.
 4. *He is* wise in heart, and mighty in strength: who hath hardened *himself* against him, and hath prospered?
 5. Which removeth the mountains, and they know not; which overturneth them in his anger;
 6. Which shaketh the earth out of her place, and the pillars thereof tremble;
 7. Which commandeth the sun, and it riseth not; and sealeth up the stars;
 8. Which alone spreadeth out the heavens, and treadeth upon the waves of the sea;
 9. Which maketh Arcturus, Orion, and Pleiades, and the chambers of the south;
 10. Which doeth great things past finding out; yea, and wonders without number.
 11. Lo, he goeth by me, and I see *him* not; he passeth on also, but I perceive him not.
 12. Behold, he taketh away: who can hinder him? Who will say unto him, What doest thou?
 13. *If* God will not withdraw his anger, the proud helpers do stoop under him.
 14. How much less shall I answer him, *and* choose out my words *to reason* with him?
 15. Whom, though I were righteous, *yet* would I not answer; *but* I would make supplication to my judge.

John xii.—37. But though he had done so many miracles before them, yet they believed not on him;

38. That the saying of Esaias the prophet might be fulfilled which he spake: Lord, who hath believed our report? and to whom hath the arm of the Lord been revealed?

39. Therefore they could not believe, because that Esaias said again,

40. He hath blinded their eyes, and hardened their heart; that they should not see with *their* eyes, nor understand with *their* heart, and be converted, and I should heal them.

41. These things said Esaias, when he saw his glory, and spake of him.

42. Nevertheless, among the chief rulers also many believed on him; but because of the Pharisees they did not confess *him*, lest they should be put out of the synagogue:

43. For they loved the praise of men more than the praise of God.

44. Jesus cried, and said, He that believeth on me, believeth not on me, but on him that sent me.

45. And he that seeth me seeth him that sent me.

46. I am come a light into the world, that whosoever believeth on me should not abide in darkness.

47. And if any man hear my words, and believe not, I judge him not; for I came not to judge the world, but to save the world.

48. He that rejecteth me, and receiveth not my words, hath one that judgeth him: the word that I have spoken, the same shall judge him in the last day.

With these solemn words, Jesus summed up and closed his earthly ministry. By the great body of the Jews, both rulers and people, his doctrine had been rejected, his authority denied, his Messiahship despised. So inveterate were their prejudices, that not all his mighty works could command their assent to his teachings. This result of his mission had been predicted by Isaiah, who, in the strong metaphor of the Hebrew prophets, ascribed to the Lord this hardening, which came of the fact that he brought into the world a stronger,

clearer light of conviction, against which men closed their eyes. But terrible is the responsibility of resisting truth. Truth never dies; it lives in itself, it lives in the memory, it lives in the conscience: and the day will come when the truth, no longer hidden by prejudice, nor baffled by passion, shall put forth its judicial, its condemning power against the soul that has rejected it. And so the gospel of the Son of God shall be enthroned above the law of Sinai, to judge and condemn the world because of unbelief.

APPROPRIATE HYMNS,]

Prayer.

[Nos. 40, 172, 195.

Almighty and most merciful Father, who of thy tender love toward us didst send thy Son, our Saviour Jesus Christ, to be our Advocate and Intercessor, hear us for his sake, and grant us the mercies which we need for another day.

We thank thee for all thy goodness and thy care. Thou spreadest our table; thou givest us life and breath and all things. O Lord! our souls, and all that is within us, would bless and praise thee. As a family, we bless thee for our home, and for all the comforts of our daily life. [May the children whom thou hast so favored in this house remember thee, their heavenly Father, and love and serve thee!]

O most merciful Saviour, our compassionate High Priest! pity our infirmities; heal our souls' sicknesses; give us the joy of thy salvation, and a hope full of immortality. Strengthen us to live and labor for thee. Build up thy Church, O Lord! Hasten that blessed day when war and violence, injustice and deceit, shall vex the earth no more, and the Prince of peace shall reign in righteousness. And at length take us to rest with thee above, for thine own name and mercy's sake; and unto thee, with the Father and the Holy Ghost, be all honor and glory, now and evermore. Amen.

TUESDAY.

Daniel vi. — 4. Then the presidents and princes sought to find occasion against Daniel concerning the kingdom: but they could find none occasion nor fault; forasmuch as he *was* faithful, neither was there any error or fault found in him.

5. Then said these men, We shall not find any occasion against this Daniel, except we find *it* against him concerning the law of his God.

6. Then these presidents and princes assembled together to the king, and said thus unto him: King Darius, live forever.

7. All the presidents of the kingdom, the governors and the princes, the counsellors and the captains, have consulted together to establish a royal statute, and to make a firm decree, that whosoever shall ask a petition of any god or man for thirty days, save of thee, O king! he shall be cast into the den of lions.

8. Now, O king! establish the decree, and sign the writing, that it be not changed, according to the law of the Medes and Persians, which altereth not.

10. Now, when Daniel knew that the writing was signed, he went into his house; and, his windows being open in his chamber toward Jerusalem, he kneeled upon his knees three times a day, and prayed, and gave thanks before his God, as he did aforetime.

11. Then these men assembled, and found Daniel praying and making supplication before his God.

15. Then these men assembled unto the king, and said unto the king, Know, O king! that the law of the Medes and Persians *is*, That no decree nor statute which the king establisheth may be changed.

16. Then the king commanded, and they brought Daniel, and cast *him* into the den of lions. *Now*, the king spake and said unto Daniel, Thy God whom thou servest continually, he will deliver thee.

17. And a stone was brought, and laid upon the mouth of the den; and the king sealed it with his own signet, and with the signet of his lords; that the purpose might not be changed concerning Daniel.

18. Then the king went to his palace, and passed the night fasting; neither were instruments of music brought before him; and his sleep went from him.

19. Then the king arose very early in the morning, and went in haste unto the den of lions.

20. And, when he came to the den, he cried with a lamentable voice unto Daniel; *and* the king spake and said to Daniel, O Daniel, servant of the living God! is thy God, whom thou servest continually, able to deliver thee from the lions?

21. Then said Daniel unto the king, O king! live forever.

22. My God hath sent his angel, and hath shut the lions' mouths, that they have not hurt me; forasmuch as before him innocency was found in me; and also before thee, O king! have I done no hurt.

23. Then was the king exceeding glad for him, and commanded that they should take Daniel up out of the den. So Daniel was taken up out of the den, and no manner of hurt was found upon him, because he believed in his God.

After the capture of Babylon (see page 389), Darius the Mede came into power; and his first act was to divide his kingdom into a hundred and twenty districts for revenue: over each of these was appointed a prince; and over this body of officers were three presidents, to whom they must submit their accounts. The character of Daniel for wisdom and integrity led to his promotion as chief of this board; and this excited the envy of his associates. Yet they were obliged to admit that Daniel walked so uprightly, that they could bring no charge against him: so they flattered the pride of the king, and procured a decree which was intended to insnare Daniel.

Bitterly did the king lament his act when he saw its bearing upon his most trusted servant; but he feared to violate his word, and to shake public confidence in the stability of the laws. Daniel alone felt no concern. He neither suspended his devotions, nor sought to conceal them, but went on as usual openly serving and honoring the Lord. And the Lord put honor upon him in the sight of the king and over all his enemies. Daniel's accusers were cast into the den of lions: and Darius made a decree, "That in every dominion of my kingdom men tremble and fear before the God of Daniel; for he is the living God, and steadfast forever."

APPROPRIATE HYMNS.]

Prayer.

[Nos. 157, 166, 192.]

O Lord God! our fathers trusted in thee, and were not ashamed; and in thy love we would confide for ever and ever. In health and in sickness, in hope and in sorrow, we would look up to the hills, whence cometh our help; and we pray that we may have the perfect peace of those whose minds are stayed upon the Lord. We thank thee for the mercies of another night, and for the goodness thou hast provided with the opening day. The sun has spread its light over the world; the earth is bringing forth renewed supplies of good. We bless thee,

O Lord! for all thy gifts, and pray thee be merciful to us in our renewed wants, and visit us with thy salvation. Continue to us, we entreat thee, the gifts of thy providence; and pour upon us the blessings of thy grace. Go forth with us, O Lord! to the engagements, the trials, the duties, and the pleasures which await us to-day. Oh! keep us from evil and sin. Bless all who are dear to us by any tie; all who are in any want, trouble, or sorrow. Deliver thy Church, and hasten the triumph of thy kingdom, for Christ's sake. Amen.



DANIEL IN THE DEN OF LIONS. DAN. vi. 16.

WEDNESDAY.

Luke xxii. — 24. And there was also a strife among them, which of them should be accounted the greatest.

25. And he said unto them, The kings of the Gentiles exercise lordship over them; and they that exercise authority upon them are called benefactors.

26. But ye *shall* not be so: but he that is greatest among you, let him be as the younger; and he that is chief, as he that doth serve.

27. For whether *is* greater, he that sitteth at meat, or he that serveth? *is* not he that sitteth at meat? But I am among you as he that serveth.

28. Ye are they which have continued with me in my temptations.

29. And I appoint unto you a kingdom, as my Father hath appointed unto me;

30. That ye may eat and drink at my table in my kingdom, and sit on thrones, judging the twelve tribes of Israel.

31. And the Lord said, Simon, Simon, behold, Satan hath desired to *have* you, that he may sift you as wheat;

32. But I have prayed for thee, that thy faith fail not; and, when thou art converted, strengthen thy brethren.

33. And he said unto him, Lord, I am ready to go with thee, both into prison and to death.

34. And he said, I tell thee, Peter, the cock shall not crow this day, before that thou shalt thrice deny that thou knowest me.

35. And he said unto them, When I sent you without purse and scrip and shoes, lacked ye any thing? and they said, Nothing.

36. Then said he unto them, But now, he that hath a purse, let him take *it*, and likewise *his* scrip; and he that hath no sword, let him sell his garment, and buy one.

37. For I say unto you, that this that is written must yet be accomplished in me, And he was reckoned among the transgressors; for the things concerning me have an end.

38. And they said, Lord, behold, here *are* two swords; and he said unto them, It is enough.

How unseemly was the contention among the disciples for pre-eminence, at the very hour when for their sakes the Lord was about to humble himself unto death! And yet how true to human nature! How often do we see children turning from the death-bed of their father to quarrel over his will! This strife may have arisen out of the charge of treason which our Lord had brought against one of their number, — each seeking to vindicate himself, and to magnify his own fidelity. Besides, as Jesus had just spoken of the mystery of his passion to be fulfilled in the kingdom of God, their worldly idea of the Messiah's kingdom was revived, and with this their ambition for its honors. Jesus, in the exercise of his divine prerogative, promises to them a position of dignity and honor like that of the ancient patriarchs; but their path to this kingdom of spiritual pre-eminence must lie, like his,

through humiliation and suffering. They must abide with him in his trials. Peter was quick to take his Lord's meaning, and, with the confidence of his enthusiastic nature, declared his readiness to go to prison and to death. But Jesus knew, that, at that very moment, Satan, who had just made sure of Judas, was preparing a deadly assault upon Simon. Ah! how little do we know when our greatest dangers threaten! and how close should we cling to the intercession of Christ! Our Lord warned his disciples that persecution was about to burst upon them; that his death would be the prelude to the conflicts of his Church; and, using a strong martial figure, he bade them prepare for this, not in the literal sense of fighting, but arming themselves with zeal, courage, faith, and devotion. He forbade the use of the sword in his own defence; saying, "My kingdom is not of this world."

APPROPRIATE HYMNS,]

Prayer.

[Nos. 144, 147, 156.

Almighty God, from whom all good things do come, we thank and praise thee for the mercies of this morning. Make our hearts so deeply thankful for our many blessings, that we shall be ready to devote ourselves afresh — body, soul, and spirit — to thy service.

Give unto us, O God! more of the mind which was in Christ Jesus. May we esteem others better than ourselves! Teach us to pity and to help all who are in want and sorrow. May we show that we are Christians, not in name only, but in deed and truth! and, by our holy and blameless lives, may we adorn the doctrine of God our Saviour in all things! May thy truth make us free!

Almighty Father, teach us to imitate thy love, that we may be sanctified in heart and life, fitted to serve thee here, and to dwell with thee hereafter. May we be temples of the Holy Ghost, and be sealed by him unto the day of redemption!

May his gracious teaching enlighten us, and his holy comfort cheer and refresh our souls! May no cherished sin grieve this blessed Spirit, or quench the flame of love which he would kindle within us!

Bless, O Lord! thy Church with light and peace. Bless our government and our country. Make us a nation fearing thee and working righteousness.

Be gracious to all our dear friends and relatives, and guide their feet into the way of holiness. Bring nigh any who may be yet far from thee. Stablish, strengthen, and settle those who know and love thee.

Hear, O Lord! we beseech thee, these our supplications, pardon for thy mercy's sake all our iniquities, and do for us exceeding abundantly above all that we ask or think, for the sake of Jesus Christ, our most blessed Lord and Saviour. Amen.

THURSDAY.

Matthew xxvi.—47. And, while he yet spake, lo, Judas, one of the twelve, came, and with him a great multitude with swords and staves, from the chief priests and elders of the people.

48. Now, he that betrayed him gave them a sign, saying, Whomsoever I shall kiss, that same is he: hold him fast.

49. And forthwith he came to Jesus, and said, Hail, master! and kissed him.

50. And Jesus said unto him, Friend, wherefore art thou come? Then came they, and laid hands on Jesus, and took him.

51. And, behold, one of them which were with Jesus stretched out *his* hand, and drew his sword, and struck a servant of the high priest's, and smote off his ear.

52. Then said Jesus unto him, Put up again thy sword into his place; for all they that take the sword shall perish with the sword.

53. Thinkest thou that I cannot now pray to my Father, and he shall presently give me more than twelve legions of angels?

54. But how, then, shall the scriptures be fulfilled, that thus it must be?

55. In that same hour said Jesus to the multitudes, Are ye come out as against a thief with swords and staves for to take me? I sat daily with you teaching in the temple, and ye laid no hold on me.

56. But all this was done that the scriptures of the prophets might be fulfilled. Then all the disciples forsook him, and fled.

57. And they that had laid hold on Jesus led *him* away to Caiaphas the high priest, where the scribes and the elders were assembled.

58. But Peter followed him afar off, unto the high priest's palace, and went in, and sat with the servants to see the end.

59. Now, Peter sat without in the palace; and a damsel came unto him, saying, Thou also wast with Jesus of Galilee.

70. But he denied before *them* all, saying, I know not what thou sayest.

71. And, when he was gone out into the porch, another *maid* saw him, and said unto them that were there, This *fellow* was also with Jesus of Nazareth.

72. And again he denied with an oath, I do not know the man.

73. And after a while came unto *him* they that stood by, and said to Peter, Surely thou also art *one* of them; for thy speech bewrayeth thee.

74. Then began he to curse and to swear, *saying*, I know not the man. And immediately the cock crew.

75. And Peter remembered the word of Jesus, which said unto him, Before the cock crow, thou shalt deny me thrice; and he went out, and wept bitterly.

The death of Christ was a voluntary surrendering of himself for the redemption of the world. Knowing the designs of the Pharisees against him, he could have eluded them by remaining beyond Jordan. Knowing the purpose of Judas to betray him, he could have withdrawn to some place of safety. But now that his mission of healing, of teaching, of guiding, was accomplished, the hour of sacrifice had come; and he was prepared to meet it. At the last, he could have summoned legions of angels to his help; but he gave himself for us. Every possible aggravation was added to his sorrows,—the ignominious manner of his arrest, the rabble hunting him as though he were a thief, the treachery of Judas, the desertion of

all the disciples, the denial of Peter. In reviewing the scene, we are ready enough to condemn the faithlessness of those upon whom Jesus had lavished his love, and whom he had sought to fortify with his counsels; but do not we ourselves sometimes betray our trust, forsake our duty, deny our Lord? The treachery of Judas was the deliberate apostasy of a deceived and selfish heart; the flight of the disciples was the impulse of sudden fear; the denial of Peter was the reaction of an ardent temperament under a stunning, overwhelming disappointment. The conscience of Judas awoke to remorse: the heart of Peter, smitten by the sorrowful and reproving glance of his Lord, burst forth in bitter tears of penitence.

APPROPRIATE HYMNS,]

Prayer.

[Nos. 30, 86.

O Lord! we beseech thee, grant us grace to withstand the temptations of the world, the flesh, and the Devil, and with pure hearts and minds to follow thee. Suffer us never to fall away from Christ; never, never to betray him. Oh! keep us from all covetous and worldly desires.

O Lord Jesus, who art exalted to be a Prince and a Saviour to give repentance and forgiveness of sins! we do repent of our sins before thee, and humbly beseech thee to receive us, according to thy promise that him that cometh unto thee thou wilt in no wise cast out. Give unto us, O Lord! that sense of thy presence which shall preserve us from sin; that strength of faith which shall overcome evil; that peace which the world cannot give.

We bring thee thanks for the mercies of the night, and supplicate thy grace for our friends and neighbors, for the absent dear to us, for thy Church, for this family, yea, Lord, for the whole family of mankind,—the world which thou hast died to save. Oh! raise up a faithful ministry, and keep thy servants pure.

We beseech thee, O Lord! to instruct us in our duty, and help us to perform it; to give us a tender conscience and an earnest spirit; to uphold us in the slippery ways of the world, and give us sterling integrity of heart; and finally to receive us to thy presence in the world of endless life. And to the Father, the Son, and the Holy Ghost, be glory forever. Amen.

FRIDAY.

Psalm cii. — 1. Hear my prayer, O Lord! and let my cry come unto thee. Hide not thy face from me in the day *when* I am in trouble.

6. I am like a pelican of the wilderness; I am like an owl of the desert.

7. I watch, and am as a sparrow alone upon the house-top.

8. Mine enemies reproach me all the day; and they that are mad against me are sworn against me.

John xviii. — 28. Then led they Jesus from Caiaphas unto the hall of judgment: and it was early; and they themselves went not into the judgment-hall, lest they should be defiled; but that they might eat the passover.

29. Pilate then went out unto them, and said, What accusation bring ye against this man?

30. They answered and said unto him, If he were not a malefactor, we would not have delivered him up unto thee.

31. Then said Pilate unto them, Take ye him, and judge him according to your law. The Jews therefore said unto him, It is not lawful for us to put any man to death;

32. That the saying of Jesus might be fulfilled, which he spake, signifying what death he should die.

33. Then Pilate entered into the judgment-hall

again, and called Jesus, and said unto him, Art thou the King of the Jews?

34. Jesus answered him, Sayest thou this thing of thyself? or did others tell it thee of me?

35. Pilate answered, Am I a Jew? Thine own nation, and the chief priests, have delivered thee unto me. What hast thou done?

36. Jesus answered, My kingdom is not of this world: if my kingdom were of this world, then would my servants fight, that I should not be delivered to the Jews; but now is my kingdom not from hence.

37. Pilate therefore said unto him, Art thou a king, then? Jesus answered, Thou sayest that I am a king. To this end was I born, and for this cause came I into the world, that I should bear witness unto the truth. Every one that is of the truth heareth my voice.

38. Pilate saith unto him, What is truth? And, when he had said this, he went out again unto the Jews, and saith unto them, I find in him no fault *at all*.

39. But ye have a custom that I should release unto you one at the passover: will ye, therefore, that I release unto you the King of the Jews?

40. Then cried they all again, saying, Not this man, but Barabbas. Now, Barabbas was a robber.

To compass the death of Jesus, it was necessary to obtain the sanction of the Roman governor; and so the officers of the Sanhedrim led him to the Roman judgment-hall. But, though they were ready to steep their hands in the blood of an innocent man, so sanctimonious were they, that they would not enter a Gentile court for fear of defilement! Not caring to mix himself up with religious controversies, Pilate sought to dismiss the case from his jurisdiction by conceding to the Jews the privilege of executing their own laws. But, much as they hated the Roman authority, they wished now to employ it to gratify their malice. Had Jesus been punished by Jew-

ish law, he would have been stoned to death; but a condemnation for sedition by Roman law would be crucifixion. With what meek majesty did Jesus confront the representative of the greatest empire of the world, declaring himself a king in that higher realm of spiritual powers where truth rules over all! Even the temporizing, truckling governor was awed by this strange assertion of a kingdom which his power could not touch, and to which every soul must bow. Yet the Roman empire long ago crumbled away, while Christ's kingdom lives and grows.

APPROPRIATE HYMNS,]

Prayer.

[Nos. 16, 86.

O Lord Jesus, who for our sakes didst endure such contradiction of sinners against thyself! grant us grace, that, like thee, we may be meek and lowly of heart. When offended and wronged by others, may we remember Him, who, when he was reviled, reviled not again, and who from the cross prayed for the forgiveness of his enemies!

Our Father in heaven, as we pray thee to forgive our manifold offences, may we ever show the spirit of forgiveness toward all who do us harm! Set a watch, O Lord! at the door of our lips, that we offend not in word; and, while bold and firm for thy truth and cause, in all that concerns ourselves may we study the things that make for peace! Help us this day to resist temptation, to walk uprightly, to do good as we have opportunity, to relieve the suffering and the needy, to be kind toward all, and to overcome the world.

Father of all mercies, we commend this household to thy loving care. [Oh! take these children into thine arms; defend them from the power of evil; draw them to the cross of Christ, that they may there be baptized into the love of Him who died for them.] Grant us, O Lord! such prosperity as shall please thee; yet, in all that we possess and enjoy, help us ever to remember that we are not our own, but are bought with a price, — even the precious blood of Christ. We pray for thy Church which thou hast redeemed: grant her peace and unity. And, oh! hasten the ingathering of the nations, that thou mayest see of the travail of thy soul, and be satisfied. Heavenly Father, we bless thee for the mercy which has brought us to the beginning of this day; we supplicate thy favor upon all our friends; and, O Lord! have mercy upon us, and upon all men, for Christ's sake. Amen.

SATURDAY.

John xix.—1. Then Pilate, therefore, took Jesus, and scourged *him*.

2. And the soldiers platted a crown of thorns, and put *it* on his head, and they put on him a purple robe,

3. And said, Hail, King of the Jews! and they smote him with their hands.

4. Pilate, therefore, went forth again, and saith unto them, Behold, I bring him forth to you, that ye may know that I find no fault in him.

5. Then came Jesus forth, wearing the crown of thorns and the purple robe; and *Pilate* saith unto them, Behold the man!

6. When the chief priests, therefore, and officers, saw him, they cried out, saying, Crucify *him*, crucify *him*! Pilate saith unto them, Take ye him, and crucify *him*; for I find no fault in him.

7. The Jews answered him, We have a law, and by our law he ought to die, because he made himself the Son of God.

8. When Pilate, therefore, heard that saying, he was the more afraid;

9. And went again into the judgment-hall, and saith unto Jesus, Whence art thou? But Jesus gave him no answer.

10. Then saith Pilate unto him, Speakest thou not unto me? Knowest thou not that I have power to crucify thee, and have power to release thee?

11. Jesus answered, Thou couldest have no power *at all* against me except it were given thee from above: therefore he that delivered me unto thee hath the greater sin.

12. And from thenceforth Pilate sought to release him; but the Jews cried out, saying, If thou let this man go, thou art not Cæsar's friend. Who-soever maketh himself a king speaketh against Cæsar.

13. When Pilate, therefore, heard that saying, he brought Jesus forth, and sat down in the judgment-seat, in a place that is called the Pavement, but, in the Hebrew, Gabbatha.

14. And it was the preparation of the passover, and about the sixth hour; and he saith unto the Jews, Behold your King!

15. But they cried out, Away with *him*! away with *him*! crucify him! Pilate saith unto them, Shall I crucify your King? The chief priests answered, We have no king but Cæsar.

16. Then delivered he him, therefore, unto them to be crucified. And they took Jesus, and led *him* away.

17. And he, bearing his cross, went forth into a place called *the place* of a skull, which is called, in the Hebrew, Golgotha;

18. Where they crucified him, and two other with him, on either side one, and Jesus in the midst.

Was there ever such a mockery of law, such a perversion of justice, as this? For a time, it seemed that the blunt honesty of a pagan governor must get the better of the unscrupulous hatred of these religious rulers. But the Jews knew the weak points in Pilate's character. He was ambitious, and fond of popularity. As he could not take cognizance of a purely religious question, the priests trumped up against Jesus a charge of sedition, in that he set himself against Cæsar by claiming to be a king. Now, they sincerely hated Cæsar's government; and nothing would have pleased them better than to have their Messiah appear, and wrest the kingdom of David from the hands of foreigners. But they hated still

more the searching, spiritual doctrine of Christ, and his tests of membership in the kingdom of God; and so they threatened to accuse Pilate of want of fidelity to the emperor if he should let Jesus go. Knowing their turbulent and reckless spirit, Pilate sought to conciliate them by sacrificing a man whom he had declared to be without fault. With gross cruelty he scourged him, suffered him to be mocked and abused at the very judgment-seat, then delivered him to the mercies of the mob. With sublime majesty Jesus lifted himself above the power of governor and emperor, pronounced judgment upon his judge, and, accepting the will of his Father, meekly bore his cross, and suffered between two thieves.

APPROPRIATE HYMNS,]

Prayer.

[Nos. 74, 86, 108.

O Lord Jesus! how shall we ever love thee and praise thee for the greatness of thy love for us? Forgive us our sloth and self-indulgence, our wavering and timidity; and by thine agony and bloody sweat help us to bear our cross, and suffer us never to fall away from thee. May the love of Christ constrain us! May we learn the joy of sacrifice, and be willing to labor and to suffer for those who do us wrong! Father in heaven, teach us like thyself to do good to the evil and the unthankful.

O God, who makest the outgoings of the morning and the evening to rejoice! we bless thee that ours has not been a night of anguish and sorrow. We lift up our hearts to thee with gladness and thanksgiving for the joy of another day; for re-

newed vigor for its duties, appetite for its pleasures, and readiness for its opportunities of good. Bless us in our labors, keep us pure in our enjoyments, incite us to do thy will; and oh! we beseech thee, preserve us from harm, from temptation, and from sin. Keep us from that love and that fear of this world which would estrange us from thee.

May we as a family honor thee in our daily walk and conversation! May old and young alike know the beauty of holiness, the joy of consecration to Christ! Grant thy grace to all who are dear to us; and grant us grace to hold all men dear for Christ's sake, and to win them to the knowledge of his gospel. And may the peace of God, that passeth all understanding, keep our hearts and minds through Jesus Christ our Lord! Amen.

SUNDAY MORNING.

John xxi. — 1. After these things, Jesus showed himself again to the disciples at the Sea of Tiberias; and on this wise showed he *himself*.

2. There were together Simon Peter, and Thomas called Didymus, and Nathanael of Cana in Galilee, and the *sons* of Zebedee, and two other of his disciples.

3. Simon Peter saith unto them, I go a-fishing. They say unto him, We also go with thee. They went forth, and entered into a ship immediately; and that night they caught nothing.

4. But, when the morning was now come, Jesus stood on the shore; but the disciples knew not that it was Jesus.

5. Then Jesus saith unto them, Children, have ye any meat? They answered him, No.

6. And he said unto them, Cast the net on the right side of the ship, and ye shall find. They cast, therefore; and now they were not able to draw it for the multitude of fishes.

7. Therefore that disciple whom Jesus loved

saith unto Peter, It is the Lord. Now, when Simon Peter heard that it was the Lord, he girt *his* fisher's coat *unto him* (for he was naked), and did cast himself into the sea.

8. And the other disciples came in a little ship (for they were not far from land, but, as it were, two hundred cubits), dragging the net with fishes.

9. As soon, then, as they were come to land, they saw a fire of coals there, and fish laid thereon, and bread.

10. Jesus saith unto them, Bring of the fish which ye have now caught.

13. Simon Peter went up, and drew the net to land full of great fishes, a hundred and fifty and three; and for all there were so many, yet was not the net broken.

12. Jesus saith unto them, Come *and* dine. And none of the disciples durst ask him, Who art thou? knowing that it was the Lord.

13. Jesus then cometh, and taketh bread, and giveth them, and fish likewise.

Though our Lord had commissioned his apostles to go into all the world and preach the gospel, he had instructed them not to enter upon the work of evangelization till they should have received the power of the Holy Ghost. It was to their honor, therefore, that, instead of setting themselves up as a privileged class, they returned to their former occupation as a means of livelihood. All useful occupations are honorable and Christian; and, while waiting for their divine call, these "fishers of men" were doing their duty in catching fish. They had been out all night, but had had no luck; when in the morning a stranger, walking on the shore, encouraged them to try on the right side of the ship. Acting, as men often will, upon any suggestion, and perhaps supposing that

he knew the locality, they tried, and were rewarded with extraordinary success. With the magnetism of a deep spiritual nature, John instantly felt, as in the very air, the presence of the Lord; and Peter, whose native impetuosity was now tempered by love, plunged into the water to be the first to greet him. Yet as the disciples drew near and saw the fire, with fish and bread made ready by the same hand that had fed the five thousand, they were so filled with reverence, that they could not speak. Indeed, they always seemed to have an awe of the risen Saviour. This last miracle of Jesus halloed once more that lovely lake which had been the scene of so many of his mighty works.

APPROPRIATE HYMNS,

Prayer.

[Nos. 6, 13, 100.]

Almighty God, who hast set apart one day in seven for the special good of our souls, enable us to keep this day holy. Thou hast bidden us to rest from our worldly labors and employments: do thou also shut the world out of our hearts, and take full possession of them thyself.

O Lord, most gracious Saviour, who on this day didst rise again from the dead! raise up our souls unto newness of life, granting us repentance from dead works, and planting us in the likeness of thy resurrection.

Prepare for us this day a gracious feast of love. Oh! feed us with the bread of heaven. May thy Word, thy sacraments, thy life, nourish, comfort, and sustain us! Help us in all and through all the means of grace to discern thee, the risen Lord.

Bless, gracious God, thy Church: make it the instrument in thy hands of leading many to heaven. Raise up faithful and earnest men for the work of the ministry. Do thou thyself teach them, that they may teach others. Especially be with the minister of this parish, who is set over us in

the Lord. O Holy Spirit! let thy grace descend upon us in large measure. Let thy power be felt among us, awakening those who sleep, leading us all to greater earnestness, and making us more holy in our lives. And wherever thy gospel is preached this day, whether at home or abroad, oh! grant that its influence may be felt, and that thousands may be turned from darkness to light, and from the power of Satan unto God.

Grant, Lord, that a special blessing may rest upon our Sunday schools, and all who are called to teach in them. Be with each one of our fellow-worshippers. Help them and us, and all who are dear to us, this day, on our way to heaven.

We thank thee for all the mercies of the week; we acknowledge thy goodness to this family; and humbly commit ourselves to thy care, praying that our names may be written in heaven.

Hear these our prayers, we beseech thee, and grant our requests, through the intercession of thy beloved Son Jesus Christ our Saviour. Amen.

SUNDAY EVENING.

John xxi. — 15. So, when they had dined, Jesus saith to Simon Peter, Simon, *son of Jonas*, lovest thou me more than these? He saith unto him, Yea, Lord: thou knowest that I love thee. He saith unto him, Feed my lambs.

16. He saith to him again the second time, Simon, *son of Jonas*, lovest thou me? He saith unto him, Yea, Lord: thou knowest that I love thee. He saith unto him, Feed my sheep.

17. He saith unto him the third time, Simon, *son of Jonas*, lovest thou me? Peter was grieved because he said unto him the third time, Lovest thou me? And he said unto him, Lord, thou knowest all things: thou knowest that I love thee. Jesus saith unto him, Feed my sheep.

18. Verily, verily, I say unto thee, When thou wast young thou girdest thyself, and walkedst whither thou wouldest; but, when thou shalt be old, thou shalt stretch forth thy hands, and another shall gird thee, and carry thee whither thou wouldest not.

19. This spake he, signifying by what death he

should glorify God. And, when he had spoken this, he saith unto him, Follow me.

20. Then Peter, turning about, seeth the disciple whom Jesus loved following; (which also leaned on his breast at supper, and said, Lord, which is he that betrayeth thee?)

21. Peter, seeing him, saith to Jesus, Lord, and what *shall* this man do?

22. Jesus saith unto him, If I will that he tarry till I come, what *is that* to thee? Follow thou me.

23. Then went this saying abroad among the brethren, that that disciple should not die: yet Jesus said not unto him, He shall not die; but, If I will that he tarry till I come, what *is that* to thee?

24. This is the disciple which testifieth of these things, and wrote these things; and we know that his testimony is true.

25. And there are also many other things which Jesus did, the which, if they should be written every one, I suppose that even the world itself could not contain the books that should be written. Amen.

What so searching as love, so intense in its requirements, so severe in its tests, because so pure, so rich, so free in its outgoing? Jesus, who had loved Peter so strongly, that, by the energy of prayer, he had rescued him from the fate of Judas; who had loved him so tenderly, that neither from the cross nor from the open sepulchre had he upbraided him with his fall, — now put to Peter the simple question, “Lovest thou me?” Our Lord had the right to ask this question in the comparative; for Peter had ever been forward to speak and act, and had just now plunged into the water to get to Jesus a little in advance of his brethren: “Lovest thou me *more* than thy fellow-disciples?” The reproving look which the Redeemer had cast on Peter after his denial was still burning in his soul; and now, like a triple hammer-stroke, the question falls upon his heart, “Lovest thou me?” The question, so severe and searching from its association, was the more so

from the words in which it was phrased. The English version does not show the difference; but, the first time our Lord used a word that expresses only a reverential love, — putting Peter, as it were, in the place of a servant or disciple, — Peter responded with a word that expresses the warmest personal devotion. The same distinction is repeated in the second asking. But the third time, as if to take Peter back to his heart, our Lord adopts his own warmth of utterance, and makes such love the qualification for feeding the flock. Not to precede in rank, but to excel in love, should be the ambition of the Christian preacher. With such love in his heart, it was nothing to Peter to be warned that in his old age he should be bound and crucified for his Lord. The love which had conquered self had already conquered death. The one test of the believer's preparation for duty or for death is, “Lovest thou me?”

APPROPRIATE HYMNS,]

Prayer.

[Nos. 162, 168, 174.

O Lord! we are not worthy to lift up our hearts and our voices unto thee; but He is worthy in whose name we approach thee. Though thou art high and holy, yet dost thou humble thyself to behold the dwellers upon earth, and dost hearken to the cry of the needy for thy dear Son's sake.

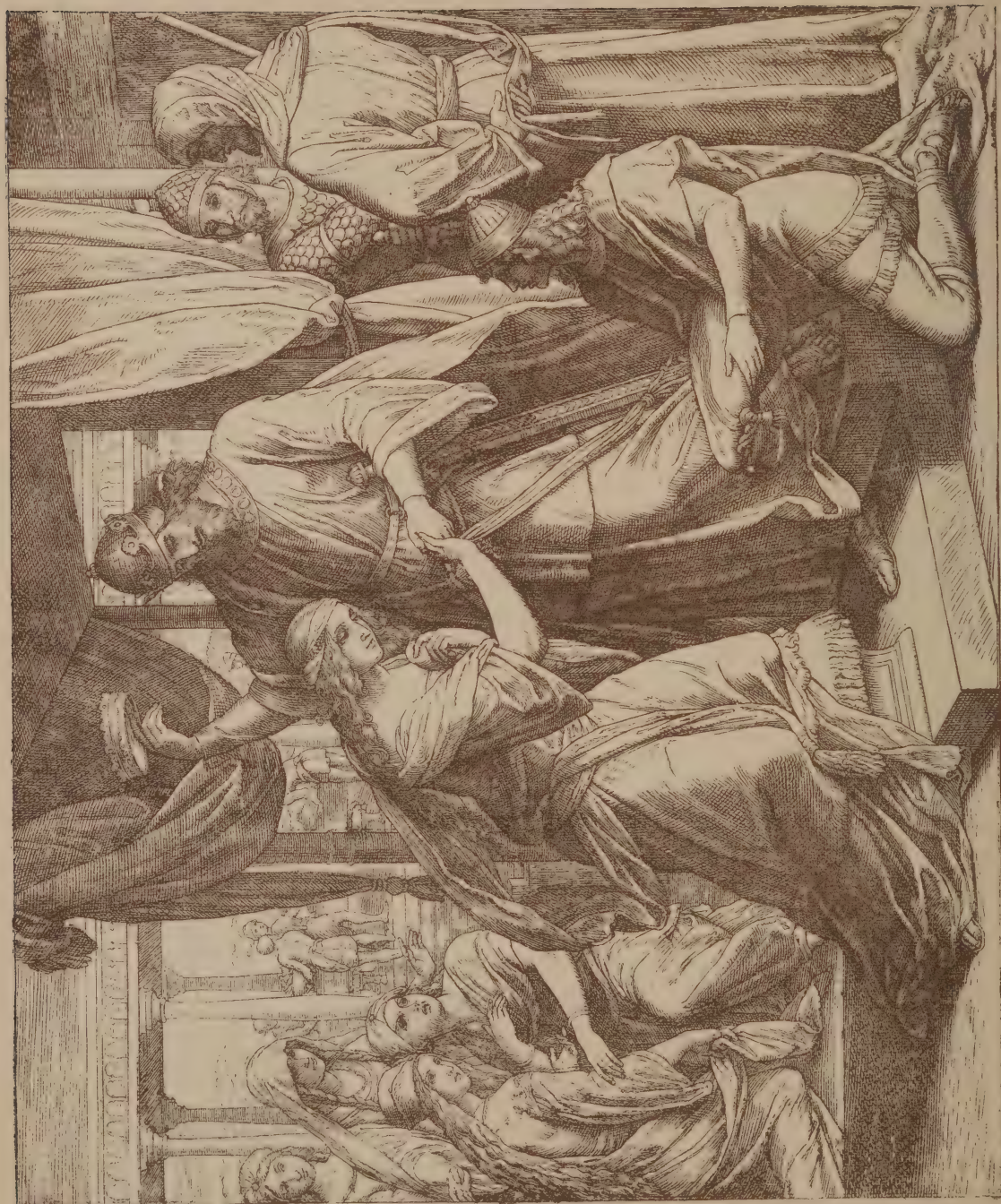
We thank thee for health and strength, and every earthly comfort and blessing. But we praise thee yet more for the measure of grace which thou hast given to us; for thy holy Word, and for the way of salvation which it reveals. Teach us to devote all that we have, and all that we are, to Him who gave himself for us. Oh, may the love of Christ constrain us! May we walk as children of the light! and may our light so shine before men, that they may see our good works, and glorify our Father which is in heaven!

Give unto us the spirit of self-denial, — the

same mind that was in Christ Jesus. So fill us with the grandeur of thy kingdom, with the reality of things not seen, with the nearness of eternity, that we shall count all earthly things but loss for thy sake. May we trust thy providence to take care of us while we seek first the kingdom of God!

[May the children of this family grow up in the love of all that is pure and good and holy!] We implore thy blessing upon all who are in any way connected with us, especially those who are in any trouble and sorrow. Comfort all that mourn. Enlighten and sanctify any who are yet far from thee.

And now, most gracious Father, we pray thee to watch over and protect us through this night. Let thy love cheer us, and thy Holy Spirit comfort us, for the sake of Jesus Christ our Lord. Amen.



ESTHER MADE QUEEN. ESTHER II. 17.

MONDAY.

Esther vii. — 1. So the king and Haman came to banquet with Esther the queen.

2. And the king said again unto Esther on the second day at the banquet of wine, What *is* thy petition, Queen Esther? and it shall be granted thee; and what *is* thy request? and it shall be performed, *even* to the half of the kingdom.

3. Then Esther the queen answered and said, If I have found favor in thy sight, O king! and if it please the king, let my life be given me at my petition, and my people at my request;

4. For we are sold, I and my people, to be destroyed, to be slain, and to perish. But, if we had been sold for bondmen and bondwomen, I had held my tongue, although the enemy could not counterveil the king's damage.

5. Then the King Ahasuerus answered and said unto Esther the queen, Who is he, and where is he, that durst presume in his heart to do so?

6. And Esther said, The adversary and enemy *is* this wicked Haman. Then Haman was afraid before the king and the queen.

7. And the king, arising from the banquet of wine in his wrath, *went* into the palace-garden: and Haman stood up to make request for his life to Esther the queen; for he saw that there was evil determined against him by the king.

8. Then the king returned out of the palace-

garden into the place of the banquet of wine; and Haman was fallen upon the bed whereon Esther *was*. Then said the king, Will he force the queen also before me in the house? As the word went out of the king's mouth, they covered Haman's face.

9. And Harbonah, one of the chamberlains, said before the king, Behold also, the gallows, fifty cubits high, which Haman had made for Mordecai, who had spoken good for the king, standeth in the house of Haman. Then the king said, Hang him thereon.

10. So they hanged Haman on the gallows that he had prepared for Mordecai. Then was the king's wrath pacified.

Esther viii. — 15. And Mordecai went out from the presence of the king in royal apparel of blue and white, and with a great crown of gold, and with a garment of fine linen and purple; and the city of Shushan rejoiced, and was glad:

16. The Jews had light and gladness and joy and honor.

17. And in every province, and in every city, whithersoever the king's commandment and his decree came, the Jews had joy and gladness, a feast and a good day. And many of the people of the land became Jews; for the fear of the Jews fell upon them.

Many years had passed since Daniel's promotion had made the Jews and their religion conspicuous throughout the Persian empire; and Ahasuerus was now upon the throne of Babylon. He is described as a king of great power and renown, who reigned even from Judæa unto Ethiopia. If, as some suppose, he is to be identified with Xerxes, then the body of the Jews, by the favor of Cyrus, had returned to their native land. But many preferred to remain in the rich regions of Mesopotamia, where, indeed, two generations had grown up during the captivity. But, wherever they were, the Jews kept up their distinctions of race and religion. The king, having set aside Vashti for slighting his commands, was so pleased with Esther, a fair and beautiful Jewish maiden, that he made her queen. His prime-minister Haman, ignorant of Esther's family and race, had plotted the extermina-

tion of the Jews to avenge himself upon Mordecai, the uncle of Esther, who had refused to do him reverence. Guided by her uncle, and sustained by prayer, Esther had interposed to save her people; and as Haman sat at table with her and the king, exulting in his own advancement, she exposed his wicked plot; and, with the swiftness of Oriental justice, he was hurried to the gallows which he had built for Mordecai. The Jews celebrate every spring, in the festival of Purim, this great deliverance. The piety and faith of Esther, and her loving devotion to her guardian-uncle, impart a religious dignity to the romance of her life; and the sequel of Jewish history interprets the far-reaching and ever-merciful Providence that "brought her to the kingdom for such a time as this." God has ever his own methods, and can never fail of an instrument for accomplishing his plans.

APPROPRIATE HYMNS,]

Prayer.

[Nos. 114, 163.

Our Father in heaven, we would draw nigh unto thee by that new and living way which hath been opened for us into the holiest by the blood of Jesus. We thank thee for the mercies of the night. How sure are the mercies of thy covenant, O Lord! All thy promises in Christ Jesus are Yea and Amen. Fulfil unto us, we beseech thee, these thy mercies and promises, and cause that this day we may rejoice in the consciousness of thy presence. Oh! sanctify us by thy truth; and, while we receive its instruction and comfort in our hearts, may we carry out its precepts in our lives. May every day witness some new victory over evil desires and passions within us, and over the evil that is in the

world! [Oh, may these children grow in grace as they grow in years and in knowledge! May they shun evil companions and evil ways, and walk in the way of thy commandments!] Keep all dear to us even as the apple of thine eye. Bless our neighbors, and send thy Spirit upon this whole community. Bless our rulers, and the schools and churches in our land. May all who rule, and all who teach, be led and taught by thee! Have pity upon the poor and the sorrowing; upon homes made desolate by famine, pestilence, or war. O Lord! send peace and salvation to all people. Mercifully forgive our sins, and finally bring us to behold thy face, for Christ's sake. Amen.

TUESDAY.

Nehemiah ii.—1. And it came to pass in the month Nisan, in the twentieth year of Artaxerxes the king, *that wine was* before him; and I took up the wine, and gave it unto the king. Now, I had not been *beforetime* sad in his presence.

2. Wherefore the king said unto me, Why *is* thy countenance sad, seeing thou *art* not sick? this *is* nothing *else* but sorrow of heart. Then I was very sore afraid,

3. And said unto the king, Let the king live forever: why should not my countenance be sad, when the city, the place of my fathers' sepulchres, *lieth* waste, and the gates thereof are consumed with fire?

4. Then the king said unto me, For what dost thou make request? So I prayed to the God of heaven.

5. And I said unto the king, If it please the king, and if thy servant have found favor in thy sight, that thou wouldest send me unto Judah, unto the city of my fathers' sepulchres, that I may build it.

6. And the king said unto me (the queen also sitting by him), For how long shall thy journey be? and when wilt thou return? So it pleased the king to send me; and I set him a time.

9. Then I came to the governors beyond the river, and gave them the king's letters. Now, the king had sent captains of the army and horsemen with me.

11. So I came to Jerusalem, and was there three days.

12. And I arose in the night, I and some few men with me; neither told I *any* man what my God had put in my heart to do at Jerusalem; neither *was there any* beast with me, save the beast that I rode upon.

13. And I went out by night by the gate of the valley, even before the dragon-well, and to the dung-port, and viewed the walls of Jerusalem, which were broken down, and the gates thereof were consumed with fire.

14. Then I went on to the gate of the fountain, and to the king's pool; but *there was* no place for the beast *that was* under me to pass.

15. Then went I up in the night by the brook, and viewed the wall, and turned back, and entered by the gate of the valley, and *so* returned.

16. And the rulers knew not whither I went, or what I did; neither had I as yet told *it* to the Jews, nor to the priests, nor to the nobles, nor to the rulers, nor to the rest that did the work.

17. Then said I unto them, Ye see the distress that we *are* in, how Jerusalem *lieth* waste, and the gates thereof are burned with fire: come, and let us build up the wall of Jerusalem, that we be no more a reproach.

18. Then I told them of the hand of my God which was good upon me; as also the king's words that he had spoken unto me. And they said, Let us rise up and build. So they strengthened their hands for *this* good work.

During their captivity in Babylon, many of the Jews rose to places of honor and power; and the influence which they acquired they used for the advantage of their people. The captivity weaned them from idolatry, and strengthened the feeling of nationality; and when at last the way was open for their return to Palestine, though many remained in Babylonia from preference, or because of official or family ties, they all contributed toward the restoration of Jerusalem and the temple. Nehemiah held a post of favor near the person of the king; but, like Moses in the court of Pharaoh, he carried upon his heart the burden of his people, and did not suffer the temptations of the court to swerve him from his

piety. Fortified by prayer, he resolved to use his position for the relief of his suffering brethren. He gained the royal permission to rebuild the city and temple; and in face of opposition, apathy, and treachery, by dint of vigilance, perseverance, and efficient organization, he succeeded in building the walls of Jerusalem, and in erecting a temple, which, though the old men grieved in comparing it with the glory of Solomon's, served to revive the worship of the fathers, and became once more the symbol of national unity and hope. To that temple came a greater than Solomon,—even the King in his glory.

APPROPRIATE HYMNS,]

Prayer.

[Nos. 104, 121, 157.

Our Father in heaven, thou hast kept us in the watches of the night from every trouble, sorrow, and alarm; thou hast given us refreshing sleep. And now we bless thee for the day; for life and health, for food and raiment, for home and friends, for means of education and of enjoyment, for means of occupation and of support, for means of improvement in the knowledge of thyself from thy works and thy Word, and for opportunities of doing good to others.

We acknowledge, O Lord! our unworthiness and our sinfulness, and beseech thee to pardon our transgressions and heal our infirmities. Help us this day to live aright. In the business of life

may we be diligent, faithful, true! In our intercourse with others, may we manifest the gentleness, the sincerity, the charity, of the gospel of Christ! May we be patient under trials, meek under injuries, firm against temptation, bold for the truth, zealous for thy cause! May we be kind to the poor, helpful to the suffering, gentle toward all men! Visit with thy grace the homes of all who are dear to us. Build up, O Lord! thy Church; prosper thy kingdom in our land, and throughout the world. Ever guide, keep, and bless us. Bring us to the close of the day in peace, and to the close of life in a hope full of immortality, through Jesus Christ. Amen.



THE WISE MEN PRESENTING GIFTS TO JESUS. MATT. II. 10, 11.

WEDNESDAY.

Numbers xxiv. — 15. And he took up his parable, and said, Balaam the son of Beor hath said, and the man whose eyes are open hath said;

16. He hath said, which heard the words of God, and knew the knowledge of the Most High, which saw the vision of the Almighty, falling into a trance, but having his eyes open:

17. I shall see him, but not now; I shall behold him, but not nigh: there shall come a Star out of Jacob, and a Sceptre shall rise out of Israel, and shall smite the corners of Moab, and destroy all the children of Sheth.

18. And Edom shall be a possession; Seir also shall be a possession for his enemies; and Israel shall do valiantly.

19. Out of Jacob shall come he that shall have dominion, and shall destroy him that remaineth of the city.

Matthew ii. — 1. Now, when Jesus was born in Bethlehem of Judæa, in the days of Herod the king, behold, there came wise men from the east to Jerusalem,

2. Saying, Where is he that is born King of the Jews? for we have seen his star in the east, and are come to worship him.

3. When Herod the king had heard *these things*, he was troubled, and all Jerusalem with him.

4. And, when he had gathered all the chief

priests and scribes of the people together, he demanded of them where Christ should be born.

5. And they said unto him, In Bethlehem of Judæa; for thus it is written by the prophet,

6. And thou Bethlehem, *in* the land of Juda, art not the least among the princes of Juda; for out of thee shall come a Governor that shall rule my people Israel.

7. Then Herod, when he had privily called the wise men, inquired of them diligently what time the star appeared.

8. And he sent them to Bethlehem, and said, Go and search diligently for the young child; and, when ye have found *him*, bring me word again, that I may come and worship him also.

9. When they had heard the king, they departed; and, lo, the star which they saw in the east went before them till it came and stood over where the young child was.

10. When they saw the star, they rejoiced with exceeding great joy.

11. And, when they were come into the house, they saw the young child with Mary his mother, and fell down and worshipped him; and, when they had opened their treasures, they presented unto him gifts, gold and frankincense and myrrh.

12. And, being warned of God in a dream that they should not return to Herod, they departed into their own country another way.

The "east" was the region about the Euphrates; and the "wise men," or *Magi*, probably belonged to the priestly and learned caste in Persia. Many of the Jews remained permanently in Babylonia when the bulk of the people returned from their captivity in that land, and by these the prediction of their Messiah would be kept alive among their neighbors. The prophecies of Daniel may have found a place in the writings of the Magi; for he was set above all the wise men of the Chaldeans. Astronomers have recorded the appearance of transient stars of great brilliancy; and such a star, appearing at a time when there was a general expectation of some remarkable prince, would attract the gaze of

the Magi, who were accustomed to find in the heavens tokens of important persons or events upon earth. Great was their disappointment at finding no trace of the child in the royal family at the capital; great their surprise at being led to the humble lodging of Mary at Bethlehem; but greater still was the faith which led them to worship the babe in her arms, and lay their offerings at his feet. Their worship was a sign of the kingly, the divine glory hidden in the child; their gifts were a prophecy of the coming of the Gentiles to his kingdom. While we admire their devotion, let us imitate it also, bringing our hearts and treasures to the Saviour-King.

APPROPRIATE HYMNS,]

Prayer.

[Nos. 119, 201.

O Thou who didst humble thyself to be oorn of a virgin, the everlasting Son of the Father, the Prince of peace! we bless and adore thee for thy grace and compassion for us sinners. We give thanks unto the Father, who so loved the world, that he gave his only-begotten Son, that whosoever believeth in him should not perish, but have everlasting life; we praise and worship the Son, who took upon him our nature that he might redeem us to God. Oh! grant us, we beseech thee, thy peace, through the forgiveness of sin, reconciliation with God, and the indwelling of the Spirit, that we may glorify and praise thee in our lives for all that we have heard and seen of thy grace. We thank thee, O Father! for the quiet and rest of the

past night, — that thine angels have watched over our beds with thy peace: we would awake to show forth thy glory, and to spread good will among men.

[May the children of this family remember that Jesus came as a little child to bless them! May they give their hearts to his love!] And may we all, in the spirit of little children, love and serve Him who came into the world to save sinners! And, oh! may the world be saved; may all men come to Christ; may peace reign on earth, and good will bind all hearts together for the glory of God! And to the Father, Son, and Holy Spirit, be honor and praise throughout all ages. Amen.

THURSDAY.

Job xiv. — 1. Man, *that is* born of a woman, *is* of few days, and full of trouble.

2. He cometh forth like a flower, and is cut down; he fleeth also as a shadow, and continueth not.

5. Seeing his days *are* determined, the number of his months *are* with thee; thou hast appointed his bounds that he cannot pass:

6. Turn from him, that he may rest, till he shall accomplish, as a hireling, his day.

7. For there is hope of a tree, if it be cut down, that it will sprout again, and that the tender branch thereof will not cease.

8. Though the root thereof wax old in the earth, and the stock thereof die in the ground;

9. *Yet* through the scent of water it will bud, and bring forth boughs like a plant.

10. But man dieth, and wasteth away; yea, man giveth up the ghost, and where *is* he?

11. *As* the waters fail from the sea, and the flood decayeth and drieth up;

12. So man lieth down, and riseth not: till the heavens *be* no more they shall not awake, nor be raised out of their sleep.

14. If a man die, shall he live *again*? All the days of my appointed time will I wait till my change come.

18. And surely the mountain, falling, cometh to nought, and the rock is removed out of his place.

19. The waters wear the stones: thou washest away the things which grow *out* of the dust of the earth; and thou destroyest the hope of man.

Isaiah xl. — 1. Comfort ye, comfort ye my people, saith your God.

2. Speak ye comfortably to Jerusalem, and cry unto her, that her warfare is accomplished, that her iniquity is pardoned; for she hath received of the Lord's hand double for all her sins.

3. The voice of him that crieth in the wilderness, Prepare ye the way of the Lord; make straight in the desert a highway for our God.

4. Every valley shall be exalted, and every mountain and hill shall be made low; and the crooked shall be made straight, and the rough places plain;

5. And the glory of the Lord shall be revealed, and all flesh shall see *it* together; for the mouth of the Lord hath spoken *it*.

6. The voice said, Cry. And he said, What shall I cry? All flesh *is* grass, and all the goodliness thereof *is* as the flower of the field:

7. The grass withereth, the flower fadeth; because the spirit of the Lord bloweth upon it: surely the people *is* grass.

8. The grass withereth, the flower fadeth; but the word of our God shall stand forever.

The great conquerors of the East caused military roads to be built across the desolate regions of Arabia lying between Palestine and Babylonia; as, in later times, Rome had highways built through every country traversed by her armies. The march of a royal commander was heralded by pioneers to clear the way, and trumpeters to proclaim his coming. So the prophet conceives of Jehovah as about to lead his people from their captivity in Babylon to restore the Holy City; and the heralds are sent forth into the wilderness to summon the engineers and workmen to prepare for his coming. His must be a *high* way, a *straight* way, a *smooth* way: every obstacle must be overcome, every annoyance removed; nothing left to delay or to disfigure the march of this mighty, this glori-

ous King. But the prophet looked beyond the redemption of Israel from captivity, — to the redemption of the nations from the God of this world, from the powers of darkness, through the coming of Christ. What might seem impossible to short-lived men, and to human agencies, that wither like the grass, was made sure by the enduring word of the Lord: and centuries later, when Jerusalem had forever lost her independent nationality, and was held as a vassal of Rome, the voice of John the Baptist was heard in the wilderness of Judæa, crying, "Prepare ye the way of the Lord;" and her King came, whose triumph, begun in suffering, is going on to possess the earth till "all flesh shall see it together."

APPROPRIATE HYMNS,]

Prayer.

[Nos. 146, 147, 159.

Thou, Lord, in the beginning hast laid the foundations of the earth; and the heavens are the works of thine hands. They shall perish; but thou remainest: and they shall wax old as doth a garment; and as a vesture shalt thou fold them up, and they shall be changed; but thou art the same, and thy years shall not fail. In thee, O Lord! do we put our trust: let us never be confounded. With our affections on things above, may we be ever looking for that blessed hope, even the glorious appearing of the great God, our Saviour Jesus Christ! May we grow in faith and love, in charity and meekness, in diligence and faithfulness, rejoicing in hope of the glory of God. Father, glorify thy name.

May the time to favor Zion, yea, the set time, speedily come!

We bring to thee our personal and family wants, praying thee to guide, help, and bless us. [Give unto these children, O Lord! grace to serve thee in the morning of life, and in their thoughts and words, their studies and their play, always to please their Father in heaven.] Remember with thy mercy all our friends; visit with thy grace the homes of all who are dear to us. We come with thanksgiving for the mercies of the night and of our past lives; and for our future, trusting only in thy grace, we would commit our souls unto thee as to our faithful Creator; to whom be glory and dominion forever. Amen.



THE FLIGHT INTO EGYPT. MATT. II. 14, 15.

FRIDAY.

Jeremiah xxxi. — 15. Thus saith the Lord: A voice was heard in Ramah, lamentation and bitter weeping: Rahel, weeping for her children, refused to be comforted for her children, because they were not.

16. Thus saith the Lord: Refrain thy voice from weeping, and thine eyes from tears: for thy work shall be rewarded, saith the Lord; and they shall come again from the land of the enemy.

17. And there is hope in thine end, saith the Lord, that thy children shall come again to their own border.

Matthew ii. — 13. And, when they were departed, behold, the angel of the Lord appeareth to Joseph in a dream, saying, Arise, and take the young child and his mother, and flee into Egypt, and be thou there until I bring thee word; for Herod will seek the young child to destroy him.

14. When he arose, he took the young child and his mother by night, and departed into Egypt;

15. And was there until the death of Herod: that it might be fulfilled which was spoken of the Lord by the prophet, saying, Out of Egypt have I called my son.

16. Then Herod, when he saw that he was mocked of the wise men, was exceeding wroth, and

sent forth, and slew all the children that were in Bethlehem, and in all the coasts thereof, from two years old and under, according to the time which he had diligently inquired of the wise men.

17. Then was fulfilled that which was spoken by Jeremy the prophet, saying,

18. In Rama was there a voice heard, lamentation and weeping and great mourning; Rachel weeping for her children, and would not be comforted, because they are not.

19. But, when Herod was dead, behold, an angel of the Lord appeareth in a dream to Joseph in Egypt,

20. Saying, Arise, and take the young child and his mother, and go into the land of Israel; for they are dead which sought the young child's life.

21. And he arose, and took the young child and his mother, and came into the land of Israel.

22. But, when he heard that Archelaus did reign in Judæa in the room of his father Herod, he was afraid to go thither: notwithstanding, being warned of God in a dream, he turned aside into the parts of Galilee;

23. And he came and dwelt in a city called Nazareth; that it might be fulfilled which was spoken by the prophets, He shall be called a Nazarene.

After more than fifteen hundred years, Egypt, which had so sorely oppressed the people of God, became the refuge of their great Deliverer, of whom Moses was the type and forerunner. And the same cruelty of a tyrant, which had well-nigh caused the destruction of Moses at his birth, now led Joseph and Mary to seek safety in Egypt for the infant Jesus. So wonderfully does the providence of God frustrate the wrath of man, and even cause it to praise him! The line of Pharaohs was long ago extinct, and Egypt was now a province of the Roman empire. The Jews were very numerous in that country, where they enjoyed protection and prosperity. An easy journey of three or four days — performed, probably, with the aid of a single ass — would place Joseph and the child beyond the reach of Herod.

After the death of Herod the Great, his kingdom was divided by his will among several children; and Archelaus had the province of Judæa. Joseph naturally feared that Archelaus would inherit his father's jealousy of a king to be born unto the Jews; but in Galilee, under the milder rule of Antipas, he would be comparatively safe. Thus the narrative corresponds minutely with the political history of the times. The loving care which Jehovah exercised over Jesus, as before he had done over Moses, is no doubt exercised over many a child, though its steps are not recorded. Some little incident in the life of a little child may have to do with the mighty purposes of God's kingdom.

APPROPRIATE HYMNS,]

Prayer.

[Nos. 85, 201.

O God, the Father of all the families of men! we thank thee for thy great love in the gift of children; for all the joy they bring with them; for all the good thou dost prepare for them and by them. We bless thee that thine only Son, our Saviour, came into the world as a little child, and so joined himself to our human life. [May the children of this family be thine in the covenant of thy love, and grow up in the household of faith!]

O Lord! we adore thee as God over all, blessed forevermore. Thou art the Former of our bodies, and the Father of our spirits. All we are and all we have is derived from thee. There is nothing which we have that we have not received. Oh! give us the blessing of grateful hearts. Let thy Spirit be our teacher; let thy Word be our guide;

let thy will be our sovereign motive; let thy glory be our final end.

Heavenly Father, we bring thee thanks for the rest and refreshment of sleep, and for the comforts of the morning. Bless us at our table, in our domestic occupations, and in all the business of life. Oh! gladden this home with thy presence. Guide, keep, and prosper us this day. Bless all connected with us by whatever tie. May our ever-present God be with them, guiding them by his grace, defending them from temptation, and fitting them for the varied duties of the present life!

Bless the lambs of thy flock. We commend them to the Great Shepherd of the sheep, beseeching him to make them perfect, and to fold them in the arms of his mercy. And to thy name be ascribed all the praise. Amen.

SATURDAY.

Psalm cxiv.—1. When Israel went out of Egypt, the house of Jacob from a people of strange language;

2. Judah was his sanctuary, and Israel his dominion.

3. The sea saw it, and fled: Jordan was driven back.

4. The mountains skipped like rams, and the little hills like lambs.

5. What ailed thee, O thou sea! that thou fleddest? thou Jordan, that thou wast driven back?

6. Ye mountains, that ye skipped like rams; and ye little hills, like lambs?

7. Tremble, thou earth, at the presence of the Lord, at the presence of the God of Jacob;

8. Which turned the rock into a standing water, the flint into a fountain of waters.

Isaiah lix.—1. Behold, the Lord's hand is not shortened that it cannot save, neither his ear heavy that it cannot hear;

2. But your iniquities have separated between you and your God, and your sins have hid his face from you, that he will not hear.

14. Judgment is turned away backward, and justice standeth afar off; for truth is fallen in the street, and equity cannot enter.

15. Yea, truth faileth; and he that departeth from evil maketh himself a prey: and the Lord

saw it, and it displeased him that *there was* no judgment.

16. And he saw that *there was* no man, and wondered that *there was* no intercessor: therefore his arm brought salvation unto him; and his righteousness, it sustained him:

17. For he put on righteousness as a breastplate, and a helmet of salvation upon his head; and he put on the garments of vengeance for clothing, and was clad with zeal as a cloak.

18. According to *their* deeds, accordingly he will repay, fury to his adversaries, recompense to his enemies; to the islands he will repay recompense.

19. So shall they fear the name of the Lord from the west, and his glory from the rising of the sun. When the enemy shall come in like a flood, the Spirit of the Lord shall lift up a standard against him.

20. And the Redeemer shall come to Zion, and unto them that turn from transgression in Jacob, saith the Lord.

21. As for me, this *is* my covenant with them, saith the Lord: My spirit that *is* upon thee, and my words which I have put in thy mouth, shall not depart out of thy mouth, nor out of the mouth of thy seed, nor out of the mouth of thy seed's seed, saith the Lord, from henceforth and forever.

The prophet looks upon Israel in a state of utter apostasy, of seemingly hopeless corruption. No human reformer, no change of circumstances, no earthly intervention, can reach the deep necessities of their case. Indeed, they have fallen so low, that no one seems disposed to attempt a reformation, or to think of recovery as possible. The worst feature of their condition is, that they do not appear to know to what a depth they are sunk in degradation. Jehovah himself, by a strong figure of speech, is represented as wondering that no one attempts relief or intercession. Yet, because of this, his compassion is the more deeply stirred; and, though their sins would justify him in leaving them to destruction, he will provide a Redeemer, and renew his covenant of salva-

tion. It may be needful first to show his displeasure at sin by the judgments of his hand; and these, like an overwhelming flood, or a river swept along by a mighty wind, shall cause the nations from east to west to fear the name of the Lord. Thus was it before the coming of Christ. The wants and woes, the struggles and strifes, of humanity had created a yearning for a Deliverer, had prepared the way for the Redeemer promised to Zion. The grace of God triumphs over the sins of men, and turns deserved judgments into agencies of moral reformation. The very helplessness to which mankind had reduced themselves by sin was the plea for the humiliation and sacrifice of the Son of God for their recovery.

APPROPRIATE HYMNS.]

Prayer.

[Nos. 22, 56, 142.]

Blessed be God, the Father of all mercies, for the daily comforts of his providence and grace. Thy mercies, O Lord! are new every morning. Grant us grace daily to live unto thee, to do thy holy will, and to glorify thee in our bodies and spirits, which are thine. Suffer not the cares of life to distract our minds from thee; but may we seek first the kingdom of God and his righteousness!

Give us, this day, our daily bread; and feed our souls with that living bread which came down from heaven. May Christ be in us the hope of glory, and the power of an endless life! O Lord, the Maker and Ruler of all! we bless thee for all thy marvellous works and for thy ways unto the children of men. Thou givest us rain from heaven,

and fruitful seasons, filling our hearts with food and gladness. Bless the earth, we pray thee, with abundant harvests, that there may be seed for the sower, and bread for the eater. And, O most merciful Father! do thou visit our land with plenteous showers of grace, making thy Word fruitful, reviving thy Church, and causing righteousness to flourish and abound. Rule in the hearts of our rulers, and turn the people unto the things of thy kingdom. We commend unto thee all dear to us. We commit our souls unto thee for this day; beseeching thee for Christ's sake to forgive our sins, to keep us unspotted from the world, and pure in thy sight. And to the Father, the Son, and the Holy Ghost, be glory forever. Amen.

SUNDAY MORNING.

Psalm xxxvi.—1. The transgression of the wicked saith within my heart, *that there is no fear of God before his eyes.*

2. For he flattereth himself in his own eyes, until his iniquity be found to be hateful.

3. The words of his mouth *are* iniquity and deceit: he hath left off to be wise *and* to do good.

4. He deviseth mischief upon his bed; he setteth himself in a way *that is* not good; he abhorreth not evil.

5. Thy mercy, O Lord! *is* in the heavens; *and* thy faithfulness *reacheth* unto the clouds.

6. Thy righteousness *is* like the great mountains; thy judgments *are* a great deep: O Lord! thou preservest man and beast.

7. How excellent *is* thy loving-kindness, O God! therefore the children of men put their trust under the shadow of thy wings.

8. They shall be abundantly satisfied with the fatness of thy house; and thou shalt make them drink of the river of thy pleasures.

9. For with thee *is* the fountain of life: in thy light shall we see light.

10. Oh! continue thy loving-kindness unto them that know thee, and thy righteousness to the upright in heart.

11. Let not the foot of pride come against me, and let not the hand of the wicked remove me.

2 Timothy ii.—1. Thou therefore, my son, be strong in the grace that is in Christ Jesus.

2. And the things that thou hast heard of me among many witnesses, the same commit thou to faithful men, who shall be able to teach others also.

3. Thou therefore endure hardness, as a good soldier of Jesus Christ.

4. No man that warreth entangleth himself with the affairs of *this* life, that he may please him who hath chosen him to be a soldier.

5. And if a man also strive for masteries, *yet* is he not crowned except he strive lawfully.

6. The husbandman that laboreth must be a partaker of the fruits.

7. Consider what I say; and the Lord give thee understanding in all things.

8. Remember that Jesus Christ, of the seed of David, was raised from the dead, according to my gospel;

9. Wherein I suffer trouble as an evil-doer, even unto bonds; but the word of God is not bound.

10. Therefore I endure all things for the elect's sakes, that they may also obtain the salvation which is in Christ Jesus with eternal glory.

11. *It is* a faithful saying, For if we be dead with *him*, we shall also live with *him*;

12. If we suffer, we shall also reign with *him*; if we deny *him*, he also will deny us;

13. If we believe not, *yet* he abideth faithful; he cannot deny himself.

14. Of these things put *them* in remembrance, charging *them* before the Lord that they strive not about words to no profit, *but* to the subverting of the hearers.

15. Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth.

The Christian ministry was never intended to be a position of selfish enjoyment, of worldly emolument and ease. It is the duty of the Church to see that the ministry is put above the distractions of earthly wants and cares; but it is equally the duty of the ministry not to secularize its calling. That calling is here likened to the hard service of the soldier, whose special and exclusive duties forbid his absorption in the common affairs of life, and bind him to his leader or his cause; it is likened to the training of the athlete for the prize in the

race or other contests in the public games; it is likened to the patient labor of the husbandman, by which alone the fruits of the earth can be secured. But though it is a work of self-denial, of toil, and of sacrifice, it is a most blessed and rewarding work. He who enters upon it in the right spirit identifies himself with Christ in the object for which he came into the world,—the salvation of men,—is called of Christ, is sustained by Christ, lives in Christ, and, if faithful unto death, shall reign with Christ in glory everlasting.

APPROPRIATE HYMNS.]

Prayer.

[Nos. 42, 80, 143.

O Lord, who by the example of thy blessed apostle Paul hast taught us to forget those things which are behind, and to reach forth unto those things that are before! give us grace this day that we may press toward the mark for the prize of our high calling of thee in Christ Jesus. May we lay aside every weight, and the sins which so easily beset us, and run with patience the race set before us, looking unto Jesus, the author and finisher of our faith! As he for the joy set before him endured the cross, despising the shame; even so may we ever have before us our heavenly reward, and in like manner not fear what men can do unto us, if only we may acceptably serve thee!

In the constant sense of our membership in Christ; in the unflinching thought that we are his soldiers and servants; in the love of our Father's house, and the blessed hope of our eternal home,—*Lord, preserve and keep us.*

For the mercies of the past night; for the health and comfort with which we begin the day; for the provision of our wants; for means of improvement, of enjoyment, and of usefulness,—we humbly thank thee, the Giver of all good. Bless all dear to us; multiply the preachers of thy gospel; turn opposers and persecutors into witnesses for thee; and subdue all hearts unto thyself, through Jesus Christ our Lord. Amen.

SUNDAY EVENING.

Psalm xxvii.—4. One *thing* have I desired of the Lord, that will I seek after; that I may dwell in the house of the Lord all the days of my life, to behold the beauty of the Lord, and to inquire in his temple.

5. For in the time of trouble he shall hide me in his pavilion; in the secret of his tabernacle shall he hide me; he shall set me up upon a rock.

6. And now shall mine head be lifted up above mine enemies round about me: therefore will I offer in his tabernacle sacrifices of joy; I will sing, yea, I will sing praises unto the Lord.

7. Hear, O Lord! *when* I cry with my voice; have mercy also upon me, and answer me.

8. *When thou saidst*, Seek ye my face, my heart said unto thee, Thy face, Lord, will I seek.

9. Hide not thy face *far* from me; put not thy servant away in anger: thou hast been my help; leave me not, neither forsake me, O God of my salvation!

10. When my father and my mother forsake me, then the Lord will take me up.

11. Teach me thy way, O Lord! and lead me in a plain path, because of mine enemies.

12. Deliver me not over unto the will of mine enemies; for false witnesses are risen up against me, and such as breathe out cruelty.

13. *I had fainted*, unless I had believed to see the goodness of the Lord in the land of the living.

14. Wait on the Lord; be of good courage, and he shall strengthen thine heart; wait, I say, on the Lord.

I Thessalonians v.—12. And we beseech you, brethren, to know them which labor among you, and are over you in the Lord, and admonish you;

13. And to esteem them very highly in love for their work's sake. *And* be at peace among yourselves.

14. Now, we exhort you, brethren, warn them that are unruly, comfort the feeble-minded, support the weak, be patient toward all *men*.

15. See that none render evil for evil unto any *man*; but ever follow that which is good, both among yourselves and to all *men*.

16. Rejoice evermore.

17. Pray without ceasing.

18. In every thing give thanks; for this is the will of God in Christ Jesus concerning you.

19. Quench not the Spirit.

20. Despise not prophesyings.

21. Prove all things: hold fast that which is good.

22. Abstain from all appearance of evil.

23. And the very God of peace sanctify you wholly; and *I pray God* your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ.

24. Faithful *is* he that calleth you, who also will do it.

25. Brethren, pray for us.

26. Greet all the brethren with a holy kiss.

27. I charge you by the Lord that this epistle be read unto all the holy brethren.

28. The grace of our Lord Jesus Christ *be* with you. Amen.

Obedience to these precepts would make life perfect both in its relations to the outer world and in its innermost relations with God. How peaceful would be the life of one who should never render evil for evil! how beneficent the life that should ever follow toward all men that which is good! how consistent and symmetrical the life, that, before committing itself to any opinion or action, should test its character, and then adopt and hold fast that which is good! how gracious and gentle would be the life that should minister comfort and support to the weak and the needy, and, while decided against every wrong, should be patient under all injury or provoca-

tion! and how pure and beautiful the life that should abstain from all appearance of evil! But such outward peace, benignity, consistency, grace, beauty, purity, cannot be wrought by rule: these must spring from that communion with God in which prayer is unbroken, and thanksgiving is perpetual; in which no light of the Spirit is ever quenched by earthly passions, no voice of the Spirit drowned by earthly cares; but the whole nature—body, soul, and spirit—is brought into harmony through the pervading, sanctifying presence of the God of peace. For this let us pray without ceasing. Unto this, also, let us daily live.

APPROPRIATE HYMNS.]

Prayer.

[Nos. 41, 151.]

O God, who hast taught us in thy Word that there is still laid up a rest for thy people, and who hast given us a promise of entering into it! grant to us, we beseech thee, that we fail not of that promise through unbelief and disobedience. Teach us to look for a house that hath foundations, of which thou art the maker and builder. Lift our hearts thither in earnest desire.

O God the Father, who hast the times and seasons in thine own power! let not that day come upon us unawares. O God the Son, who art gone to prepare a place for us! in thine own time take us to thyself, that where thou art, there we may be

also. O God the Holy Ghost, the pledge of future glory in our hearts! seal us until the redemption of the purchased possession. We bless thee for the help this day received through thy holy Word and the prayers and praises of thy Church. We supplicate thy favor upon all who have heard thy Word, and upon those who have it not. We bless thee for thy mercy to this household, and commit ourselves to thy fatherly protection for the night. Keep us under the shadow of thy wings; and, O Father! bring us, we pray thee, finally to rest in thee, through Jesus Christ our Lord. Amen.

END OF THE YEAR.

Isaiah lxii.—1. For Zion's sake will I not hold my peace, and for Jerusalem's sake I will not rest, until the righteousness thereof go forth as brightness, and the salvation thereof as a lamp that burneth.

2. And the Gentiles shall see thy righteousness, and all kings thy glory; and thou shalt be called by a new name, which the mouth of the Lord shall name.

3. Thou shalt also be a crown of glory in the hand of the Lord, and a royal diadem in the hand of thy God.

4. Thou shalt no more be termed Forsaken; neither shall thy land any more be termed Desolate: but thou shalt be called Hephzi-bah, and thy land Beulah; for the Lord delighteth in thee, and thy land shall be married.

5. For *as* a young man marrieth a virgin, *so* shall thy sons marry thee; and *as* the bridegroom rejoiceth over the bride, *so* shall thy God rejoice over thee.

6. I have set watchmen upon thy walls, O Jerusalem! *which* shall never hold their peace day nor night: ye that make mention of the Lord, keep not silence,

7. And give him no rest, till he establish, and till he make Jerusalem a praise in the earth.

Matthew xxv.—1. Then shall the kingdom of heaven be likened unto ten virgins, which took their lamps, and went forth to meet the bridegroom.

2. And five of them were wise, and five *were* foolish.

3. They that *were* foolish took their lamps, and took no oil with them;

4. But the wise took oil in their vessels with their lamps.

5. While the bridegroom tarried, they all slumbered and slept.

6. And at midnight there was a cry made, Behold, the bridegroom cometh: go ye out to meet him.

7. Then all those virgins arose, and trimmed their lamps.

8. And the foolish said unto the wise, Give us of your oil; for our lamps are gone out.

9. But the wise answered, saying, *Not so*; lest there be not enough for us and you: but go ye rather to them that sell, and buy for yourselves.

10. And, while they went to buy, the bridegroom came; and they that were ready went in with him to the marriage; and the door was shut.

11. Afterward came also the other virgins, saying, Lord, Lord, open to us.

12. But he answered and said, Verily I say unto you, I know you not.

13. Watch, therefore; for ye know neither the day nor the hour wherein the Son of man cometh.

In the East, marriages are almost invariably celebrated at night. The bridegroom, with a party of his friends, goes to the house of the bride to bring her to his own house. A party of her friends attend her, and others join them on the way, illuminating the night with torches, and enlivening it with music. The women join the procession as it is returning to the house of the bridegroom: these may be his relatives and friends as well as those of the bride. Such were the virgins in the text,—friends of the bridegroom, who desired to honor him with their greeting, and to share in the festivities of the marriage. Five, however, thought only of appearances: they put on their robes, they took up their lamps, they secured their places, but made no provision against delays.

The other five provided themselves for every emergency. The first represent those who have openly confessed Christ, have conformed to Christian ordinances, have begun the Christian life with somewhat of sincerity and zeal, but have failed to nourish in their hearts the needful supply of divine grace. The second have given greater heed to the inward power of illumination than to outward appearances. Hence their lamps may also burn dim, while they yield to momentary slumber; but they keep in their hearts the grace that shall kindle them anew. Hence no discouragement can exhaust their patience, and no surprise can find them unprepared. The true preparation for death and heaven is the life which is hid with Christ in God.

APPROPRIATE HYMNS.]

Prayer.

[Nos. 4, 20, 39.

O God, who makest the outgoings of the morning and the evening to rejoice! thou crownest the year with thy goodness. Thy mercy gave us life at the first: that mercy hath followed us all the days of our lives, and hath brought us in safety to the close of another year. For all the past we bless thee, humbly confessing our unworthiness, and beseeching thee to forgive our sins. So teach us to number our days that we may apply our hearts unto wisdom.

We bless thee, O Lord! for all the progress of thy kingdom in the year now gone. Grant that, in years to come, it may grow to fill the whole

earth. Conscious of our own weakness, humbly confessing our sins, we cast ourselves upon thine infinite grace in Christ our Saviour for pardon, strength, and sanctification. May we as a family honor thee in our daily walk and conversation! May old and young alike know the beauty of holiness, the joy of consecration to Christ! Grant thy grace to all who are dear to us; and grant us grace to hold all men dear for Christ's sake, and to win them to the knowledge of his gospel. And may the peace of God, which passeth all understanding, keep our hearts and minds in the knowledge and love of God, through Jesus Christ our Lord! Amen.

SERVICES FOR SPECIAL OCCASIONS.

NEW-YEAR'S DAY.

Psalm xc. — 1. Lord, thou hast been our dwelling-place in all generations.

2. Before the mountains were brought forth, or ever thou hadst formed the earth and the world, even from everlasting to everlasting, thou art God.

3. Thou turnest man to destruction; and sayest, Return, ye children of men.

4. For a thousand years in thy sight *are but as yesterday* when it is past, and *as a watch in the night*.

5. Thou carriest them away as with a flood; they are *as a sleep*: in the morning *they are like grass which groweth up*.

6. In the morning it flourisheth, and groweth up; in the evening it is cut down, and withereth.

7. For we are consumed by thine anger, and by thy wrath are we troubled.

8. Thou hast set our iniquities before thee, our secret *sins* in the light of thy countenance.

9. For all our days are passed away in thy wrath: we spend our years as a tale *that is told*.

10. The days of our years *are threescore years and ten*: and if by reason of strength *they be fourscore years*, yet *is their strength labor and sorrow*; for it is soon cut off, and we fly away.

11. Who knoweth the power of thine anger? Even according to thy fear, *so is thy wrath*.

12. So teach *us* to number our days, that we may apply *our hearts* unto wisdom.

13. Return, O Lord! how long? and let it repent thee concerning thy servants.

14. Oh! satisfy us early with thy mercy, that we may rejoice and be glad all our days.

15. Make us glad according to the days *wherein* thou hast afflicted us, *and the years wherein* we have seen evil.

16. Let thy work appear unto thy servants, and thy glory unto their children.

17. And let the beauty of the Lord our God be upon us: and establish thou the work of our hands upon us; yea, the work of our hands establish thou it.

The most ancient Jewish tradition ascribes this psalm to "Moses, the man of God;" and the style and tone of the psalm accord with this tradition. We may assume, then, that we have here one of the most ancient sacred poems in the world: but it is true to the conditions of human life in all ages; and its simple pathos thrills the heart to-day as tenderly as when it was first uttered, more than three thousand years ago.

Moses had seen the whole generation that came with him out of Egypt perish in the wilderness. In looking back over the forty years of the wandering, they seemed as a dream. A nation had vanished like the grass that springs up along the scanty water-courses of the desert, and withers beneath the scorching sun. It was as if a swift torrent from the gorges of the mountains had flooded their encampment and carried them away. Such is the littleness, the brevity, of human life, when measured by itself; and such has been the ceaseless ongoing of the tide of destruction since first death entered

the world by sin. Through all the bustle and enterprise, the gavity and ambition, of the world, is still heard the sad refrain, "Return to dust, ye children of men."

But Moses was surrounded by the unchanging mountains; and before him was the land of promise, to which he was leading the people; and so there came to him the thought of the everlasting God, whose covenant of mercy is as unchangeable as the mountains. The personal and absolute existence of Jehovah, his perpetual providence over the world, and his eternal power and glory in the creation, are here asserted as strongly as in the first chapter of Genesis.

This thought of God's eternity, while it inspires awe and humility, is the true ground of confidence and hope. We can trust in the word and the grace of the unchanging Jehovah. He can give permanence to our feeble aims, and hopes of good; and, if we apply our hearts to his ways, we shall find in him the life everlasting.

APPROPRIATE HYMNS,

Prayer.

[Nos. 69, 150, 185.]

Blessed be God for the goodness and mercy that have followed us all the days of our life; for all the years that we have numbered, and for all the experiences of thy providence and grace that these years have brought us. Day by day thy hand hath preserved, sustained, defended us: thy Word has been our guide, thy Spirit our Comforter. To thee we owe our health, our home, and every joy and hope. Bless the Lord, O our souls! and forget not all his benefits.

Yet we acknowledge before thee, O Lord! that we have abused thy gifts, and slighted thy grace. Thou hast borne with our follies, our infirmities, and our sins; and we beseech thee, for Christ's sake, take away from us whatever in thought, word, or deed, is evil in thy sight, and incline us ever to that which is good.

With this new year help us to consecrate our-

selves unto thee in newness of life, and to walk before thee as loving and faithful children. May it please thee to preserve us in health; to send us prosperity; to bless us in our persons, in our family, in our friendships, and in all the labors of our hands; and, above all, to keep us from the evil that is in the world, and to sanctify us for thine own will concerning us. O Thou who art the same yesterday, to-day, and for ever! in thee do we put our trust; to thee do we commit our souls.

We pray for the coming of thy kingdom, for the peace and prosperity of thy church, for the good of all men, for the salvation of the whole world. Grant us, we beseech thee, such a union with Christ, that, whether we live or die, we may be the Lord's, and finally may attain unto the life everlasting, through our Lord and Saviour Jesus Christ. Amen.

NEW-YEAR'S DAY.

Psalm xci.—1. He that dwelleth in the secret place of the Most High shall abide under the shadow of the Almighty.

2. I will say of the Lord, *He is* my refuge and my fortress: my God; in him will I trust.

3. Surely he shall deliver thee from the snare of the fowler, and from the noisome pestilence.

4. He shall cover thee with his feathers, and under his wings shalt thou trust: his truth *shall be thy* shield and buckler.

5. Thou shalt not be afraid for the terror by night, *nor* for the arrow that flieth by day,

6. *Nor* for the pestilence that walketh in darkness, *nor* for the destruction that wasteth at noon-day.

7. A thousand shall fall at thy side, and ten thousand at thy right hand; *but* it shall not come nigh thee.

8. Only with thine eyes shalt thou behold and see the reward of the wicked.

9. Because thou hast made the Lord, *which is* my refuge, *even* the Most High, thy habitation;

10. There shall no evil befall thee, neither shall any plague come nigh thy dwelling.

11. For he shall give his angels charge over thee, to keep thee in all thy ways.

12. They shall bear thee up in *their* hands, lest thou dash thy foot against a stone.

13. Thou shalt tread upon the lion and adder: the young lion and the dragon shalt thou trample under feet.

14. Because he hath set his love upon me, therefore will I deliver him: I will set him on high, because he hath known my name.

15. He shall call upon me, and I will answer him: I *will be* with him in trouble; I will deliver him, and honor him.

16. With long life will I satisfy him, and show him my salvation.

What nearness to God, what assurance of his protection, what confidence in his love, are expressed in the thought of dwelling in "the secret place of the Most High"! To be permitted to think of God as our friend, though far off and invisible; to look forward to dwelling with God in heaven, and meanwhile to feel that he hears our prayer and helps our need,—this surely would be privilege and blessing enough: but here we read, not only of calling upon God as our Father, of going to him in prayer, of anticipating his presence in heaven, but of being admitted into his inner habitation, as to the very Holy of Holies in the temple, and there abiding. And he who is thus favored, so far from finding God a terror,—as men often conceive of him, and as he appeared to the people at Sinai,—finds himself covered and protected by the

Almighty as tenderly and lovingly as the bird covers her brood. The place of God's presence is the place of refuge, of peace, of safety, of rest, to the soul that knows how to find him and has learned to trust in him. And every one can find him who seeks him by faith in Christ, and cultivates communion with him in the spirit of a little child. To such a one, nothing can come in reality as an evil. The storms of adversity and persecution, the calamities that agitate others with fear, and sweep away their possessions and their hopes, only drive this trusting soul the closer into its refuge, the nearer to its portion. And, to confirm the reality of this fellowship, God himself proclaims, "Because he hath set his love upon me, therefore will I deliver him: I will satisfy him, and show him my salvation."

APPROPRIATE HYMNS.]

Prayer.

[Nos. 22, 56, 59.]

O Lord! open thou our lips, and our mouth shall show forth thy praise. We praise thee for the majesty and glory of thy being, for the excellency of thy power and goodness, for thy faithfulness and loving-kindness unto the children of men. Surely goodness and mercy have followed us all the days of our lives: the lines have fallen unto us in pleasant places, and we have a goodly heritage. Thou, Lord, who delightest in mercy, hast shown thyself merciful even in the troubles and sorrows of life; causing us thereby to know the pity of our Father, the grace of Christ our Saviour, the consolations of the Holy Ghost. With humility and gratitude would we trust in thee at all times, and commit our souls unto thee in well-doing.

We bless thee that thou hast brought us to the beginning of a new year. Oh, may thy love surround us, sustain us; thy grace sanctify and save us! We know not what a day may bring forth; but we leave all that concerns us to thy wisdom and thy love. If it shall please thee to give us health and prosperity, may we use our strength in thy service, our means for the advance-

ment of thy kingdom! If thou shalt send adversity, may we glorify thee by patience, humility, and hope! and, by all the lessons of thy providence and thy word, may we daily grow in grace!

Forgive us, O Lord! that we have ever wandered from thee; that we have so often grieved and offended thee. For the sake of Jesus Christ, the Son of thy love, blot out our transgressions, heal our backslidings, help our infirmities, and suffer us never more to fall into temptation.

Bless us this day, we pray thee, and every day, in all the concerns of life: do thou minister to our necessities, multiply our comforts, prosper our undertakings, increase our joys, enlarge our usefulness, and in all, and through all, enrich us with thy mercy. Deal gently, Lord, with the sick and the dying; show favor to the needy and the out-cast; comfort the aged; guide the young; and lead all conditions of men to put their trust in thee, and to know thy salvation. May this family be thine in the covenant of thy grace, and all our kindred and friends be gathered with us at last in our Father's house, through Jesus our Lord! Amen.

WASHINGTON'S BIRTHDAY.

Joshua xxiii.—1. And it came to pass, a long time after that the Lord had given rest unto Israel from all their enemies round about, that Joshua waxed old and stricken in age.

2. And Joshua called for all Israel, and for their elders, and for their heads, and for their judges, and for their officers, and said unto them, I am old and stricken in age:

3. And ye have seen all that the Lord your God hath done unto all these nations because of you; for the Lord your God is he that hath fought for you.

4. Behold, I have divided unto you by lot these nations that remain, to be an inheritance for your tribes, from Jordan, with all the nations that I have cut off, even unto the great sea westward.

5. And the Lord your God he shall expel them from before you, and drive them from out of your sight; and ye shall possess their land, as the Lord your God hath promised unto you.

6. Be ye therefore very courageous to keep and to do all that is written in the book of the law of Moses; that ye turn not aside therefrom to the right hand or to the left;

7. That ye come not among these nations, these that remain among you; neither make mention of the name of their gods, nor cause to swear *by them*, neither serve them, nor bow yourselves unto them:

8. But cleave unto the Lord your God, as ye have done unto this day.

9. For the Lord hath driven out from before you great nations and strong; but *as for* you, no man hath been able to stand before you unto this day.

Joshua xxiv.—22. And Joshua said unto the people, Ye *are* witnesses against yourselves that ye have chosen you the Lord, to serve him. And they said, *We are* witnesses.

23. Now, therefore, put away (*said he*) the strange gods which *are* among you, and incline your heart unto the Lord God of Israel.

24. And the people said unto Joshua, The Lord our God will we serve, and his voice will we obey.

25. So Joshua made a covenant with the people that day, and set them a statute and an ordinance in Shechem.

Joshua combined, in a remarkable degree, strategy for the conduct of war, and sagacity for the administration of civil affairs. He had also the moral courage to avow his dependence upon God, and to inculcate virtue and religion by precept and example. Having secured for his people a country by his arms, he did not seek to make himself king; but, laying aside his command, he established a covenant or con-

stitution by which they should be governed. These great qualities and noble actions were reproduced in the leader and founder of our own nation; and though neither our religion nor our republicanism would favor the canonizing of heroes and sages, yet all Americans will this day unite in thanksgiving to God for the gift of Washington.

APPROPRIATE HYMNS.]

Prayer.

[Nos. 7, 129, 193.]

Thou, Lord, art God in heaven, and rulest over all the kingdoms of the earth; and in thly hand is power and might, so that none is able to withstand thee. Thine eyes behold the nations: by thee princes rule, even all the judges of the earth; and thine, O Lord! is the kingdom and the power and the glory forever.

O God, who by thy servant Moses didst lead forth thine Israel with a mighty hand and with an outstretched arm, who by thy servant Joshua didst bring them into the promised land, and by thy servant David didst give them victory over their enemies and establish them in peace! we bless thee that when the men of this land were few and feeble, and sore oppressed, thou didst remember thy covenant with our fathers, even the sure mercies of David, and didst raise up thy servant Washington for a witness to the people, a leader and commander to the people. We bless thee for the wisdom, the courage, the faith, the fortitude, the patience, wherewith thou didst endow him for the trials of war; and for the prudence, the integrity, the unselfish love of country and of mankind, wherewith thou didst fit him for the establishing of government and the administration of affairs. We bless thee

for the independence, the freedom, the order of this nation, secured by his valor, his wisdom, his uprightness; and we pray thee, O most righteous and most merciful God! that the example of his virtues may incite our rulers to the like patriotism and piety, and the memory of his counsels may preserve among the people the spirit of unity and peace.

O Lord! forgive us our sins, the sins of our rulers, the sins of the people. Bless thy servant the President of the United States, and all his counsellors; bless the assembled Congress of the nation; bless all governors and legislatures, all judges and magistrates; bless the army and the navy, and all who are in any places of authority and power throughout the land; and grant that all their doings may be guided by thy Spirit, and ordered by thy holy will. Bless, O Lord! we pray thee, the whole land, and all the inhabitants thereof; and grant that thy kingdom may rule over us from sea to sea. We give thee thanks for our home in this land of freedom and plenty; for the daily benefits which load our lives; and pray for grace to serve thee in the family, in the State, and in the Church, through Jesus Christ thy Son our Saviour. Amen.

FAST DAY.

Leviticus xxvi. — 1. Ye shall make you no idols nor graven image, neither rear you up a standing image, neither shall ye set up *any* image of stone in your land, to bow down unto it; for I *am* the Lord your God.

2. Ye shall keep my sabbaths, and reverence my sanctuary: I *am* the Lord.

3. If ye walk in my statutes, and keep my commandments, and do them,

4. Then I will give you rain in due season, and the land shall yield her increase, and the trees of the field shall yield their fruit;

5. And your threshing shall reach unto the vintage, and the vintage shall reach unto the sowing-time; and ye shall eat your bread to the full, and dwell in your land safely.

6. And I will give peace in the land, and ye shall lie down, and none shall make *you* afraid; and I will rid evil beasts out of the land, neither shall the sword go through your land.

7. And ye shall chase your enemies, and they shall fall before you by the sword.

8. And five of you shall chase a hundred, and a hundred of you shall put ten thousand to flight; and your enemies shall fall before you by the sword.

9. For I will have respect unto you, and make

you fruitful, and multiply you, and establish my covenant with you.

10. And ye shall eat old store, and bring forth the old because of the new.

11. And I will set my tabernacle among you; and my soul shall not abhor you.

12. And I will walk among you, and will be your God, and ye shall be my people.

13. I *am* the Lord your God, which brought you forth out of the land of Egypt, that ye should not be their bond-men; and I have broken the bands of your yoke, and made you go upright.

14. But if ye will not hearken unto me, and will not do all these commandments;

15. And if ye shall despise my statutes, or if your soul abhor my judgments, so that ye will not do all my commandments, *but* that ye break my covenant;

16. I also will do this unto you: I will even appoint over you terror, consumption, and the burning ague, that shall consume the eyes, and cause sorrow of heart: and ye shall sow your seed in vain; for your enemies shall eat it.

17. And I will set my face against you, and ye shall be slain before your enemies: they that hate you shall reign over you, and ye shall flee when none pursueth you.

That there is a retribution upon nations for sins committed in their organic character all history testifies. The old Greek and Latin poets and sages recognized this truth, and some of them gave utterance to it with a terrible intensity. Any true philosophy of history must trace a connection between moral causes and material results in the career of nations; and even those sciences of society and of nature which disown a providential government over the world, still acknowledge that retribution awaits the disobedience of laws. But how can we disown a Providence, when even physical laws carry with them a moral sanction in their effects upon com-

munities and nations? The Bible fully recognizes the effect of natural causes, the operation of physical, social, and moral laws; but it never loses sight of the fact that God is the author and administrator of these laws. Neither should we lose sight of it. Accepting all that science teaches us concerning the working of natural laws, yet we find in this very reign of law only another proof of the wisdom, the power, the justice, and the love of God; and through all, and above all, it is true for nations as for individuals, that he has set before them blessing and cursing, and life and death.

APPROPRIATE HYMNS.]

Prayer.

[Nos. 54, 67, 68, 95, 234.]

Bow down thine ear unto us, O Lord! we beseech thee, and hear the confessions, the supplications, and the praises which we bring unto thee, through Jesus Christ our Lord. We have erred, and strayed from thy ways like lost sheep. We have followed too much the devices and desires of our own hearts. We have offended against thy holy laws. We have left undone those things which we ought to have done, and we have done those things which we ought not to have done; and there is no health in us. But thou, O Lord! have mercy upon us miserable offenders, and, for Christ's sake, grant us grace to shun every evil way, and to live in all things unto the glory of thy holy name.

What shall we render unto thee, O thou Preserver of men! for thy goodness to this family; for the comforts of our home; for our means of education and enjoyment; for health and prosperity, and all

the favors wherewith thou dost enrich our lives? Oh, may we ever make to thee the glad return of grateful and loving hearts, and, as stewards of thy bounty, distribute freely to others the good we have freely received! We beseech thee, O Lord! have mercy upon our land: preserve us from faction, violence, and misrule; from luxury and impiety; from neglect of thy Word and thy day. Give peace, O Lord! in our time; keep our rulers in thy fear, and save the nation from its sins. We commend unto thy mercy all who are in poverty or distress, in sickness or trouble; we pray for all who are in ignorance, error, or sin, that thou wouldst graciously enlighten and save them. Purify and exalt thy Church, and make all thy people perfect to do thy will. Perfect thy will in us, O Lord! and sanctify and save us for the Redeemer's sake. Amen.

FAST DAY.

Deuteronomy xxx.—1. And it shall come to pass, when all these things are come upon thee, the blessing and the curse, which I have set before thee, and thou shalt call *them* to mind among all the nations whither the Lord thy God hath driven thee,

2. And shalt return unto the Lord thy God, and shalt obey his voice according to all that I command thee this day, thou and thy children, with all thine heart, and with all thy soul;

3. That then the Lord thy God will turn thy captivity, and have compassion upon thee, and will return and gather thee from all the nations whither the Lord thy God hath scattered thee.

4. If *any* of thine be driven out unto the outmost *parts* of heaven, from thence will the Lord thy God gather thee, and from thence will he fetch thee:

5. And the Lord thy God will bring thee into the land which thy fathers possessed, and thou shalt possess it; and he will do thee good, and multiply thee above thy fathers.

6. And the Lord thy God will circumcise thine heart, and the heart of thy seed, to love the Lord thy God with all thine heart, and with all thy soul, that thou mayest live.

7. And the Lord thy God will put all these curses upon thine enemies, and on them that hate thee, which persecuted thee.

8. And thou shalt return and obey the voice of

the Lord, and do all his commandments which I command thee this day.

9. And the Lord thy God will make thee plenteous in every work of thine hand, in the fruit of thy body, and in the fruit of thy cattle, and in the fruit of thy land, for good; for the Lord will again rejoice over thee for good, as he rejoiced over thy fathers;

10. If thou shalt hearken unto the voice of the Lord thy God, to keep his commandments and his statutes which are written in this book of the law, *and* if thou turn unto the Lord thy God with all thine heart and with all thy soul.

17. But if thine heart turn away, so that thou wilt not hear, but shalt be drawn away, and worship other gods, and serve them;

18. I denounce unto you this day, that ye shall surely perish, *and that* ye shall not prolong *your* days upon the land, whither thou passest over Jordan to go to possess it.

19. I call heaven and earth to record this day against you, *that* I have set before you life and death, blessing and cursing: therefore choose life, that both thou and thy seed may live;

20. That thou mayest love the Lord thy God, *and* that thou mayest obey his voice, and that thou mayest cleave unto him (for he *is* thy life, and the length of thy days); that thou mayest dwell in the land which the Lord sware unto thy fathers, to Abraham, to Isaac, and to Jacob, to give them.

The Bible always respects the freedom of the human will, and fastens upon man the responsibility of his actions and of their consequences. God's method of dealing is the same with nations as with individuals. Both are under law, and liable to retribution for sin; but to both is opened the way of righteousness and peace. God sets before men the most powerful motives to do right,—the promise of his favor, the help of his grace, the assurance of life. He is ever ready to forgive sin and to save the penitent. He comes nigh to men through his providence, blessing and guiding them; he comes nigh by his word, speaking to the heart; he comes

nigh by mercies and by judgments, through both seeking us in love, and calling us to life: but the choice lies with ourselves; and the result will be life or death, as we shall choose.

The covenants of God with man always have conditions. Life was promised to Adam upon the condition that he should not eat the forbidden fruit. The covenant with Abraham was on the condition of faith. The promises to Israel were on the condition of obedience. Salvation is promised through Christ upon the condition of believing. Everywhere the choice of good or evil rests with man.

APPROPRIATE HYMNS,]

Prayer.

[Nos. 67, 73, 175.

O God, who didst create us in thine own image that we might know thee and enjoy thee forever! we confess with shame that we have turned away from the blessedness that is found in thee to seek our good in the beggarly elements of this world. We have worshipped and served the creature more than the Creator; have abused our powers, mispent our time, wasted our opportunities, and have chosen death rather than life. We mourn before thee the sins of our land and of our times; that intemperance, profaneness, dishonesty, corruption, impiety, and all forms of vice and iniquity, do so multiply and abound. We humbly beseech thee, O Father! mercifully to look upon our infirmities, and, for the glory of thy name, turn from us all those evils that we most justly have deserved; and

grant that in all our troubles we may put our whole trust and confidence in thy mercy, and evermore serve thee in holiness and pureness of living, to thy honor and glory, through our only Mediator and Advocate, Jesus Christ, our Lord and Saviour.

We bless thee for thy great goodness to us as a family. Incline us ever, we pray thee, to the choice of that which is good in thy sight. Be very gracious to all our friends. Bless our land; our rulers; our schools and churches; the poor and needy; the sick, the unfortunate, the sorrowing; yea, bless all the people with thy salvation, and turn the nation unto thy ways. And unto the Father, the Son, and the Holy Ghost, be glory and dominion world without end. Amen.

GOOD FRIDAY.

Luke xxiii. — 44. And it was about the sixth hour; and there was a darkness over all the earth until the ninth hour.

45. And the sun was darkened, and the veil of the temple was rent in the midst.

46. And, when Jesus had cried with a loud voice, he said, Father, into thy hands I commend my spirit; and, having said thus, he gave up the ghost.

47. Now, when the centurion saw what was done, he glorified God, saying, Certainly this was a righteous man.

48. And all the people that came together to that sight, beholding the things which were done, smote their breasts, and returned.

49. And all his acquaintance, and the women that followed him from Galilee, stood afar off, beholding these things.

50. And behold *there was* a man named Joseph,

a councillor; *and he was* a good man, and a just:

51. (The same had not consented to the counsel and deed of them:) *he was* of Arimathea, a city of the Jews; who also himself waited for the kingdom of God.

52. This *man* went unto Pilate, and begged the body of Jesus.

53. And he took it down, and wrapped it in linen, and laid it in a sepulchre that was hewn in stone, wherein never man before was laid.

54. And that day was the preparation, and the sabbath drew on.

55. And the women also, which came with him from Galilee, followed after, and beheld the sepulchre, and how his body was laid.

56. And they returned, and prepared spices and ointments; and rested the sabbath-day, according to the commandment.

It was high noon when Jesus was suspended upon the cross. Between the hours of twelve and three a strange darkness overspread the sky, and a shuddering of the earth rent the veil that covered the most holy place. According to the other evangelists, many graves were opened, and departed saints re-appeared in bodily form. Jesus himself suffered a great horror of darkness, as though God had forsaken him; yet not for a moment did he lose his faith or his submission. Forgiving his murderers, commending his mother to the care of John, he exclaimed, "It is finished!" and yielded his spirit into the hands of his Father. To make sure that he was dead, a soldier thrust his spear into his side; yet "not a bone of him was broken." Immediately the moral fruits of his passion upon the cross began to appear. Awed by his majestic innocence, touched by his marvellous pity, the thief

bowed his soul in homage to Jesus as his Lord. The Roman captain confessed his faith in "this righteous man" as the Son of God.

Great crimes call forth great virtues that lie dormant or hidden in many hearts; and Joseph of Arimathea, and, according to John, Nicodemus also, both members of the Jewish council which had condemned Jesus against their protest, now came out openly, and braved the malice of their colleagues and the fury of the populace by avowing the faith in Jesus they had secretly cherished, and by tenderly caring for his burial. Women also, who had ministered to the necessities of Jesus while living, prepared with loving hands spices and ointments wherewith to embalm his body. And so the day of gloom and dread settled down at evening into the holy calm of the sabbath rest.

APPROPRIATE HYMNS.]

Prayer.

[Nos. 86, 99, 116, 182.]

O Lord Jesus, who for our sakes didst endure such contradiction of sinners against thyself! grant us grace, that, like thee, we may be meek and lowly of heart. When offended and wronged by others, when persecuted by an evil and gainsaying world, may we remember Him, who, when he was reviled, reviled not again, and who from the cross prayed for the forgiveness of his enemies!

Our Father in heaven, we beseech thee forgive us our trespasses as we forgive them that trespass against us. As thou dost forgive our manifold offences, may we ever show the spirit of forgiveness toward all who do us harm! Set a watch, O Lord! at the door of our lips, that we offend not in word: may we be holy, harmless, undefiled, and separate from sinners! and, while we are bold and firm for thy truth and cause, in all that concerns ourselves may we study the things that make for peace! Help us this day to resist temptation, to walk uprightly, to do good as we have opportunity, to relieve the suffering and the needy, to be kind toward all, and to overcome the world.

Father of all mercies, we commend this household to thy loving care. [Oh! take these children into thine arms; defend them: from the power of evil; draw them to the cross of Christ, that they may there be baptized into the love of Him who died for them.] Grant us, O Lord! such prosperity as shall please thee; yet, in all that we possess and enjoy, help us ever to remember that we are not our own, but are bought with a price, — even the precious blood of Christ. We pray for thy Church which thou hast redeemed. O Lord Jesus! bring forth to the knowledge of all men the true oneness of thy flock in love and obedience to the one Shepherd; and hasten the ingathering of the nations, that thou mayest see of the travail of thy soul, and be satisfied. Heavenly Father, we bless thee for the mercy that has brought us to the beginning of this day; we supplicate thy favor upon all our friends; we pray thee to forgive our enemies; and, O Lord! prepare us for the great day of thine appearing, and have mercy upon us, and upon all men, for Christ's sake. Amen.

EASTER SUNDAY.

John xx.—1. The first *day* of the week cometh Mary Magdalene early, when it was yet dark, unto the sepulchre, and seeth the stone taken away from the sepulchre.

2. Then she runneth, and cometh to Simon Peter, and to the other disciple whom Jesus loved, and saith unto them, They have taken away the Lord out of the sepulchre, and we know not where they have laid him.

3. Peter therefore went forth, and that other disciple, and came to the sepulchre.

4. So they ran both together; and the other disciple did outrun Peter, and came first to the sepulchre.

5. And he, stooping down *and looking in*, saw the linen clothes lying; yet went he not in.

6. Then cometh Simon Peter following him, and went into the sepulchre, and seeth the linen clothes lie,

7. And the napkin that was about his head, not lying with the linen clothes, but wrapped together in a place by itself.

8. Then went in also that other disciple which came first to the sepulchre; and he saw, and believed.

The first wave of a great sorrow sweeping over the soul obliterates for a moment all grounds of hope, all promise of deliverance. Hence, though Jesus had distinctly foretold his resurrection, the disciples do not appear to have remembered this in the overwhelming thought that their Lord was dead. They had seen him expire on the cross; they had seen the spear pierce his heart; they had seen him taken down from the cross, and laid in the tomb, — a new tomb, hewn in the rock, in which no one had yet been buried; they had seen a great stone fitted to the mouth of this tomb as its door, and had turned away to mourn for the dead, and provide for embalming the body. It was to finish the embalming, and to give vent to their grief, that the disciples hastened to the sepulchre in the dawn of the first day. Mary Magdalene was first at the spot, and was startled at finding the sepulchre open and empty. She ran for Peter and John; and, while she

11. But Mary stood without at the sepulchre, weeping; and, as she wept, she stooped down *and looked* into the sepulchre,

12. And seeth two angels in white, sitting, the one at the head, and the other at the feet, where the body of Jesus had lain.

13. And they say unto her, Woman, why weepest thou? She saith unto them, Because they have taken away my Lord, and I know not where they have laid him.

14. And, when she had thus said, she turned herself back, and saw Jesus standing, and knew not that it was Jesus.

15. Jesus saith unto her, Woman, why weepest thou? whom seekest thou? She, supposing him to be the gardener, saith unto him, Sir, if thou have borne him hence, tell me where thou hast laid him, and I will take him away.

16. Jesus saith unto her, Mary. She turned herself, and saith unto him, Rabboni; which is to say, Master.

17. Jesus saith unto her, Touch me not; for I am not yet ascended to my Father: but go to my brethren, and say unto them, I ascend unto my Father and your Father, and to my God and your God.

was gone, the other women who had started with her came to the tomb, saw the angels and heard their words, then hastened away to tell the news. That the body could not have been taken was evident; for the door of the tomb had been sealed, and a Roman guard set over it, and the linen-clothes were disposed with the utmost care. But, in the intensity of her love and grief, Mary could not appreciate these tokens, and she was more bewildered than assured by the testimony of the angels. As she turned sorrowfully away, Jesus stood by her side. Pre-occupied with her grief, her eyes downcast and suffused with tears, she did not recognize him in the dim dawn. But the familiar voice of love brought her to his feet as when first she bathed them with her tears. Yes, this was he, the RISEN LORD! — the same gentle, loving Jesus, but clothed with an ineffable sanctity of person that mortals must not touch.

APPROPRIATE HYMNS,]

Prayer.

[Nos. 6, 8, 78, 174.

Thou art the King of glory, O Christ! Thou art the everlasting Son of the Father. When thou hadst overcome the sharpness of death, thou didst open the kingdom of heaven to all believers. Thou sittest at the right hand of God, in the glory of the Father. We believe that thou shalt come to be our Judge. We therefore pray thee help thy servants, whom thou hast redeemed with thy precious blood: make them to be numbered with thy saints in glory everlasting. We bless thee, O Lord! for the comforts of thy Word concerning those dear to us whom thou hast taken unto thyself: may we, by thy grace, walk in their steps in all things wherein they followed thee, and so live unto thee, day by day, that we shall be ready at all times for thy coming!

O Thou who hast brought us again from sleep to behold the light of a new day! help us so to confide in thee, to keep thee ever so near and so precious to our thought, that we shall live above the fear of death, and look forward with joy to our final rest with thee. Grant us grace to bear all trials, resist all temptations, fulfil all duties, in the hope of thine appearing. As children of the light, may we shun all evil, and show forth thy praise! Fill us this day with the peace of Christ and the hope of immortality. Bless thy Church in keeping the festival of the resurrection. May this household, and all dear to us, be joined to the family of the saints on earth, and finally to the company of the redeemed in heaven, through Him who died for us! — to whom be glory forever. Amen.

THE FOURTH OF JULY.

Joshua i. — 1. Now, after the death of Moses, the servant of the Lord, it came to pass that the Lord spake unto Joshua the son of Nun, Moses' minister, saying,

2. Moses my servant is dead: now therefore arise, go over this Jordan, thou and all this people, unto the land which I do give to them, *even* to the children of Israel.

3. Every place that the sole of your foot shall tread upon, that have I given unto you, as I said unto Moses.

4. From the wilderness and this Lebanon even unto the great river, the River Euphrates, all the land of the Hittites, and unto the great sea toward the going-down of the sun, shall be your coast.

5. There shall not any man be able to stand before thee all the days of thy life: as I was with Moses, *so* I will be with thee: I will not fail thee, nor forsake thee.

6. Be strong and of a good courage; for unto this people shalt thou divide for an inheritance the land which I sware unto their fathers to give them.

Joshua xxi. — 43. And the Lord gave unto Israel all the land which he sware to give unto their fathers; and they possessed it, and dwelt therein.

44. And the Lord gave them rest round about, according to all that he sware unto their fathers: and there stood not a man of all their enemies before them; the Lord delivered all their enemies into their hand.

45. There failed not aught of any good thing which the Lord had spoken unto the house of Israel: all came to pass.

Psalms cxii. — 1. I was glad when they said unto me, Let us go into the house of the Lord.

2. Our feet shall stand within thy gates, O Jerusalem!

3. Jerusalem is builded as a city that is compact together;

4. Whither the tribes go up, the tribes of the Lord, unto the testimony of Israel, to give thanks unto the name of the Lord.

5. For there are set thrones of judgment, the thrones of the house of David.

6. Pray for the peace of Jerusalem: they shall prosper that love thee.

7. Peace be within thy walls, *and* prosperity within thy palaces.

8. For my brethren and companions' sakes, I will now say, Peace *be* within thee.

9. Because of the house of the Lord our God, I will seek thy good.

How long it was from the call of Abraham to the settlement of the Israelites in Canaan! — how long, again, from the first partial occupation of the promised land to the union of the tribes in a stable government, with a fixed capital! Yet, through all this period of wandering, weakness, dependence, captivity, isolation, conquest, confederation, the Lord was mindful of his promise; and this whole course of discipline was gradually working out problems of national life which it takes centuries to solve. Hardly less marked were the leadings of Providence which issued in the constitution of the people of the United States into an independent nation. The early attempts at Spanish and French colonization,

which would have given this North-American continent to absolutism and Romanism, were doomed to failure. The Pilgrim stock, embodying family, freedom, faith, was enabled to thrive: the English people, with their language, their laws, their liberty, became masters of the soil; and, by the natural development of their principles and institutions, they came at length to the consciousness of nationality and the achievement of independence. Upon this anniversary of our independence, remembering how God has guided and blessed us, all the tribes of this now great and compacted nation, in all their families, should unite to "give thanks unto the name of the Lord."

APPROPRIATE HYMNS,]

Prayer.

[Nos. 69, 84, 193.

O God, the Lord of heaven and earth, who hast made of one blood all nations of men to dwell on all the face of the earth, and hast determined the times before appointed, and the bounds of their habitation! we bless thee that in the fulness of time thou didst plant in this land a Christian people, and didst give them dominion over the wilderness unto the great river, and beyond even unto the great sea, toward the going-down of the sun. And we do thank thee, Lord God of our fathers, that thou didst look upon them in their affliction and oppression, and didst deliver them with a mighty hand and with an outstretched arm, and hast made of them a nation great, mighty, and populous, as at this day. We bless thee, O Lord! for our freedom and union; for our arts and industries; for our

fields and mines; for our trade and commerce; for our homes, our schools, our churches; and for all thy benefits unto this nation. Let the people praise thee, O God! let all the people praise thee.

O Lord! preserve us from war and discord, from famine, pestilence, and every evil; and purify us from every sin. Bless thy servant the President of the United States, and all who are in authority; fill this thy Zion with judgment and righteousness. May the fear of the Lord be our treasure, and wisdom and knowledge the stability of our times! So may we, as a people whom thou hast redeemed, help on the blessed day when the kingdoms of this world shall become the kingdoms of our Lord and of his Christ; to whom be glory and dominion forever. Amen.

THANKSGIVING DAY.

Psalm cxlviii. — 1. Praise ye the Lord. Praise ye the Lord from the heavens; praise him in the heights.

2. Praise ye him, all his angels; praise ye him, all his hosts.

3. Praise ye him, sun and moon; praise him, all ye stars of light.

4. Praise him, ye heavens of heavens, and ye waters that be above the heavens.

5. Let them praise the name of the Lord; for he commanded, and they were created.

6. He hath also established them for ever and ever; he hath made a decree which shall not pass.

7. Praise the Lord from the earth, ye dragons and all deeps;

8. Fire and hail; snow and vapor; stormy wind fulfilling his word;

9. Mountains, and all hills; fruitful trees, and all cedars;

10. Beasts, and all cattle; creeping things, and flying fowl;

11. Kings of the earth, and all people; princes, and all judges of the earth;

12. Both young men and maidens, old men and children:

13. Let them praise the name of the Lord; for his name alone is excellent; his glory is above the earth and heaven.

14. He also exalteth the horn of his people, the praise of all his saints; *even* of the children of Israel, a people near unto him. Praise ye the Lord.

Psalm cl. — 1. Praise ye the Lord. Praise God in his sanctuary; praise him in the firmament of his power.

2. Praise him for his mighty acts; praise him according to his excellent greatness.

3. Praise him with the sound of the trumpet; praise him with the psaltery and harp.

4. Praise him with the timbrel and dance; praise him with stringed instruments and organs.

5. Praise him upon the loud cymbals; praise him upon the high-sounding cymbals.

6. Let every thing that hath breath praise the Lord. Praise ye the Lord.

"Every creature is full of the praise of God. The phenomena of Nature — clouds, snow, rain, wind — are his messengers: the unchangeable laws, according to which the countless worlds above pursue their course, proclaim the glory of his omnipotent word. In our own world, the animal and vegetable kingdoms, down to their lowest stages, bear the impress of the goodness and omnipotence of God, and are a song of praise upon his glorious attributes. But it belongs to man, above every creature, as the priest of Nature, to give an audible ex-

pression to her universal praise; a service in which every rank, every age, and every generation, have abundant cause for engaging." The theme of praise in these psalms, the glory and the goodness of God in creation and providence, is of universal and perpetual obligation. But especially should it inspire us on this day of national thanksgiving, in view of the exceeding riches of God's greatness and goodness and grace with which we of this land are favored. He hath not dealt so with any nation.

APPROPRIATE HYMNS,

Prayer.

[Nos. 23, 152.]

Glory be to the Father, and to the Son, and to the Holy Ghost; as it was in the beginning, is now, and ever shall be, world without end. We praise thee, O God! we acknowledge thee to be the Lord. All the earth doth worship thee, the Father everlasting. Heaven and earth are full of the majesty of thy glory.

O God! great is thy loving-kindness: accept our offering of thanks and praise.

For our creation and preservation; for our sleep last night, and our safety this morning; for the comforts of this world, and the hopes of the world to come, — *we bless thee, good Lord.*

For our stations and occupations in life; for our dear relations and friends; for all that reminds us of thee, and all opportunities of glorifying thee, — *we bless thee, good Lord.*

For thy love in our redemption; for thy free bestowal of thine only-begotten Son; for thine unspeakable gift of the Holy Spirit, — *above all we bless thee, good Lord.*

We give thee thanks this day for home and country; for knowledge and freedom; for the favor

of thy providence upon our land; for the tokens of thy mercy in thy Church. Help us, O Lord! worthily to show forth thy praise. In all thy works, enable us to see thy hand; and, in tracing the laws of thy creation, may we never lose sight of thee, the Lawgiver! And as by obedience to thee the heavens declare thy glory, and the earth showeth forth thy praise; even so may we obey thy holy word in all things, and finally be glorified with Him who redeemed us, thy Son Jesus Christ our Lord.

We beseech thee, O Lord! to continue the favor which thou hast shown unto us as a family. [May these children grow up in the knowledge and love of thy truth! May they always incline to thy will, and walk in thy way! May they be kept from the evil that is in the world, and be the followers of the Lord Jesus!] Dwell by thy good Spirit in the homes of all whom we love. Bless this community, our State, our nation, with good things, temporal and spiritual; and do good, in thy loving-kindness, unto all men, through Jesus Christ our Lord. Amen.

THANKSGIVING DAY.

Deuteronomy xxviii. — 1. And it shall come to pass, if thou shalt hearken diligently unto the voice of the Lord thy God, to observe *and* to do all his commandments which I command thee this day, that the Lord thy God will set thee on high above all nations of the earth;

2. And all these blessings shall come on thee, and overtake thee, if thou shalt hearken unto the voice of the Lord thy God.

3. Blessed *shalt thou be* in the city, and blessed *shalt thou be* in the field.

4. Blessed *shall be* the fruit of thy body, and the fruit of thy ground, and the fruit of thy cattle, the increase of thy kine, and the flocks of thy sheep.

5. Blessed *shall be* thy basket and thy store.

6. Blessed *shalt thou be* when thou comest in, and blessed *shalt thou be* when thou goest out.

7. The Lord shall cause thine enemies that rise up against thee to be smitten before thy face: they shall come out against thee one way, and flee before thee seven ways.

8. The Lord shall command the blessing upon thee in thy store-houses, and in all that thou settest thy hand unto; and he shall bless thee in the land which the Lord thy God giveth thee.

9. The Lord shall establish thee an holy people

unto himself, as he hath sworn unto thee, if thou shalt keep the commandments of the Lord thy God, and walk in his ways.

10. And all people of the earth shall see that thou art called by the name of the Lord; and they shall be afraid of thee.

11. And the Lord shall make thee plenteous in goods, in the fruit of thy body, and in the fruit of thy cattle, and in the fruit of thy ground, in the land which the Lord sware unto thy fathers to give thee.

12. The Lord shall open unto thee his good treasure, the heaven to give the rain unto thy land in his season, and to bless all the work of thine hand; and thou shalt lend unto many nations, and thou shalt not borrow.

13. And the Lord shall make thee the head, and not the tail; and thou shalt be above only, and thou shalt not be beneath; if that thou hearken unto the commandments of the Lord thy God, which I command thee this day, to observe and to do *them*.

14. And thou shalt not go aside from any of the words which I command thee this day, *to* the right hand or *to* the left, to go after other gods to serve them.

Every growing nation aspires to be "the head;" yet few reach or long retain such a pre-eminence. Rome once boasted herself the mistress of the world; but she was trodden under foot by the very barbarians for whom she had built roads to her capital. England is losing her title of "mistress of the seas." France can no longer claim to be the head of European civilization; and Germany, Russia, and the United States, which are now disputing the palm of leadership in the civilization of the future, may each repeat the experience of other nations in alternate supremacy and decline. In the long run, moral causes determine the position of a people in the

scale of nations; the moral virtues of industry, temperance, justice, frugality, give success to material enterprises; and honor, integrity, equity, and philanthropy secure an enviable reputation abroad. Righteousness exalteth a nation. It is not the union of Church and State that secures this result; on the contrary, the establishment of religion by the State has always proved detrimental to both: but a nation must have a conscience, a sense of right, of obligation, a moral standard of duty, which is higher than party or policy; and only in keeping the commandments of God can there be a true and lasting peace.

APPROPRIATE HYMNS,]

Prayer.

[Nos. 2, 32, 193.

O Lord, our Maker and Preserver! we give thee thanks for our being, our reason, and all other endowments and faculties of soul and body; for thy continual care and watchful providence over us through the whole course of our lives; for our health, friends, food, and raiment, and all the many comforts and conveniences of life. Above all, we adore thy mercy in sending thine only Son into the world to redeem us from sin and eternal death, and in giving us the knowledge and sense of our duty towards thee. We bless thee for thy patience with us, notwithstanding our many and great provocations; and for all the directions, assistances, and comforts of thy Holy Spirit.

O God, our Father, from whom cometh every good and perfect gift! we render thanks to thee for thy favor to our land; for freedom, knowledge, religion, which here abound; for peace, prosper-

ity, and plenty. Bless, O Lord! our schools and churches, our teachers and rulers; and fill the land with righteousness.

Thy mercies, O Lord! lead us to repentance. With one accord we present ourselves unto thee, a living sacrifice, for thy service and praise. Oh! keep us ever in thy fear. May thy good providence, which hath preserved us through the night, attend us in all the duties of the day! O Lord! we beseech thee, save us from sin, and send us prosperity: prosper us in the household, in our business, in our studies, and in whatever we do. Bless us in our friendships, and bless our friends with thy love and grace. Make us useful to others, and serviceable unto Christ our Lord. Bring us to the close of the day in peace; and, finally, at the close of life receive us into thy rest, for Christ's sake. Amen.

THANKSGIVING.

Psalm lxxv. — 1. Praise waiteth for thee, O God! in Zion; and unto thee shall the vow be performed:

2. O Thou that hearest prayer! unto thee shall all flesh come.

3. Iniquities prevail against me: *as for* our transgressions, thou shalt purge them away.

4. Blessed is the man *whom* thou choosest, and causest to approach *unto thee*, that he may dwell in thy courts: we shall be satisfied with the goodness of thy house, *even* of thy holy temple.

5. *By* terrible things in righteousness wilt thou answer us, O God of our salvation! *who art* the confidence of all the ends of the earth, and of them that are afar off *upon* the sea;

6. Which by his strength setteth fast the mountains, *being* girded with power;

7. Which stilleth the noise of the seas, the noise of their waves, and the tumult of the people.

8. They also that dwell in the uttermost parts are afraid of thy tokens: thou makest the outgoings of the morning and evening to rejoice.

9. Thou visitest the earth, and waterest it; thou greatly enrichest it with the river of God, *which* is full of water; thou preparest them corn, when thou hast so provided for it.

10. Thou waterest the ridges thereof abundantly;

thou settlest the furrows thereof; thou makest it soft with showers; thou blessest the springing thereof.

11. Thou crownest the year with thy goodness; and thy paths drop fatness:

12. They drop *upon* the pastures of the wilderness; and the little hills rejoice on every side.

13. The pastures are clothed with flocks; the valleys also are covered over with corn; they shout for joy; they also sing.

Psalm lxxvii. — 1. God be merciful unto us, and bless us, *and* cause his face to shine upon us;

2. That thy way may be known upon earth, thy saving health among all nations.

3. Let the people praise thee, O God! let all the people praise thee.

4. Oh! let the nations be glad, and sing for joy; for thou shalt judge the people righteously, and govern the nations upon earth.

5. Let the people praise thee, O God! let all the people praise thee.

6. *Then* shall the earth yield her increase; *and* God, *even* our own God, shall bless us.

7. God shall bless us, and all the ends of the earth shall fear him.

Now that the observation of the weather is taking the form of a science, there are some who think it an idle superstition to pray for rain, or to acknowledge God in the seasons. But what is the true significance of the daily weather-reports from Washington? Simply this: That the extension of the telegraph makes it possible to gather from a wide region unto one focus reports of the state of the barometer, of the clouds, winds, and rains; that these daily reports show a recurrence of facts which can be classified; and the uniformity of facts points to certain laws. But nothing new has come to pass in Nature, and nothing has been displaced in the constitution or the government of the world. Science may have discovered some of the causes of changes of weather, but the Cause of causes remains in the invisible sphere of Power. Meteorology will no more displace a Providence from the world than geology has displaced a Creator. The facts and laws of Nature furnish no proof against spiritual powers, which, from a

higher sphere, may act through these laws or upon them. Our barometers and rain-gauges no more supersede the care of our heavenly Father than our watches supersede the sun. Shall the discoverer of a law be applauded, and the almighty Framer of all laws be forgotten? Or shall laws themselves have the praise of that Intelligence which ordained them, and is still their Master? Nay: we will say with Tholuck, that "God reveals himself as omnipotent at the return of every spring, and uses his might for the bestowal of blessings. The goodness of God crowns the year as a diadem does the brow. Men find out his goings by the blessings of his paths. The jocund flocks clothe the pastures; the very hills are girded with joy and gladness. Shall these rejoicings of Nature find no echo in the human heart? Let men vie with Nature in thanksgivings; let their rejoicings swell into praise and happy harvest-songs."

APPROPRIATE HYMNS,

Prayer.

[Nos. 32, 54, 163.]

It is a good thing to give thanks unto the Lord, and to sing praises unto thy name, O Most High! to show forth thy loving-kindness in the morning, and thy faithfulness every night. O God our Preserver! we thank thee for the refreshment of sleep and the renewal of strength; for the light of the morning, and for the promises and hopes that shine upon us from thy holy Word. We devote to thee our powers of reason, of affection, and of active service, praying that we may have grace to glorify thee in our bodies and our spirits which are thine. We thank thee for our home, our friends, the pleasant things that surround us, and all the beautiful and serviceable things of the

world which thou hast made. Teach us, O Lord! to use this world as not abusing it; and, in and through all that we receive, to chiefly desire and love thee, the Giver. We bring to thee our special thanksgivings for all the mercies, temporal and spiritual, of another year.

May each member of this family, and all who are dear to us, belong to the family of thy redeemed! and, oh, may the redemption of Christ our Lord be applied unto all men by the saving grace of thy Holy Spirit! Heal all sorrows, supply all needs, restrain all iniquity, and save the world through Him who died for all; to whom, with the Father and the Spirit, be glory everlasting. Amen.

FOREFATHERS' DAY.

Psalm lxxviii. — 1. Give ear, O my people! to my law; incline your ears to the words of my mouth.

2. I will open my mouth in a parable; I will utter dark sayings of old;

3. Which we have heard and known, and our fathers have told us.

4. We will not hide *them* from their children, showing to the generation to come the praises of the Lord, and his strength, and his wonderful works that he hath done.

5. For he established a testimony in Jacob, and appointed a law in Israel, which he commanded our fathers, that they should make them known to their children;

6. That the generation to come might know *them*, even the children *which* should be born; *who* should arise and declare *them* to their children;

7. That they might set their hope in God, and not forget the works of God, but keep his commandments.

13. He divided the sea, and caused them to pass through; and he made the waters to stand as an heap.

14. In the daytime also he led them with a cloud, and all the night with a light of fire.

15. He clave the rocks in the wilderness, and gave *them* drink as *out of* the great depths.

16. He brought streams also out of the rock, and caused waters to run down like rivers.

Psalm xliv. — 1. We have heard with our ears, O God! our fathers have told us, *what* work thou didst in their days, in the times of old.

2. *How* thou didst drive out the heathen with thy hand, and plantedst them; *how* thou didst afflict the people, and cast them out.

3. For they got not the land in possession by their own sword, neither did their own arm save them; but thy right hand, and thine arm, and the light of thy countenance, because thou hadst a favor unto them.

4. Thou art my King, O God! command deliverances for Jacob.

5. Through thee will we push down our enemies; through thy name will we tread them under that rise up against us.

6. For I will not trust in my bow, neither shall my sword save me.

7. But thou hast saved us from our enemies, and hast put them to shame that hated us.

8. In God we boast all the day long, and praise thy name forever.

There is nothing local nor sectional, nothing vainglorious nor exclusive, in the commemoration of Forefathers' Day. It is a day that belongs of right to the whole country, as marking the beginning of its organic life; for the true germ of this nation — of its civil and religious liberty, of its intelligence, its independence, and its moral strength — was in that little colony of Pilgrims which landed on Plymouth Rock on the 21st of December, 1620. By the study of the word of God, they had regained the primitive conception of the Church as a spiritual body of believers, self-governed under their allegiance to Christ, their common head. For purity of faith and worship, they had separated from the State churches which had survived the Reformation or had grown out of it.

Their training in the Christian democracy had qualified them for self-government in civil affairs; and the compact which they framed before landing from "The Mayflower" was the root of our constitutional freedom. The Pilgrim colonists were true to their principles. Whatever were the errors and excesses of later colonies, no charge of bigotry or persecution lies at *their* door. Fidelity to truth, to duty, and to man, maintained through severe and protracted sacrifices and sufferings, and a humble devotion to God, which made them willing to be as stepping-stones unto others for the advancement of his kingdom, entitle them to the grateful remembrance, not of their posterity only, but of all mankind.

APPROPRIATE HYMNS,]

Prayer.

[Nos. 4, 14, 22.

Give ear, O Shepherd of Israel, thou that leadest Joseph like a flock! thou that dwellest between the cherubims, shine forth. Thou hast brought a vine out of Egypt; thou hast cast out the heathen, and planted it. Thou preparedst room before it, and didst cause it to take deep root, and it filled the land. She sent out her boughs unto the sea, and her branches unto the river. For the goodly inheritance of this land, for plenty and prosperity, for freedom and order, for union and peace, for schools and churches, for thy holy day and thy holy word, we render thee, O Lord! most hearty thanks. Oh! keep this people ever faithful to thee, the God of our fathers; and do thou, O Lord! remember unto us the mercies of thy covenant.

Alas! how have we sinned against thee in profaning thy sabbaths, in disregarding thy Word, in boasting our own might and trusting our own

riches, in seeking and loving this world! Oh! save us, we beseech thee, from corruption and crime, and forgetfulness of God. Keep alive in us the faith and the virtues of our fathers. We bless thee for their patience, their courage, their devotion, their fidelity, their holy love and zeal, and for all which thou didst accomplish by them and for them.

Incline our hearts, O Lord! to cleave to thy testimonies, and to be faithful witnesses for thy truth. May we of this household ever be upon the Lord's side! May all our friends be the friends of God! May our whole land be filled with righteousness! Finally bring us, we beseech thee, to sit down with patriarchs, prophets, and psalmists, with pilgrims, apostles, and confessors, in the kingdom of our Father, through Jesus Christ, our Lord and Saviour. Amen.

FOREFATHERS' DAY.

Deuteronomy viii.—1. All the commandments which I command thee this day shall ye observe to do, that ye may live and multiply, and go in and possess the land which the Lord sware unto your fathers.

2. And thou shalt remember all the way which the Lord thy God led thee these forty years in the wilderness, to humble thee, *and* to prove thee, to know what *was* in thine heart, whether thou wouldst keep his commandments or no.

3. And he humbled thee, and suffered thee to hunger, and fed thee with manna, which thou knewest not, neither did thy fathers know; that he might make thee know that man doth not live by bread only, but by every *word* that proceedeth out of the mouth of the Lord doth man live.

4. Thy raiment waxed not old upon thee, neither did thy foot swell these forty years.

5. Thou shalt also consider in thine heart, that as a man chasteneth his son, *so* the Lord thy God chasteneth thee.

6. Therefore thou shalt keep the commandments of the Lord thy God, to walk in his ways, and to fear him.

7. For the Lord thy God bringeth thee into a good land; a land of brooks of water, of fountains, and depths that spring out of valleys and hills;

8. A land of wheat, and barley, and vines, and fig-trees, and pomegranates; a land of oil-olive and honey;

9. A land wherein thou shalt eat bread without scarceness, thou shalt not lack any *thing* in it; a

land whose stones *are* iron, and out of whose hills thou mayest dig brass.

10. When thou hast eaten and art full, then thou shalt bless the Lord thy God for the good land which he hath given thee.

11. Beware that thou forget not the Lord thy God in not keeping his commandments, and his judgments, and his statutes, which I command thee this day:

12. Lest *when* thou hast eaten, and art full, and hast built goodly houses, and dwelt *therein*;

13. And *when* thy herds and thy flocks multiply, and thy silver and thy gold is multiplied, and all that thou hast is multiplied;

14. Then thine heart be lifted up, and thou forget the Lord thy God, which brought thee forth out of the land of Egypt, from the house of bondage;

17. And thou say in thy heart, My power and the might of *my* hand hath gotten me this wealth.

18. But thou shalt remember the Lord thy God; for *it is* he that giveth thee power to get wealth, that he may establish his covenant which he sware unto thy fathers, as *it is* this day.

19. And it shall be, if thou do at all forget the Lord thy God, and walk after other gods, and serve them, and worship them, I testify against you this day that ye shall surely perish.

20. As the nations which the Lord destroyeth before your face, so shall ye perish; because ye would not be obedient unto the voice of the Lord your God.

A chief temptation and snare to nations as to individuals is that pride of material possessions, which causes them to forget their dependence upon God. Never was a nation more favored than this by the Creator in the elements of material prosperity, and not even Israel itself was more manifestly led of God in its beginnings. Yet we boast our physical resources and material improvements as if these were our own

creation, and the prosperity that comes of these were the highest good of a people. Such an anniversary as this should recall us to the salutary remembrance of our humble but pious beginnings, to a grateful sense of our dependence upon God, and to a penitential but cheerful renewal of the covenant of our Fathers.

APPROPRIATE HYMNS,]

Prayer.

[Nos. 85, 141.

O thou that inhabitest the praises of Israel! our fathers trusted in thee: they cried unto thee, and were delivered; they trusted in thee, and were not confounded. When, by reason of their devotion to Christ, afflictions and persecutions were multiplied to them in their native land, thou didst make the depths of the sea a way for thy ransomed to pass over, and didst bring them forth into a large place, and gavest this goodly land for an inheritance to them and their children forever. Oh! grant us grace, we beseech thee, to be faithful to the trust that we have received, and to exalt the God of our fathers. Like them, may we revere thy name, obey thy word, keep holy thy day; like them, may we count all things but loss for the knowledge of Christ Jesus our Lord. We lament before thee the sins and

evils of our times: turn us again, O God of hosts! and cause thy face to shine, and we shall be saved. We give thee thanks, O Lord! for all thy faithful servants, who, having witnessed in their lives a good confession, have left the light of their good works to shine before thy Church on earth. Mercifully grant that we, being compassed about with so great a cloud of witnesses, may lay aside every weight, and the sin that doth so easily beset us, and run with patience the race which is set before us, looking unto Jesus, the author and finisher of our faith; that so, departing this life with the seal of faith, we may attain unto the resurrection of the just, and with them enjoy the glory of thy kingdom made perfect in heaven, through Jesus Christ our Lord. Amen.

CHRISTMAS.

Luke ii. — 1. And it came to pass in those days that there went out a decree from Cæsar Augustus that all the world should be taxed.

3. And all went to be taxed, every one into his own city.

4. And Joseph also went up from Galilee, out of the city of Nazareth, into Judæa, unto the city of David, which is called Bethlehem (because he was of the house and lineage of David),

5. To be taxed with Mary, his espoused wife.

7. And she brought forth her first-born son, and wrapped him in swaddling-clothes, and laid him in a manger; because there was no room for them in the inn.

8. And there were in the same country shepherds abiding in the field, keeping watch over their flock by night.

9. And, lo, the angel of the Lord came upon them, and the glory of the Lord shone round about them; and they were sore afraid.

10. And the angel said unto them, Fear not; for, behold, I bring you good tidings of great joy, which shall be to all people.

11. For unto you is born this day, in the city of David, a Saviour, which is Christ the Lord.

12. And this *shall be* a sign unto you: Ye shall

find the babe wrapped in swaddling-clothes, lying in a manger.

13. And suddenly there was with the angel a multitude of the heavenly host praising God, and saying,

14. Glory to God in the highest, and on earth peace, good will toward men.

15. And it came to pass, as the angels were gone away from them into heaven, the shepherds said one to another, Let us now go even unto Bethlehem, and see this thing which is come to pass, which the Lord hath made known unto us.

16. And they came with haste, and found Mary and Joseph, and the baby lying in a manger.

17. And, when they had seen *it*, they made known abroad the saying which was told them concerning this child.

18. And all they that heard *it* wondered at those things which were told them by the shepherds.

19. But Mary kept all these things, and pondered *them* in her heart.

20. And the shepherds returned, glorifying and praising God for all the things that they had heard and seen, as it was told unto them.

An order from Rome for taking the census in Palestine was the means of fulfilling the prophecy uttered seven hundred years before, — that Christ should be born in Bethlehem. In those days, travellers lodged in a caravansary, — a large court, walled in on all sides, but open to the sky. In the centre of the court was a raised platform, where the guests gathered by day, and slept by night. This was the *inn* proper. Around this, against the walls, were sheds, with stalls, or arcades, for goods, and beasts of burden. The census had brought such a crowd to Bethlehem, that Joseph and Mary took refuge in one of these side-nooks, where the cattle were housed and fed.

With this beautiful simplicity was ushered in the grandest event in the history of the world, — the incarnation of the Son of God for our redemption. It was needful that the Lord should be born of woman: but his chosen mother was not, like the foster-mother of Moses, a king's daughter in her palace, but a poor and modest virgin, who aspired to nothing more than being the wife of the village-carpenter; and he

was not born even in her humble home, but in a manger, where his mother was glad to find shelter for the night. It was necessary that this divine birth should be certified by witnesses; but these were not such dignitaries as are chosen to attest the birth of a prince. In the stillness of the night, to a few shepherds who were watching their flock in the lovely fields that slope away from the hill of Bethlehem, came the wondrous song of the angels announcing the birth of the Redeemer; and these honest, simple-minded people went and saw the babe, and then told all that they had heard and seen.

Thus Christ challenges our faith in his divinity by the lowly and gentle way in which he entered into our humanity. The voices of nature, of humanity, and of divinity, blended sweetly in his advent. The very air seems holy since it has borne such a message from heaven; the very earth is consecrated by the coming of the Son of God. Oh, may our hearts receive the Lord of heaven and earth, who still comes as a little child to every soul that seeks his peace!

APPROPRIATE HYMNS,]

Prayer.

[Nos. 119, 173, 198.

O Thou who didst humble thyself to be born of a virgin, the everlasting Son of the Father, the Prince of peace! we bless and adore thee for thy grace and compassion for us sinners. We give thanks unto the Father, who so loved the world, that he gave his only-begotten Son, that whosoever believeth in him should not perish, but have everlasting life; we praise and worship the Son, who took upon him our nature that he might redeem us to God. Oh! grant us, we beseech thee, thy peace, through the forgiveness of sin, reconciliation with God, and the indwelling of the Spirit, that we may

glorify and praise thee in our lives for all that we have heard and seen of thy grace.

[May the children of this family remember that Jesus came as a little child to bless them! May they give their hearts to his love!] And may we all, in the spirit of little children, love and serve Him who came into the world to save sinners! And, oh! may the world be saved; may all men come to Christ; may peace reign on earth, and good will bind all hearts together for the glory of God! And to the Father, Son, and Holy Spirit, be honor and praise throughout all ages. Amen.

FOR A MARRIAGE.

Matthew xix.—4. And Jesus answered and said unto them, Have ye not read, that he which made *them* at the beginning made them male and female,

5. And said, For this cause shall a man leave father and mother, and shall cleave to his wife, and they twain shall be one flesh?

6. Wherefore they are no more twain, but one flesh. What, therefore, God hath joined together, let not man put asunder.

Ephesians v.—23. For the husband is the head of the wife, even as Christ is the head of the church; and he is the savior of the body.

24. Therefore as the church is subject unto Christ, so *let* the wives *be* to their own husbands in every thing.

25. Husbands, love your wives, even as Christ also loved the church, and gave himself for it;

26. That he might sanctify and cleanse it with the washing of water by the word,

27. That he might present it to himself a glorious church, not having spot or wrinkle, or any such thing; but that it should be holy and without blemish.

28. So ought men to love their wives as their

own bodies. He that loveth his wife loveth himself.

29. For no man ever yet hated his own flesh, but nourisheth and cherisheth it, even as the Lord the church;

30. For we are members of his body, of his flesh, and of his bones.

31. For this cause shall a man leave his father and mother, and shall be joined unto his wife, and they two shall be one flesh.

32. This is a great mystery; but I speak concerning Christ and the church.

33. Nevertheless, let every one of you in particular so love his wife even as himself; and the wife *see* that she reverence *her* husband.

Revelation xix.—7. Let us be glad and rejoice, and give honor to him; for the marriage of the Lamb is come, and his wife hath made herself ready.

8. And to her was granted that she should be arrayed in fine linen, clean and white; for the fine linen is the righteousness of saints.

9. And he saith unto me, Write, Blessed *are* they which are called unto the marriage-supper of the Lamb.

In all ages, and among all people, marriage has been made both a social and religious festival. On the banks of the Nile, at a Mohammedan wedding, I have witnessed a torch-light procession such as is described in the New Testament, and such ceremonial observances as are enjoined in the Book of Leviticus. In the heart of the desert I have participated in a wedding-festival, where the rudest music and dancing gave expression to the grim hilarity of the Bedouin nature. Among the Jews, marriage was always held in honor, both as a memorial of God's primitive blessing on the race, and as the vehicle of most precious prophecies for the future.

Christianity has exalted marriage to the highest dignity, and crowned it with the most sacred beauty: it is the symbol of the union of Christ and his Church; and the consummation of hope, purity, and joy in heaven, is typified under "the marriage-supper of the Lamb." Marriage is the festival of love, and, as such, should be attended with all that represents beauty and felicity: it is the festival of joy; and, as such, should be a time of pre-eminent joyousness to all who assist in its solemnities. But it is also a festival of consecration; and it should be hallowed with the word of God and prayer.

APPROPRIATE HYMNS,]

Prayer.

[Nos. 96, 134.

Our Father in heaven, who, in the beginning, didst constitute the family in unity of interest, of affection, and of life, to be the fountain of earthly love, and the channel of thy heavenly grace, we bless thee for all the love and joy which, as members of this family, we have had together, and for all the good that has come to us of thy bounty and thy care. We bless thee for the tender and sacred names of husband and wife, of parent and child; and we pray that our family union on earth may be the type and the prophecy of a union in everlasting love and joy in our Father's house.

We thank thee, O Lord! that changes in our earthly homes are subject to thy governance, and that the change which takes the children of our love to constitute anew the family in another home is by the ordering of the same gracious Providence which established this home at the first. We commend to thee the dear ones who this day shall be joined together in the most sacred of earthly ties; beseeching thee, that, in taking the marriage-vow,

thy holy fear may be before their eyes, and the blessing of the Father, the Son, and the Holy Ghost, may be upon them, through Jesus Christ our Lord.

O thou divine Redeemer, who didst hallow the marriage festival with thy presence and benediction! may we this day feel thy presence, and receive thy blessing! O thou holy and blessed Spirit, who hast declared marriage honorable in thy sight! shed over these beloved ones the sanctity of thy grace. Bless *him* [or *her*] whom we give, and *her* [or *him*] whom we receive: may their union be for long years of joy in each other! may their love draw them the closer to the God of love! may all the experiences of life bind them together in faith and hope! Grant unto them all things needful in the present life; and in the world to come, life everlasting. And may thy blessing abide with this household! Help us to be true and loving in all the relationships of life; and finally bring us to the family above, to the marriage-supper of the Lamb, through Jesus Christ our Lord. Amen.

FOR A NEW HOME.

2 Samuel vi. — 6. And, when they came to Nachon's threshing-floor, Uzzah put forth *his hand* to the ark of God, and took hold of it; for the oxen shook it.

7. And the anger of the Lord was kindled against Uzzah, and God smote him there for *his* error; and there he died by the ark of God.

8. And David was displeased because the Lord had made a breach upon Uzzah; and he called the name of the place Perez-uzzah to this day.

9. And David was afraid of the Lord that day, and said, How shall the ark of the Lord come to me?

10. So David would not remove the ark of the Lord unto him into the city of David; but David carried it aside into the house of Obed-edom the Gittite.

11. And the ark of the Lord continued in the house of Obed-edom the Gittite three months; and the Lord blessed Obed-edom and all his household.

12. And it was told King David, saying, The Lord hath blessed the house of Obed-edom, and all that *pertaineth* unto him, because of the ark of God. So David went and brought up the ark of

God from the house of Obed-edom into the city of David with gladness.

Psalms cxliv. — 9. I will sing a new song unto thee, O God! upon a psaltery *and* an instrument of ten strings will I sing praises unto thee.

10. *It is he* that giveth salvation unto kings; who delivereth David his servant from the hurtful sword.

11. Rid me, and deliver me from the hand of strange children, whose mouth speaketh vanity, and their right hand *is* a right hand of falsehood;

12. That our sons *may be* as plants grown up in their youth; *that* our daughters *may be* as corner-stones, polished *after* the similitude of a palace;

13. *That* our garners *may be* full, affording all manner of store; *that* our sheep may bring forth thousands and ten thousands in our streets;

14. *That* our oxen *may be* strong to labor; *that there be* no breaking in, nor going out; *that there be* no complaining in our streets.

15. Happy *is that* people that is in such a case; *yea*, happy *is that* people whose God is the Lord.

The foundation of human society is the family. Not the individual, but the family, is the true unit of the state; and the nation is properly not a numerical aggregate of individuals, but a combination of families. It is only through the door of the family that any one can enter into society; for individual men are not created separate monads, but each is born into the world a member of a family. Hence whatever tends to preserve the home as a central point of interest and affection tends to give stability and sacredness to society itself. That community, that people, are most likely to be well ordered, and peaceful in public affairs, among whom the homestead is cherished in the hearts of its citizens. Some one has said that no home is complete without the grandmother; and certainly the blending of infancy, middle life, and old age, in one household, gives tenderness, grace, and dignity to domestic life.

In setting up a new home, therefore, it is most becoming to consecrate it to God by the erection of the family-altar, and the invocation of his blessing. The ancient Romans had their *Penates*, household gods, whose images guarded and blessed the hearthstone. The house of Obed-edom was blessed because it sheltered the ark of God. Moses never removed his tent from place to place except upon the assurance that the divine presence would go up with him. So should we consecrate our home with prayer and thanksgiving, that, by the favor of God, our sons growing up with manly virtues, our daughters with womanly graces, may make the home as a garden of plenty, and a palace of beauty and strength.

Heaven is the perfection of the family and the home. There is our Father's house; there is Christ, our Elder Brother; there the glad and blessed fellowship of the redeemed.

APPROPRIATE HYMNS,]

Prayer.

[Nos. 68, 124.

Our Father in heaven, the God of all the families of the earth, we give thee thanks for the manifold blessings which we as a family have received at thy hand, — for our birth and education under Christian influences, for the comforts of our home, for the tender relationships of life. May the mercies of thy covenant abide with this household, and every member of it be joined to the family of thy people! Be thou our Father and our God; and may we know the love and joy of thy dear children! O blessed Lord Jesus! come and take up thine abode with us, and fill our home with thy presence; fill our hearts with thy peace.

We bless thee that through another night thou hast kept our habitation in safety, and that we enter upon a new day surrounded with the tokens of thy providence and grace. Create in us

a clean heart, O God! and renew a right spirit within us, that in our lives this day we may show forth thine image, and glorify thee in our bodies and spirits which are thine. Forgive us the sins of our past lives; and help us, O Lord! to lead the new life in Christ Jesus.

Be gracious to all dear to us; bless them in their hearts and their homes; remember the family or thy people; have mercy upon such as have no home, upon the widow and the fatherless, the forsaken and outcast; deliver such as are in bonds; convert and restore thine ancient covenant people; and hasten the time when all mankind shall dwell together as one family in Christ their Head. Finally, we beseech thee to bring us to our Father's house, to the Jerusalem that is above, to dwell with thee forever, through Jesus Christ our Lord. Amen.

ON THE BIRTH OF A CHILD.

2 Kings iv.—8. And it fell on a day, that Elisha passed to Shunem, where *was* a great woman; and she constrained him to eat bread. And *so* it was, *that*, as oft as he passed by, he turned in thither to eat bread.

9. And she said unto her husband, Behold now, I perceive that this *is* a holy man of God, which passeth by us continually.

10. Let us make a little chamber, I pray thee, on the wall; and let us set for him there a bed, and a table, and a stool, and a candlestick; and it shall be, when he cometh to us, that he shall turn in thither.

11. And it fell on a day, that he came thither; and he turned into the chamber, and lay there.

12. And he said to Gehazi his servant, Call this Shunammite. And, when he had called her, she stood before him.

13. And he said unto him, Say now unto her, Behold, thou hast been careful for us with all this care: what *is* to be done for thee? Wouldest thou be spoken for to the king, or to the captain of the host? And she answered, I dwell among mine own people.

14. And he said, What, then, *is* to be done for

her? And Gehazi answered, Verily she hath no child, and her husband is old.

15. And he said, Call her. And, when he had called her, she stood in the door.

16. And he said, About this season, according to the time of life, thou shalt embrace a son. And she said, Nay, my lord, *thou* man of God, do not lie unto thine handmaid.

17. And the woman conceived, and bare a son at that season that Elisha had said unto her, according to the time of life.

Zechariah viii.—3. Thus saith the Lord: I am returned unto Zion, and will dwell in the midst of Jerusalem: and Jerusalem shall be called, A city of truth; and the mountain of the Lord of hosts, The holy mountain.

4. Thus saith the Lord of hosts: There shall yet old men and old women dwell in the streets of Jerusalem, and every man with his staff in his hand for very age.

5. And the streets of the city shall be full of boys and girls playing in the streets thereof.

6. Thus saith the Lord of hosts: If it be marvellous in the eyes of the remnant of this people in these days, should it also be marvellous in mine eyes? saith the Lord of hosts.

Among the Jews, a numerous offspring was regarded as a marked instance of divine favor, and the birth of a child was hailed with thanksgiving as a special gift of God. "Lo, children are a heritage of the Lord; as arrows in the hand of a mighty man. Happy is the man that hath his quiver full of them." In the promised restoration of Israel, one of the loveliest features is the streets full of boys and girls at play. It was considered a great calamity to be childless, and especially to be without an heir to transmit one's name to posterity. The Shunammite woman had wealth, position, influence,—so much of worldly prosperity, that she had nothing to ask for even of the king; but the promise of a child seemed a blessing too great to be believed. Life is still as great a mystery as when the promise of a son was given to her, to Hannah, to Sarah, or to Eve; still as much a gift of God as when the "Son of the Highest" was promised to Mary. And, in all our earthly experiences, there is no expression of divine love

to be compared with this. What love the babe brings! what love it inspires! what hope it awakens! what joy it kindles! how it draws around it all the hearts of the household in a tender sympathy, a sacred unity, which should bind them all the closer to their Father in heaven!

Oh, what a treasure of sweet thought
Is here! what hope and joy and love,
All in one tender bosom brought,
For the all-gracious Dove
To brood o'er silently, and form for heaven
Each passionate wish and dream to dear affection given!

We are too weak, when Thou dost bless,
To bear the joy. Help, Virgin-born,
By thine own Mother's first caress,
That waked that natal morn!
Help, by the unexpressive smile that made
A heaven on earth around the couch where
Thou wast laid!

APPROPRIATE HYMNS.]

Prayer.

[Nos. 78, 201.

O God, our heavenly Father! we bless thee for the precious gift of thy love which hath come to gladden our home; for the dear child which thou hast given us, for all the love it brings, and all the love it calls forth for itself and to thee. With gladness receiving this as our child, we pray that from its very birth it may be thy child,—adopted, sanctified, blessed by thee. May this precious life be spared for our comfort and joy, and for thy service and glory! O most merciful Father! bless, we humbly beseech thee, the children of this family with healthful bodies and good understandings, with the graces and gifts of thy Holy Spirit, and with sweet dispositions and holy habits. [Es-

pecially watch over those now far from us, and committed to the care and instruction of others.] May thy mercy and thy providence lead them through all the dangers and temptations of this evil world, and sanctify them wholly in their bodies, souls, and spirits, and keep them unblamable unto the coming of the Lord Jesus.

Blessed Saviour, who thyself didst sanctify infancy by coming into the world a little child, and who didst take little children to thine arms and bless them, oh! bless us, we pray thee, in training this child for thee; and grant that we also, having the spirit of little children, may be of the kingdom of heaven, for thy name's sake. Amen.

FOR A BAPTISMAL SERVICE.

[NOTE. — This service is inserted only for the accommodation of families which observe infant-baptism.]

Psalm ciii. — 17. The mercy of the Lord *is* from everlasting to everlasting upon them that fear him, and his righteousness unto children's children;

18. To such as keep his covenant, and to those that remember his commandments to do them.

Isaiah xlv. — 3. I will pour my Spirit upon thy seed, and my blessing upon thine offspring;

4. And they shall spring up *as* among the grass, as willows by the water-courses.

Mark x. — 13. And they brought young children to him that he should touch them; and *his* disciples rebuked those that brought *them*.

14. But, when Jesus saw *it*, he was much displeased, and said unto them, Suffer the little children to come unto me, and forbid them not; for of such is the kingdom of God.

15. Verily I say unto you, Whosoever shall not receive the kingdom of God as a little child, he shall not enter therein.

16. And he took them up in his arms, put *his* hands upon them, and blessed them.

Matthew xviii. — 1. At the same time came the disciples unto Jesus, saying, Who is the greatest in the kingdom of heaven?

2. And Jesus called a little child unto him, and set him in the midst of them,

3. And said, Verily, I say unto you, Except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven.

4. Whosoever, therefore, shall humble himself as this little child, the same is greatest in the kingdom of heaven.

Christ's treatment of little children presents his character under a most winning aspect. Thrice it is recorded of the meek and holy Jesus that he was moved to indignation: once, at the buying and selling in the temple; again, at the mocking of the Pharisees, because he healed a paralytic on the sabbath; and now, the third time, at the repulse of little children by his own disciples. To refuse children access to his grace was to misrepresent his spirit, his mission, and his kingdom. In bringing the children at that moment, the mothers interrupted him in an important doctrinal discourse: yet Jesus suspended his teaching, and gave place to a sentiment, a symbol, a sacrament; for the blessing was of the nature of a sacrament. It signified that there was a place in his thought, in his heart, in his mission, in his Church, for children who were too young to understand his teaching. And this symbol, or sacrament, was also the medium of a most precious doctrine. In the sec-

ond incident, taken from Matthew, Jesus used the innocence and docility of a little child as a lesson to his disciples, — the child serving the purpose of comparison. But, in the first incident, neither the character of disciples nor the condition of discipleship was under discussion, but the relation of children to himself and his kingdom. Myriads of children are in heaven, beholding the face of his Father; and the kingdom of grace and salvation upon earth is also for little children. It is pleasing to Christ that parents should bring their children to him in loving consecration, and that children should be embosomed within his Church. The question was not, "Are these children old enough to be in the kingdom?" but, "Are you *young* enough? In simple, loving trust and obedience, are you like little children? If so, come in yourselves, and suffer them to come."

APPROPRIATE HYMNS,]

Prayer.

[Nos. 23, 24, 124, 201.]

O God, the Father of all the families of men! we thank thee for thy great love in the gift of children; for all the joy they bring with them; for all the good thou dost prepare for them and by them. May the children of this family be thine in the covenant of thy love, and grow up in the household of faith!

We thank thee for the privilege of consecrating our children unto thee; and pray, that, in bringing this child to thine altar this day, we may have a sincere and godly faith in thy covenant of mercy, and an earnest purpose to train *him* [or *her*] up in thy ways. Oh, may thy good Spirit seal and sanctify the heart of this child! Secure within thy fold, may *he* [or *she*] be kept from the evil that is in the world, and guided unto the life everlasting! May we have grace to walk before *him* [or *her*] in thy ways, and to exemplify the beauty of the Christian life! Help us, O Lord! ever to feel that this child is not ours, but thine; ours only as the gift of thy love, to be nourished and trained for thee. May the love that the child brings to our hearts kindle within us a more deep and earnest love to our Father in heaven!

Oh! give us the blessing of grateful hearts. Let thy Spirit be our teacher; let thy Word be our guide; let thy will be our supreme motive, and thy glory our constant aim.

We bring thee thanks for the rest and refreshment of sleep, and for the comforts of the morning. Guide, keep, and prosper us this day. Bless all connected with us by whatever tie. May our ever-present God be with them, guiding them by his grace, defending them from temptation, fitting them by his providence for the varied duties of the present life, and for the joys of his saints in glory everlasting!

Bless everywhere the lambs of thy flock. We commend them to the Great Shepherd of the sheep, beseeching him to make them perfect, and to fold them in the arms of his mercy. And we commend to thy love and care the homeless, the wandering, the widow, and the orphan; beseeching thee to provide for them in the fulness of thy grace. We leave ourselves, O God! in thy hands. May the holy sacrament of this day, begun, carried on, and ended in thee, redound, through Jesus, to thy praise and glory! Amen.



ELIJAH RAISES THE WIDOW'S SON. 1 KINGS XVII. 21, 22.

SERVICES FOR CHILDREN.

Morning.

Great God, and wilt thou condescend
To be my Father and my Friend?
I a poor child, and thou so high,
The Lord of earth and air and sky!

Art thou my Father? Let me be
A meek, obedient child to thee;
And try, in word and deed and thought,
To serve and please thee as I ought.

Art thou my Father? I'll depend
Upon the care of such a Friend,
And only wish to do and be
Whatever seemeth good to thee.

Art thou my Father? Then at last,
When all my days on earth are passed,
Send down and take me in thy love
To be thy better child above.

O Lord! I am a little child; and how can I speak to God, who is in heaven? But I know that Jesus, the dear Saviour, once took little children in his arms and blessed them, and said, "Suffer the little children to come unto me, and forbid them not." O Lord! I would come to thee, and ask for thy blessing upon me this day. I thank thee for taking care of me last night, and through all my life. I am sorry for all the wrong I have ever done; and I pray thee, dear Saviour, to forgive me. Help me to-day to do right. May I love and obey my parents, be kind to my brothers and sisters, and to all my little playmates! May I not get angry, nor speak naughty words, nor have naughty thoughts and feelings, nor do any thing that is wrong! Bless my father and mother and brothers and sisters, and everybody that I love, and everybody else in all the world, for Jesus Christ's sake. Amen.

Evening.

Kneel, my child; for God is here!
Bend in love, but not in fear;
Kneel before him now in prayer;
Thank him for his constant care;

Praise him for his bounties shed
Every moment on thy head;
Ask for light to know his will;
Ask for love thy heart to fill;

Ask for faith to bear thee on
Through the might of Christ his Son;
Ask his Spirit still to guide thee
Through the ills that may betide thee;

Ask for peace to lull to rest
Every tumult of thy breast;
Ask in awe, but not in fear:
Kneel, my child; for God is here!

Heavenly Father, I know that God, who is in heaven, takes care of everybody and everything in this world; takes care even of the flowers and of the little birds: and I thank thee for taking care of me all through this day. I thank thee, heavenly Father, that I am so well and so happy; that I have food to eat, and clothes to wear, and a bed to sleep in, and a good home, and such dear parents and kind friends. Oh, may I be always thankful and kind and good, and try to please my heavenly Father, and to make my parents and all around me happy!

Forgive every thing that I have done wrong this day; and help me never to sin any more.

When I am tired and sleepy, I love to think that my Father in heaven never sleeps, and is never tired of watching over me and taking care of me.

"Now I lay me down to sleep,
I pray the Lord my soul to keep:
If I should die before I wake,
I pray the Lord my soul to take."

And this I ask for Jesus' sake. Amen.

[Besides reading or repeating the verses above, the children may sing the following hymn.]

Lamb of God, I look to thee;
Thou shalt my example be:
Thou art gentle, meek, and mild;
Thou wast once a little child.

Fain I would be as thou art;
Give me thine obedient heart:
Thou art pitiful and kind;
Let me have thy loving mind.

Loving Jesus, gentle Lamb,
In thy gracious hands I am:
Make me, Saviour, what thou art;
Live thyself within my heart.

I shall then show forth thy praise;
Serve thee all my happy days:
Then the world shall always see
Christ, the Holy Child, in me.

SERVICE FOR CHILDREN.

Morning.

As a bird in meadows fair,
Or in lonely forest, sings,
Till it fills the summer air,
And the greenwood sweetly rings;
So my heart to thee would raise,
O my God! its song of praise,
That the gloom of night is o'er
And I see the sun once more.

Bless to-day whate'er I do;
Bless whate'er I have and love:
From the paths of virtue true
Let me never, never rove.
By thy Spirit strengthen me
In the faith that leads to thee;
Then, an heir of life on high,
Fearless I may live and die.

Father in heaven, I thank thee for all the beautiful things which thou hast made, — for the sun that shines so brightly, for the birds that sing so sweetly, for the pretty flowers, and the bright stars, and for every thing that makes the world so lovely and so happy. My heart is happy, too, when I think that God made me, and loves me, and takes care of me; that he has given me such a nice home, and such dear parents and friends, and so many good things. But, oh! I am sad and sorry when I think how often I have sinned against my

Father in heaven, and done what I ought not to have done. O Lord! I pray thee to forgive me for Jesus' sake, and help me always to be good.

I thank thee for the good sleep I had last night, and that this morning I am so well and happy. O heavenly Father! please take care of me to-day, and keep me from all harm and sin; and bless father and mother, and all my dear friends, my playmates and schoolmates, and bless everybody with thy love and grace, for Christ's sake. Amen.

Evening.

I'm not too young for God to see:
He knows my name, and nature too;
And all day long he looks at me,
And sees my actions through and through.

He listens to the words I say;
He knows the thoughts I have within;
And, whether I'm at work or play,
He's sure to see it if I sin.

If some one great and good is near,
It makes us careful what we do;
And how much more we ought to fear
The Lord, who sees us through and through!

Thus, when inclined to do amiss,
However pleasant it may be,
I'll always try to think of this, —
I'm not too young for God to see.

O God! I thank thee that I have lived through another day, and have had so many things to make me happy. I thank thee that I have enough to eat and to wear; that I have such dear friends; that every day I can learn something new, and can enjoy the good and beautiful things which God has made. Oh! may I always remember that every good thing I have comes from my Father in heaven! and may I have a thankful heart! May I try to do good to others around me, and to make everybody happy, by being kind and gentle, and loving and obedient! Teach me and help me,

O Lord! to be such a child as Jesus was on earth. Forgive all that I have done wrong this day.

Now that the night has come again, I pray thee, O Lord! to take care of me while I sleep. Oh, may the good angels watch over me! and may I awake in the morning full of health, full of love, full of joy, ready to praise and to serve thee! Bless all my dear friends, all my little mates; bless all poor people and sick people, and all children who have no home; and, O Lord! show thy love to everybody, for Christ's sake. Amen.

Remember thy Creator now,
In these thy youthful days:
He will accept thy earliest vow,
And listen to thy praise.

Remember thy Creator now,
And seek him while he's near;
For evil days will come, when thou
Shalt find no comfort near.

Remember thy Creator now;
His willing servant be:
Then, when thy head in death shall bow,
He will remember thee.

Almighty God, our hearts incline
Thy heavenly voice to hear:
Let all our future days be thine,
Devoted to thy fear.

FOR CHILDREN.

Sunday Morning.

God of mercy, throned on high,
 Listen from thy lofty seat ;
 Hear, oh ! hear our feeble cry ;
 Guide, oh ! guide our wandering feet.

Let us ever hear thy voice,
 Ask thy counsel every day :
 Saints and angels will rejoice
 If we walk in Wisdom's way.

Thy home is with the humble, Lord ;
 The simplest are the best :
 Thy lodging is in childlike hearts ;
 Thou makest there thy rest.

Dear Comforter ! Eternal Love !
 If thou wilt stay with me,
 Of lowly thoughts and simple ways
 I'll build a house for thee.

Heavenly Father, I thank thee for this holy and blessed sabbath day ; that I have the Bible, and can learn of Jesus, who came to save me ; that I have been taught to love thee, and to know that God loves little children ; that I can go to church and to Sunday school, and can join with good people in praying to God, and in singing his praise. Oh, may my heart be full of love to the Saviour, and full of thankfulness to my Father in heaven, who has done so much to make me good and happy !

I thank thee, O Lord ! that thou hast taken care of me in the night, and that I am alive and well this morning. I thank thee for my dear parents and all my kind friends, and pray thee to bless them. And, O Lord ! bless the poor children who have no parents and no home. May the Good Shepherd take care of them ! and, oh, may Jesus take care of me, and keep me from sin and harm, for his name's sake ! Amen.

Sunday Evening.

Through the day thy love has spared us :
 Now we lay us down to rest :
 Through the silent watches guard us ;
 Let no foe our peace molest.
 Jesus, thou our guardian be :
 Sweet it is to trust in thee.

Pilgrims here on earth, and strangers,
 Dwelling in the midst of foes,
 Us and ours preserve from dangers ;
 In thine arms may we repose,
 And, when life's short day is past,
 Rest with thee in heaven at last !

I thank thee, O Lord ! that I have heard of Jesus as the Good Shepherd ; and I pray that I may be one of the lambs of his flock ; that he would feed me, and guard me, and guide me, and bless me. And, oh, may I always follow him, and never wander into the ways of sin ! I thank thee for all that I have learned of Jesus to-day at home and in the Sunday school, and pray that I may remember it, and that it may help me to do right. O Lord ! I am sorry for all my sins ; and I pray thee to forgive them.

Bless my dear, dear parents, and help me to make them happy. Bless all my dear friends ; and may they all be happy in loving the Saviour ! Bless all the children who have been at Sunday school to-day, and help them to be good ; and bless the children who have nobody to teach them of the Saviour ; and, oh ! send the Bible and missionaries to every country, and teach everybody to love Jesus. O Lord ! take care of me to-night, while I sleep, for Christ's sake. Amen.

THE SICKNESS OR DEATH OF A CHILD.

Isaiah xl. — 6. All flesh *is* grass, and all the goodness thereof *is* as the flower of the field.

Psalms xc. — 5. *They are like grass which groweth up.*

6. In the morning it flourisheth, and groweth up; in the evening it is cut down, and withereth.

Psalms xxxix. — 4. Lord, make me to know mine end, and the measure of my days, what it is; *that I may know how frail I am.*

5. Behold, thou hast made my days *as* a hand-breadth, and mine age *is* as nothing before thee: verily every man, at his best state, *is* altogether vanity.

2 Samuel xii. — 15. And the Lord struck the child that Uriah's wife bare unto David, and it was very sick.

16. David, therefore, besought God for the child; and David fasted, and went in, and lay all night upon the earth.

17. And the elders of his house arose, and *went* to him, to raise him up from the earth; but he would not, neither did he eat bread with them.

18. And it came to pass on the seventh day that the child died. And the servants of David feared to tell him that the child was dead; for they said,

Behold, while the child was yet alive, we spake unto him, and he would not hearken unto our voice: how will he then vex himself if we tell him that the child is dead?

19. But, when David saw that his servants whispered, David perceived that the child was dead: therefore David said unto his servants, *Is the child dead?* and they said, He is dead.

20. Then David arose from the earth, and washed, and anointed *himself*, and changed his apparel, and came into the house of the Lord, and worshipped: then he came to his own house; and, when he required, they set bread before him, and he did eat.

21. Then said his servants unto him, What thing *is* this that thou hast done? thou didst fast and weep for the child *while it was* alive; but, when the child was dead, thou didst rise and eat bread.

22. And he said, While the child was yet alive, I fasted and wept; for I said, Who can tell *whether* God will be gracious to me, that the child may live?

23. But, now he is dead, wherefore should I fast? Can I bring him back again? I shall go to him; but he shall not return to me.

How often does this anguish of parental solicitude and prayer repeat itself in human experience! Would that it were always followed with the same dignity of submission, the same serenity of hope! To watch by the cradle for the coming of death, — it may be to the first-born; to be told by the physicians that death must come; to know by symptoms that death is near; to sit in the shadowed chamber, where every step is hushed, and scarce a breath is audible, waiting for the decisive moment, — all this, as a first experience, gives to the soul an anguish of parting, a drear foreboding of loss, an awe of the invisible, such as mere nature is unable to bear. Yet so strong is the instinct to hold fast by life, so persistent is the vitality of hope, so indomitable the spirit of faith, that, against signs the most adverse, and fears the most oppressive, the soul will struggle on in prayer and watching to the last bitter end. In spite of the warnings of physicians and the more emphatic warnings of the disease, the heart will whisper to itself, "Who can tell whether God will be gracious to me, that

the child may live?" It is well that this is so; that the heart should be thrown thus simply and absolutely upon God, with the one feeling, that, if relief can come at all, it must come from him. Whatever the result, this feeling, and the faith that utters it, are for the moral health of the soul. But, if we thus cast the issue upon God, we should be ready to accept it as from God; and, if death comes, anxiety and trouble should give place to comfort and hope. As we honored God by still calling upon him in prayer, against all human signs, so now should we honor him by acknowledging his hand, by cheerfully trusting his will, and by accepting his promise and grace for the future. With but an imperfect knowledge of the future state, David comforted himself with the wise and profitable hope of preparing to meet again the child whom God had taken: how much more we, who, in the call of death, may hear again the voice of Jesus, saying, "Suffer the little children to come unto me, and forbid them not; for of such is the kingdom of heaven!"

APPROPRIATE HYMNS,]

Prayer.

[Nos. 105, 106, 201.

Blessed Saviour, in thine earthly life thou didst have pity upon the sorrows and sufferings of men; thou didst heal their sicknesses; yea, thou didst hear the cry of anguish for the dead, and didst give back to Jairus his daughter, and to the widow of Nain her son. Oh! hear our cry, we entreat thee, and spare the life of our dear child. Even against hope, we do yet hope in thy mercy. We have consecrated this beloved child to thee; and, above all earthly wishes, our hearts' desire is that *he* [or *she*] may live to serve thee in a holy and useful life on earth. But, Lord, heaven is thine also; and, if

it be thy will that *he* [or *she*] should go to serve thee in the higher life, oh! help us to be willing. Also give unto us the strength of faith, the sweetness of patience, the serenity of submission, the joy of consecration. May we have grace to make it manifest that the fervor of natural affection hath only kindled the more our devotion to our Father in heaven! May our affections be upon things above, our life be hid with Christ in God! and, when he shall appear, may we and all our dear ones be with him in his glory, for his name's sake! Amen.

FOR THE DEATH OF A CHILD.

I Kings xvii.—17. And it came to pass after these things, *that* the son of the woman, the mistress of the house, fell sick; and his sickness was so sore, that there was no breath left in him.

18. And she said unto Elijah, What have I to do with thee, O thou man of God? art thou come unto me to call my sin to remembrance, and to slay my son?

19. And he said unto her, Give me thy son. And he took him out of her bosom, and carried him up into a loft, where he abode, and laid him upon his own bed.

21. And he stretched himself upon the child three times, and cried unto the Lord, and said, O Lord my God! I pray thee, let this child's soul come into him again.

22. And the Lord heard the voice of Elijah; and the soul of the child came into him again, and he revived.

23. And Elijah took the child, and brought him down out of the chamber into the house, and delivered him unto his mother; and Elijah said, See! thy son liveth.

Mark v.—22. And behold, there cometh one of the rulers of the synagogue, Jairus by name; and, when he saw him, he fell at his feet,

23. And besought him greatly, saying, My little

daughter lieth at the point of death: *I pray thee*, come and lay thy hands on her, that she may be healed; and she shall live.

24. And *Jesus* went with him; and much people followed him, and thronged him.

35. While he yet spake, there came from the ruler of the synagogue's *house certain* which said, Thy daughter is dead: why troublest thou the Master any further.

36. As soon as *Jesus* heard the word that was spoken, he saith unto the ruler of the synagogue, Be not afraid; only believe.

38. And he cometh to the house of the ruler of the synagogue, and seeth the tumult, and them that wept and wailed greatly.

39. And, when he was come in, he saith unto them, Why make ye this ado, and weep? the damsel is not dead, but sleepeth.

40. And they laughed him to scorn. But, when he had put them all out, he taketh the father and the mother of the damsel, and them that were with him, and entereth in where the damsel was lying.

41. And he took the damsel by the hand, and said unto her, *Talitha-cumi*; which is, being interpreted, Damsel (*I say unto thee*), arise.

42. And straightway the damsel arose, and walked; for she was *of the age* of twelve years.

In a time of famine, Elijah had saved this widow and her child by a daily miracle. But suddenly the child was smitten down by disease; and the frantic mother now felt that there was an aggravation in the very manner of his death. With a remnant of her pagan superstition, she upbraided both the prophet and herself. Elijah roused his spirit to the utmost energy of faith, and won back the child from the embrace of death. In the second miracle, a devout Jew besought *Jesus* to save a dying child. His faith, so strong, so positive, met with a ready answer; but, oh, how his heart sank within him, when, with this great Physician at hand, word came that the child was dead! Still *Jesus* pressed on, speaking such words of hope as only faith could receive: "Be not afraid; only believe;" and again, "She is not dead, but sleepeth." Where Elijah poured forth his soul in an agony of supplication, calling upon God to help, *Jesus* spake from his own inner

consciousness, with the calmness of supreme majesty and power, "Maid, arise!"

Our Lord probably spake in the Aramean tongue; and this word *Talitha* was a term of endearment, as if he had said, "Come, my child." Thus gently did he blend the tenderest of human feelings with almighty power; and when the mourners, who just now had cavilled, were astounded as by an apparition from the world of spirits, he quietly convinced them of her restoration to life by commanding that something should be given her to eat. By this miracle, *Jesus* spake words of everlasting comfort to parents bereaved of children; for, though he does not seem to heed our agonizing cry by giving back our dead, we know that the same power will again waken them that sleep, and that the same compassion whispers to us, "Be not afraid; only believe."

APPROPRIATE HYMNS,]

Prayer.

[Nos. 24, 105, 135.

Blessed Saviour, we would hear thy voice, and believe. We bow in sorrow and submission at the footstool of Infinite Mercy. Thou hast taken from us, O Lord! a dear child, whom we had consecrated unto thee, and had fondly hoped to bring up in thy kingdom upon earth; but thou hast consecrated *him* [or *her*] with the seal of death unto thy heavenly kingdom. Thy will, O God! be done. We bless thee for the gift of such a child; for all the joy that *his* [or *her*] coming brought; for all the love and hope *he* [or *she*] had kindled in our hearts; for the privilege of possessing *him* [or *her*] as ours, and of training *him* [or *her*] for thee. And, now that thou hast claimed *him* [or *her*] for

thine own, we bless thee for all the comfort and delight we have had in *him* [or *her*]; and we pray thee that the remembrance of thy goodness in this gift may incline us to trust thee in our sorrow. Oh! sanctify our hearts. [Bless these dear children who remain; and, if it please thee, spare them to us; but, O Lord! draw them to thyself in a love stronger and richer than ours.] And may our home be the more sacred because of this visitation! Remember all families in affliction, and comfort them. Blessed Saviour, though thou dost not give back our dead, we would believe that they yet live with thee; and, we beseech thee, prepare us by thy grace to join them in the kingdom of thy Father. Amen.

BEFORE A JOURNEY.

Numbers x.—29. And Moses said unto Hobab, the son of Raguel the Midianite, Moses' father-in-law, We are journeying unto the place of which the Lord said, I will give it you: come thou with us, and we will do thee good; for the Lord hath spoken good concerning Israel.

30. And he said unto him, I will not go; but I will depart to mine own land, and to my kindred.

31. And he said, Leave us not, I pray thee; forasmuch as thou knowest how we are to encamp in the wilderness, and thou mayest be to us instead of eyes.

32. And it shall be, if thou go with us, yea, it shall be, that what goodness the Lord shall do unto us, the same will we do unto thee.

33. And they departed from the mount of the Lord three days' journey; and the ark of the covenant of the Lord went before them in the three days' journey to search out a resting-place for them.

34. And the cloud of the Lord *was* upon them by day when they went out of the camp.

35. And it came to pass, when the ark set forward, that Moses said, Rise up, Lord, and let thine enemies be scattered; and let them that hate thee flee before thee.

36. And, when it rested, he said, Return, O Lord! unto the many thousands of Israel.

Psalm cxxi.—1. I will lift up mine eyes unto the hills, from whence cometh my help.

2. My help *cometh* from the Lord, which made heaven and earth.

3. He will not suffer thy foot to be moved: he that keepeth thee will not slumber.

4. Behold, he that keepeth Israel shall neither slumber nor sleep.

5. The Lord *is* thy keeper; the Lord *is* thy shade upon thy right hand.

6. The sun shall not smite thee by day, nor the moon by night.

7. The Lord shall preserve thee from all evil; he shall preserve thy soul.

8. The Lord shall preserve thy going-out and thy coming-in from this time forth, and even forevermore.

It was the pious custom of the patriarchs, in removing from place to place, to consult the will of God before changing their abode, and to supplicate his guidance on the way. Moses was accustomed to say to the Lord, "If thy presence go not with me, carry us not up hence;" and, in journeying through the wilderness, the camp removed only when the cloud was lifted up from the tabernacle, and it halted in the place where the cloud abode. "At the commandment of the Lord, the children of Israel journeyed; and, at the commandment of the Lord, they pitched: as long as the cloud abode upon the tabernacle, they rested in their tents." At the same time, Moses took advantage of the knowledge which his brother-in-law possessed of the desert in selecting the best route and the most favorable spots for encamping. So should we combine prudence and forethought with dependence upon God. "Prayer and provender hinder no man's journey."

David has celebrated God's watchful providence over us in our journeyings, as defending us from the sun by day and the moon by night, as preserving us from all evil, and keeping our very feet from harm. Paul ascribed "a prosperous journey" to "the will of God;" and James has instructed us, when we have a journey in view, to say, "If the Lord will, we shall live, and do this or that." In these days of frequent and hurried journeying, there is less time for such religious preparation, and often there is little thought of it. Yet, when we consider that the very facility and frequency of travel have multiplied both its pleasures and its perils, we surely shall bethink ourselves to commend to God those who are journeying by land or sea; and, in going from home, will commit ourselves to Him who is present everywhere and at every moment, and who doth neither slumber nor sleep.

APPROPRIATE HYMNS.]

Prayer.

[Nos. 4, 184.]

O God of infinite mercy and boundless majesty, whom neither space nor time can separate from those for whom thou carest! be present, we beseech thee, with us thy servants, who desire everywhere to put our whole trust in thee. Do thou vouchsafe to be our guide and companion throughout the way which we are to pass over, that no adversity may harm, nor hinderance turn us aside; but that, all things being ordered by thee for our health and true prosperity, we may be watchful to do that which is well pleasing in thy sight, and be brought in due time to the haven where we would be, and, at the last, to thy heavenly kingdom, through Jesus Christ our Lord.

Wherever we go, may we carry with us the sense of thy gracious presence! may we abide in thy love! may we do good unto all men as we have opportunity! may we be delivered from all danger

and evil! And do thou, O Lord! bring us to our home again, enriched with the memory of thy goodness, with the experience of thy grace.

We commend unto thy fatherly care all dear to us who are journeying abroad. If on the sea, do thou, Lord, give the winds and waves charge concerning them, that they suffer no harm; if on the land, keep them from all perils of the way; and in thine own time bring them to their home in peace. Grant them grace everywhere and always to remember thee, to show forth thy praise, to do good as thou shalt give them opportunity. We commend unto thee all who are in peril on the land or on the sea, praying thee to grant them speedy deliverance and comforting grace. Guide us, O Lord! through all the journey of life; give thine angels charge over us to keep us to the end, and finally to conduct us to the city of our God; for Christ's sake. Amen.

FOR OLD AGE.

Psalms xcii.—1. *It is a good thing to give thanks unto the Lord, and to sing praises unto thy name, O Most High!*

2. To show forth thy loving-kindness in the morning, and thy faithfulness every night,

3. Upon an instrument of ten strings, and upon the psaltery; upon the harp with a solemn sound.

4. For thou, Lord, hast made me glad through thy work: I will triumph in the works of thy hands.

12. The righteous shall flourish like the palm-tree; he shall grow like a cedar in Lebanon.

13. Those that be planted in the house of the Lord shall flourish in the courts of our God.

14. They shall still bring forth fruit in old age; they shall be fat and flourishing;

15. To show that the Lord is upright: *he is my rock, and there is no unrighteousness in him.*

Luke ii.—25. And, behold, there was a man in Jerusalem, whose name was Simeon; and the same man was just and devout, waiting for the consolation of Israel; and the Holy Ghost was upon him.

26. And it was revealed unto him by the Holy Ghost that he should not see death before he had seen the Lord's Christ.

27. And he came by the Spirit into the temple; and, when the parents brought in the child Jesus to do for him after the custom of the law,

28. Then took he him up in his arms, and blessed God, and said,

29. Lord, now lettest thou thy servant depart in peace, according to thy word;

30. For mine eyes have seen thy salvation,

31. Which thou hast prepared before the face of all people;

32. A light to lighten the Gentiles, and the glory of thy people Israel.

33. And Joseph and his mother marvelled at those things which were spoken of him.

34. And Simeon blessed them, and said unto Mary his mother, Behold, this *child* is set for the fall and rising again of many in Israel, and for a sign which shall be spoken against;

35. (Yea, a sword shall pierce through thine own soul also;) that the thoughts of many hearts may be revealed.

How beautiful is the old age of piety,—the faith and devotion that through a long life have waited upon God, merging into the peace of Christ's coming, and the joy of the heavenly rest!—no fears, no anxieties, no cares, no doubts, but a trust in God so calm and full, that even death is waited for in holy expectation, as the consolation promised to Israel, as the longed-for vision of Christ. This rich peace in prospect of death comes of a life of faith, "just and devout, according to the word of God." A holy life is the prelude of a happy death. But the aged saint is not simply waiting for his departure: he is not severed from the present, and translated beforehand into the future. Sometimes such a one fancies, that, because his days of activity are over, he has outlived his usefulness; but his life of patience and hope, his mature and serene piety, his devout waiting upon God, are a continual argument for the gospel. He still brings forth fruit in old age. The cedar, with the growth of centuries upon it, still flourishes in majestic beauty. "The palm-tree remains green all the year round, in the cold of winter no less than in the heat of summer. It grows slowly, but steadily, uninfluenced by those al-

ternations of the seasons which affect other trees. Drawing its moisture from hidden springs, when the green of the meadows is withered, and the earth is parched to powder," the palm-tree still lifts aloft its verdant roof of leaves. Thus vigorous and refreshing was the piety of the aged Simeon amid the deadness of his times. But his hope and joy were not for himself alone. He longed and prayed for the salvation of the world,—a salvation which, coming with a peculiar glory to his own beloved nation, should also lighten the Gentiles, and shine upon the face of all people. He who would keep his own heart fresh, his own piety glowing, should carry in his heart, and remember in his prayers, the welfare of the whole world. Thus loving and praying, he can never grow old, never be weary, never really die; for he is identified with that kingdom which is undying and sure. Christ's kingdom is the test of life and character. By his gospel, which searches the thoughts of the heart, many fall through the condemnation of unbelief. Oh, be it ours to rise with Christ to that new life, which is salvation!

APPROPRIATE HYMNS.]

Prayer.

[Nos. 184, 200, 202.]

O Lord! blessed is the man that trusteth in thee. Thou hast promised to thy saints that thou wilt never leave them nor forsake them: they shall mount up with wings as eagles; they shall run, and not be weary; they shall walk, and not faint. We thank thee for the examples and the evidences of piety in old age which thou hast caused to be recorded in thy holy Word; for the lives of patriarchs and saints, who, through the changes and trials of many years, made proof of their faith and devotion unto thyself, and of thy love and faithfulness toward them. We bless thee, O Lord! for the dear friends whom thou hast

spared to us in their old age, for their long experience of thy goodness and grace, and for the testimony of their lives to the faith and hope of the gospel, and to the preciousness of Christ their Saviour. Do thou make bright and peaceful their declining days: may it please thee to keep them from sickness, pain, and sorrow; spare them still to bless their children, and their children's children; spare them to bless thy Church, and to witness for thy mercy: may they still bring forth fruit in old age! and, finally, may they be gathered like as a shock of corn cometh in in his season!—through Jesus Christ our Lord. Amen.

FOR A TIME OF TROUBLE.

2 Corinthians i. — 1. Paul, an apostle of Jesus Christ by the will of God, and Timothy *our* brother, unto the church of God which is at Corinth, with all the saints which are in all Achaia :

2. Grace *be* to you and peace from God our Father, and *from* the Lord Jesus Christ.

3. Blessed *be* God, even the Father of our Lord Jesus Christ, the Father of mercies, and the God of all comfort ;

4. Who comforteth us in all our tribulation, that we may be able to comfort them which are in any trouble by the comfort wherewith we ourselves are comforted of God.

5. For as the sufferings of Christ abound in us, so our consolation also aboundeth by Christ.

6. And whether we be afflicted, *it is* for your consolation and salvation, which is effectual in the enduring of the same sufferings which we also suffer ; or whether we be comforted, *it is* for your consolation and salvation.

7. And our hope of you *is* steadfast, knowing, that as ye are partakers of the sufferings, so *shall* ye be also of the consolation.

8. For we would not, brethren, have you igno-

rant of our trouble which came to us in Asia, that we were pressed out of measure, above strength, insomuch that we despaired even of life ;

9. But we had the sentence of death in ourselves, that we should not trust in ourselves, but in God which raiseth the dead ;

10. Who delivered us from so great a death, and doth deliver ; in whom we trust that he will yet deliver *us* :

11. Ye also helping together by prayer for us, that, for the gift *bestowed* upon us by the means of many persons, thanks may be given by many on our behalf.

12. For our rejoicing is this, the testimony of our conscience, that in simplicity and godly sincerity, not with fleshly wisdom, but by the grace of God, we have had our conversation in the world, and more abundantly to you-ward.

13. For we write none other things unto you than what ye read or acknowledge ; and I trust ye shall acknowledge even to the end ;

14. As also ye have acknowledged us in part, that we are your rejoicing, even as ye also *are* ours in the day of the Lord Jesus.

Our trials should teach us to be comforters. The sympathy which the heart craves in sorrow it should be ready to impart to others. We should avoid being exacting in our grief : so far from monopolizing the sympathy of our friends, and insisting that every thing around us shall take the color of our woe, we should seek out those who are more wretched than ourselves, and relieve our sorrow by ministering to their consolation. Strong in his own spirit and in the resources of philosophy, resolute in faith, and confident in the grace of Christ, Paul, nevertheless, felt the need of Christian sympathy in his sufferings, and gave thanks for the prayers and gifts of

the Church. But he valued his experience of trial, and the comfort which came to himself, as qualifying him to comfort others in any trouble. Above all, he teaches us to prize the grace of God, which comes to us so richly and so tenderly in our sorrows. When we are lying, as it were, under sentence of death, and there remains no earthly help nor hope, how sweet it is to trust in God which raiseth the dead, the Father of mercies, and the God of all comfort ! If that trust is complete, our comfort will be greater than our tribulation ; our consolation in Christ will abound over all our sufferings.

APPROPRIATE HYMNS.]

Prayer.

[Nos. 187, 188, 195, 200.]

Blessed be God for the hope and the consolation of the gospel ; for that faith which even now is our victory over the world, and which shall make us more than conquerors over death. May thy grace enable us to live as faithful and wise stewards who watch for the coming of their Lord ! We bring to thee this morning the powers which thou hast given us, the lives which thou hast spared, and, with thanksgiving for thy mercies, consecrate all that we are and all that we possess unto thy service and glory.

We thank thee, O Lord ! for the precious comfort that remains to us concerning dear friends who have departed in the faith ; that to them heaven is even now a reality ; that they have no more want, nor sorrow, nor care, nor sin. Oh, may heaven be a reality to our faith ! and may the hope of it, yea, the assurance of it, as our home, lift us above all the temptations and trials of this present world ! Give to us strength for labors, courage for conflicts,

patience under afflictions, fidelity to duty, and faith that shall endure to the end, and shall make us more than conquerors over death. May the true life be now begun in our souls, and daily may we live in thee ! Have mercy, O Lord ! upon all who are sick or sorrowing ; upon the widow, the fatherless, the poor, and the wretched. Succor them with thy might ; comfort them with thy grace.

O most merciful Saviour, our compassionate High Priest ! pity all our infirmities ; heal our souls' sicknesses ; give us the joy of thy salvation, and a hope full of immortality. Strengthen us to live and labor for thee. Give us grace always to act as thy true servants, and to do every thing to thy glory. May each one of us be able to say, For me to live is Christ ; to die is gain ! And at length take us to rest with thee above, for thine own name and mercy's sake ; and unto thee, with the Father and the Holy Ghost, be all honor and glory, now and for evermore. Amen.

FOR SICKNESS OR OTHER CALAMITY.

Job vii. — 1. *Is there not an appointed time to man upon earth? are not his days, also, like the days of a hireling?*

2. As a servant earnestly desireth the shadow, and as a hireling looketh for *the reward of his work*;

3. So am I made to possess months of vanity, and wearisome nights are appointed to me.

4. When I lie down, I say, When shall I arise, and the night be gone? and I am full of tossings to and fro unto the dawning of the day.

6. My days are swifter than a weaver's shuttle, and are spent without hope.

7. Oh! remember that my life *is* wind: mine eye shall no more see good.

8. The eye of him that hath seen me shall see me *no more*; thine eyes *are* upon me, and I *am* not.

9. *As* the cloud is consumed, and vanisheth away; so he that goeth down to the grave shall come up *no more*.

10. He shall return no more to his house, neither shall his place know him any more.

13. When I say, My bed shall comfort me, my couch shall ease my complaint;

14. Then thou scarest me with dreams, and terriest me through visions;

15. So that my soul chooseth strangling, *and* death rather than my life.

16. I loathe *it*; I would not live alway: let me alone; for my days *are* vanity.

20. I have sinned: what shall I do unto thee, O thou preserver of men? Why hast thou set me as a mark against thee, so that I am a burden to myself?

21. And why dost thou not pardon my transgression, and take away mine iniquity? for now shall I sleep in the dust; and thou shalt seek me in the morning, but I *shall* not be.

Psalm lxxi. — 17. O God! thou hast taught me from my youth; and hitherto have I declared thy wondrous works.

18. Now also, when I am old and gray-headed, O God! forsake me not; until I have showed thy strength unto *this* generation, *and* thy power to every one *that* is to come.

19. Thy righteousness also, O God! *is* very high, who hast done great things: O God! who *is* like unto thee?

20. *Thou*, which hast showed me great and sore troubles, shalt quicken me again, and shalt bring me up again from the depths of the earth.

21. Thou shalt increase my greatness, and comfort me on every side.

The pathetic lament of Job does not argue a spirit of impudence or of complaint against God: it is the weakness of the flesh first expostulating with the harsh judgment of his friends upon his longing for death, and then appealing to the Almighty to send him the relief that he hoped for in the future state. He had borne with a majestic patience the sudden loss of all earthly good; but this protracted suffering from a disease that caused him to loathe himself had so far exhausted his nervous vitality and the spirit of hope, that even the instinct of life had died out within him. Never was a picture more true than this of the weariness of a prolonged and seemingly incurable sickness, which leaves no hope of life, yet does not bring the relief of death. In such a condi-

tion, it is not wrong to wish to die. Yet Job humbled himself before God, and acknowledged his sinfulness and ill-desert, and did not murmur under the chastening hand of the Preserver of men.

But when, as in the case of Hezekiah or of David, the hope of recovery is revived, how soon does the soul forget its troubles, and turn its mourning into praise! With the elasticity of faith, it rebounds toward God with thanksgiving and joy. Such faith we should endeavor to maintain in the darkest hour; not always the specific faith of recovery, but faith in the loving-kindness and the mercy of God, so constant and so assured, that, living or dying, we shall be the Lord's.

APPROPRIATE HYMNS.]

Prayer.

[Nos. 27, 34, 47.]

Almighty and everlasting God, hear the prayers of thy afflicted servants, and with thine ears consider our calling. Hold not, we beseech thee, thy peace at our tears, but satisfy us with thy mercy, and show us thy work. Teach us neither to despise thy chastisements, nor to faint under thy rebukes, but with all lowliness and meekness, patience and resignation, to be content to do thy will, and, considering our latter end, to commit our souls unto thee in well-doing.

O almighty and eternal God, the Creator of all things, who hast made our days upon earth as it were a span-long, and our age even as nothing in respect of thee! give us grace, we humbly beseech thee, to live under such a constant sense of our mortality, and of the shortness and uncertainty of

this present life, that death may never surprise us in an hour that we are not aware; but, being always provided with oil in our lamps, we may be ready, whenever the Bridegroom may come, to enter with him in to the marriage-feast, and receive a blessing among those who watch and wait for the coming of their Lord.

O God, the Father of all mercies! we beseech thee to grant to this thy servant deliverance from this present sickness: give unto him the sleep that thou givest to thy beloved; restore him to health and vigor, that he may show forth thy praise; but, above all things, grant unto him and to all of us grace to accept thy holy will, preparation for death, and, finally, an abundant entrance into thy kingdom, through Jesus Christ. Amen.

A FUNERAL SERVICE.

Job xiv. — 1. Man, *that is* born of a woman, is of few days, and full of trouble.

2. He cometh forth like a flower, and is cut down; he fleeth also as a shadow, and continueth not.

5. Seeing his days *are* determined, the number of his months *are* with thee, thou hast appointed his bounds that he cannot pass;

6. Turn from him, that he may rest, till he shall accomplish, as a hireling, his day.

7. For there is hope of a tree, if it be cut down, that it will sprout again, and that the tender branch thereof will not cease.

8. Though the root thereof wax old in the earth, and the stock thereof die in the ground;

9. *Yet* through the scent of water it will bud, and bring forth boughs like a plant.

10. But man dieth, and wasteth away; yea, man giveth up the ghost, and where *is* he?

11. *As* the waters fail from the sea, and the flood decayeth and drieth up;

12. So man lieth down, and riseth not: till the heavens *be* no more, they shall not awake, nor be raised out of their sleep.

14. If a man die, shall he live *again*? All the

days of my appointed time will I wait, till my change come.

18. And surely the mountain, falling, cometh to nought, and the rock is removed out of his place.

19. The waters wear the stones: thou wastest away the things which grow *out* of the dust of the earth, and thou destroyest the hope of man.

20. Thou prevailest forever against him, and he passeth; thou changest his countenance, and sendest him away.

21. His sons come to honor, and he knoweth *it* not; and they are brought low, but he perceiveth *it* not of them.

22. But his flesh upon him shall have pain, and his soul within him shall mourn.

Job i. — 21. The Lord gave, and the Lord hath taken away: blessed be the name of the Lord.

Job xix. — 25. I know *that* my redeemer liveth, and *that* he shall stand at the latter *day* upon the earth.

John xi. — 25. I am the resurrection and the life: he that believeth in me, though he were dead, yet shall he live;

26. And whosoever liveth and believeth in me shall never die.

The Old-Testament saints — Job, Moses, David, Isaiah, Jeremiah — seem to have had an oppressive sense of the brevity of human life and the uncertainty of human expectations, little relieved by the hope of immortality which but dimly flickered across their path. The New Testament, written in the full light of that immortality as revealed by Christ, makes little comparatively of the mere article of death. The believer has already conquered death: he hath eternal life; and dying is but falling asleep, or departing to be with Christ. Yet the elegy of Job retains all its pathos and solemnity upon

the human side: "Man is more perishable than the tree, life more fleeting than the summer flood. As the flexible transient drop of water will wear away the hardest stone, so the most trivial causes may undermine and sweep away the most substantial hopes that man has built; and, after all, he must leave to an uncertain future the issue of his most cherished plans." How important, then, is it that in this world we should identify ourselves with the kingdom which cannot be moved, and for the future should trust in Him who is the resurrection and the life!

APPROPRIATE HYMNS.]

Prayer.

[Nos. 42, 71, 158.]

O Lord Jesus Christ, who art the resurrection and the life, who didst thyself weep over the dead, and wert full of compassion toward the weeping widow of Nain, and art touched with the feeling of all our griefs and sorrows! be with us, we beseech thee, at this time, and sanctify to us the removal of one so dear to us. Grant us more and more to consider our latter end, and to turn to thee with all our hearts in true repentance and in lively faith. Let no repining or murmuring dishonor our Christian profession. Give us sure confidence in thee for all that is to come, and prepare our souls to meet thee in that day when our spirits shall return to Him who gave them. Hear us for the sake of our only Saviour and Redeemer.

Almighty God, with whom do live the spirits of those who depart hence in the Lord, and with whom the souls of the faithful, after they are delivered from the burden of the flesh, are in joy and felicity, we give thee hearty thanks for the

good examples of all those thy servants, who, having finished their course in faith, do now rest from their labors. And we beseech thee, that we, with all those who are departed in the true faith of thy holy name, may have our perfect consummation and bliss, both in body and soul, in thy eternal and everlasting glory, through Jesus Christ our Lord.

O God, whose days are without end, and whose mercies cannot be numbered! make us, we beseech thee, deeply sensible of the shortness and uncertainty of human life; and let thy Holy Spirit lead us through this vale of misery in holiness and righteousness all the days of our lives, that, when we shall have served thee in our generation, we may be gathered unto our fathers, having the testimony of a good conscience, in the communion of thy Church, in the confidence of a certain faith, in the comfort of a reasonable, religious, and holy hope, in favor with thee, and in charity with the world. All which we ask through Jesus Christ. Amen.



PARABLE OF THE PHARISEE AND PUBLICAN. LUKE XVIII. 11-13.

AFTER A FUNERAL.

I Thessalonians iv. — 13. I would not have you to be ignorant, brethren, concerning them which are asleep, that ye sorrow not, even as others which have no hope.

14. For if we believe that Jesus died, and rose again, even so them also which sleep in Jesus will God bring with him.

15. For this we say unto you by the word of the Lord, that we which are alive *and* remain unto the coming of the Lord shall not prevent them which are asleep.

16. For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God; and the dead in Christ shall rise first:

17. Then we which are alive *and* remain shall be caught up together with them in the clouds to meet the Lord in the air; and so shall we ever be with the Lord.

18. Wherefore, comfort one another with these words.

I Thessalonians v. — 1. But of the times and

the seasons, brethren, ye have no need that I write unto you.

2. For yourselves know perfectly, that the day of the Lord so cometh as a thief in the night.

3. For when they shall say, Peace and safety, then sudden destruction cometh upon them, and they shall not escape.

4. But ye, brethren, are not in darkness, that that day should overtake you as a thief.

5. Ye are all the children of light, and the children of the day: we are not of the night, nor of darkness.

6. Therefore let us not sleep, as *do* others; but let us watch and be sober.

7. For they that sleep, sleep in the night; and they that be drunken are drunken in the night.

8. But let us, who are of the day, be sober, putting on the breastplate of faith and love; and for a helmet, the hope of salvation.

9. For God hath not appointed us to wrath, but to obtain salvation by our Lord Jesus Christ,

10. Who died for us, that, whether we wake or sleep, we should live together with him.

To believers in Christ the power and the fear of death are so far abolished that their dying is a "falling asleep," gently and securely, in the arms of their Lord. Their flesh shall rest in hope. The apostle here describes the blessed and glorious re-union of the saints, the living and the dead, at the coming of Christ. The saints who shall then be living on the earth shall not "prevent" (i.e., *precede*) "them which are asleep" in the order of ascent to the skies: but, first of all, the dead in Christ shall rise, and be borne upward to meet their Lord; then the living saints, transformed like them into spiritual bodies, closing up their ranks, shall follow in the grand triumphal march

up to the gates of heaven. The promise of this glorious consummation of our faith and hope is given for our comfort in parting from loved ones who have gone to be with Christ, and for our quickening in personal preparation for the coming of the Lord. If we ourselves are diligent and faithful in the service of Christ, if we keep bright our own faith in him as the Resurrection and the Life, then, instead of abandoning ourselves to grief at parting with Christian friends, we shall look forward with sacred joy to the day when we shall meet them with Christ, and, in one blessed company, shall be ever with the Lord.

APPROPRIATE HYMNS.]

Prayer.

[Nos. 42, 45, 46.]

Thou art the King of glory, O Christ! Thou art the everlasting Son of the Father. When thou hadst overcome the sharpness of death, thou didst open the kingdom of heaven to all believers. Thou sittest at the right hand of God, in the glory of the Father. We believe that thou shalt come to be our Judge. We therefore pray thee help thy servants, whom thou hast redeemed with thy precious blood: make them to be numbered with thy saints in glory everlasting. We bless thee, O Lord! for the comforts of thy Word concerning those dear to us whom thou hast taken unto thyself: may we, by thy grace, walk in their steps in all things wherein they followed thee, and so live unto thee, day by day, that we shall be ready at all times for thy coming!

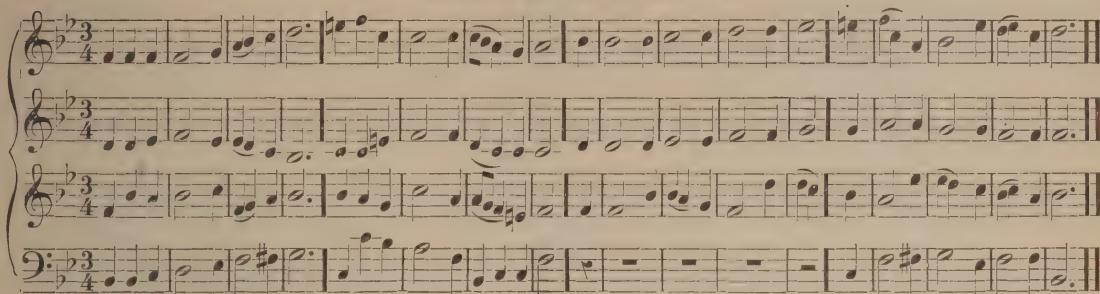
Blessed Saviour, help us so to confide in thee, to keep thee ever so near and so precious to our thought, that we shall live above the fear of death, and look forward with joy to our final rest with thee. Grant us grace to bear all trials, resist all temptations, fulfil all duties, in the hope of thine

appearing. As children of the light, may we shun all evil, and show forth thy praise!

We give thee thanks, O Lord! for the blessed life and character of the dear one whom thou hast taken unto thyself. We thank thee for all that *he* [or *she*] was to us as a light and joy of our dwelling; as an example of all that is true and gentle, noble and good. We bless thee that for *him* [or *her*] we have no fears, no sorrows. But, O Lord! pity our sorrow for ourselves, and for all our dear friends. Sustain us under this trial, and cause it to work for our good. May our hearts go out in faith and love to thee, and in sympathy for all who mourn! In this day of trouble, may we be filled with the peace of Christ and the hope of immortality! May this household, and all dear to us, be joined to the family of the saints on earth, and finally to the company of the redeemed in heaven, through Him who died for us, and who liveth evermore! — to whom, with thee and the Holy Ghost, be honor and glory, world without end. Amen.

HYMNS AND TUNES.

GERMANY. L. M.



1. Earth has a joy unknown in heaven, —
The new-born peace of sin forgiven :
Tears of such pure and deep delight,
Ye angels ! never dimmed your sight.

Ye saw of old on chaos rise
The beauteous pillars of the skies :
Ye know where Morn exulting springs,
And Evening folds her drooping wings.

Bright heralds of the Eternal Will,
Abroad his errands ye fulfil ;
Or, throned in floods of beamy day,
Symphonious in his presence play.

But I amid your choirs shall shine,
And all your knowledge will be mine :
Ye on your harps must lean to hear
A secret chord that mine will bear.

2. Bless, O my soul ! the living God ;
Call home thy thoughts that rove abroad ;
Let all the powers within me join
In work and worship so divine.

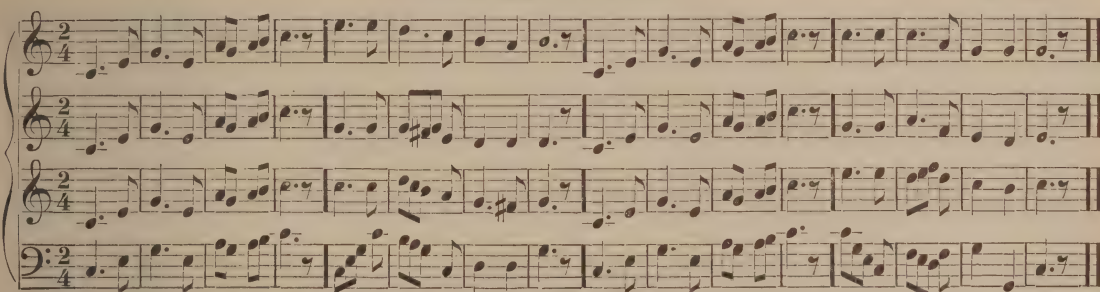
Bless, O my soul ! the God of grace ;
His favors claim thy highest praise :
Why should the wonders he hath wrought
Be lost in silence, and forgot ?

'Tis he, my soul, who sent his Son
To die for crimes which thou hast done :
He owns the ransom, and forgives
The hourly follies of our lives.

Let the whole earth his power confess ;
Let the whole earth adore his grace :
The Gentile with the Jew shall join
In work and worship so divine.

CHRISTMAS HYMN. 7s.

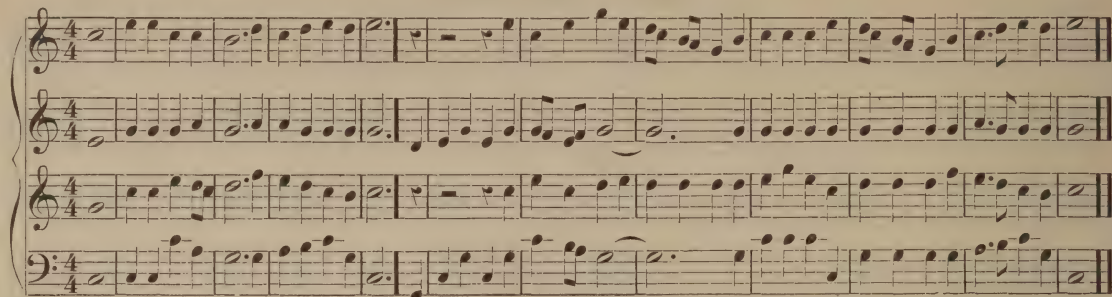
C. M. CADY.



3. Fount of everlasting love !
Rich thy streams of mercy are :
Flowing purely from above,
Beauty marks their course afar.
- Lo ! thy Church, thy garden now,
Blooms beneath the heavenly shower :
Sinners feel and melt and bow ;
Mild, yet mighty, is thy power.
- God of grace, before thy throne
Here our warmest thanks we bring ;
Thine the glory, thine alone :
Loudest praise to thee we sing.
- Hear, oh ! hear our grateful song ;
Let thy Spirit still descend ;
Roll the tide of grace along,
Widening, deepening, to the end.

4. Children of the heavenly King,
As ye journey, sweetly sing, —
Sing your Saviour's worthy praise,
Glorious in his works and ways.
- Ye are travelling home to God
In the way the fathers trod :
They are happy now, and ye
Soon their happiness shall see.
- Fear not, brethren ; joyful stand
On the borders of your land :
Jesus Christ, your Father's Son,
Bids you undismayed go on.
- Lord, submissive make us go,
Gladly leaving all below :
Only thou our Leader be,
And we still will follow thee.

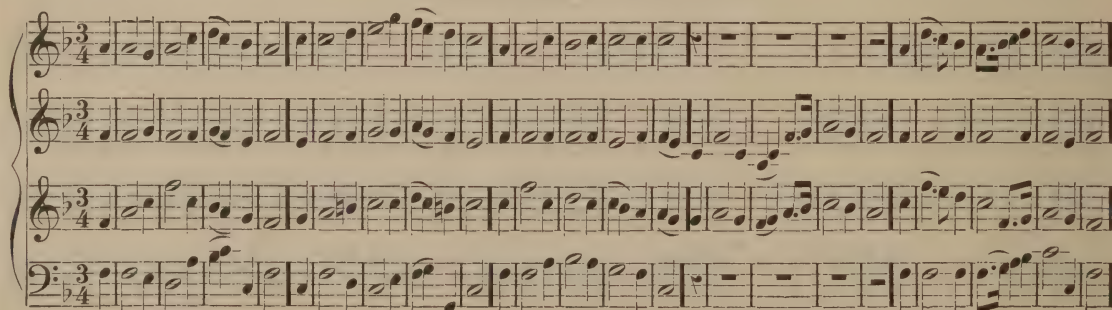
CONCORD. S. M.



5. O Lord our God! arise;
 The cause of Truth maintain;
 And wide o'er all the peopled world
 Extend her blessed reign.
- Thou Prince of life! arise,
 Nor let thy glory cease:
 Far spread the conquests of thy grace,
 And bless the earth with peace.
- Thou Holy Ghost! arise;
 Extend thy healing wing;
 And o'er a dark and ruined world
 Let light and order spring.
- O all ye nations! rise;
 To God, the Saviour, sing;
 From shore to shore, from earth to heaven
 Let echoing anthems ring.

6. "The Lord is risen indeed:"
 Now is his work performed;
 Now is the mighty Captive freed,
 And Death, our foe, disarmed.
- "The Lord is risen indeed:"
 The grave hath lost its prey:
 With him is risen the ransomed seed
 To reign in endless day.
- "The Lord is risen indeed:"
 He lives, to die no more;
 He lives the sinner's cause to plead,
 Whose curse and shame he bore.
- "The Lord is risen indeed:"
 Attending angels, hear;
 Up to the courts of heaven with speed
 The joyful tidings bear.

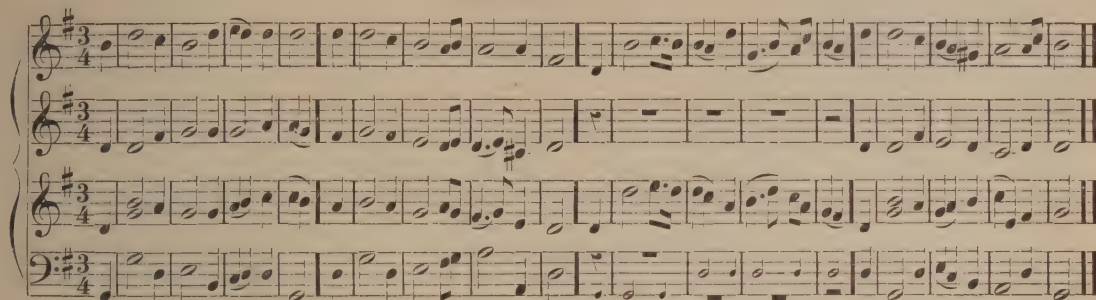
ROTHWELL. L. M.



7. Before Jehovah's awful throne,
 Ye nations, bow with sacred joy:
 Know that the Lord is God alone;
 He can create, and he destroy.
- We are his people, we his care,
 Our souls and all our mortal frame:
 What lasting honors shall we rear,
 Almighty Maker, to thy name?
- We'll crowd thy gates with thankful songs,
 High as the heavens our voices raise;
 And Earth, with her ten thousand tongues,
 Shall fill thy courts with sounding praise.
- Wide as the world is thy command;
 Vast as eternity, thy love:
 Firm as a rock thy truth must stand
 When rolling years shall cease to move.

8. Descend from heaven, immortal Dove!
 Stoop down, and take us on thy wings:
 And mount, and bear us far above
 The reach of these inferior things.
- Oh for a sight, a blissful sight,
 Of our Almighty Father's throne!
 There sits our Saviour crowned with light,
 Clothed in a body like our own.
- Adoring saints around him stand,
 And thrones and powers before him fall:
 The God shines gracious through the man,
 And sheds sweet glories on them all.
- When shall the day, dear Lord, appear,
 That I shall mount to dwell above,
 And stand and bow among them there,
 And view thy face, and sing and love?

SEASONS. L. M.



9. Happy the man whose hopes rely
On Israel's God: he made the sky,
And earth and seas, with all their train;
And none shall find his promise vain.

His truth forever stands secure:
He saves the oppressed; he feeds the poor;
He sends the laboring conscience peace;
And grants the prisoner sweet release.

The Lord hath eyes to give the blind;
The Lord supports the sinking mind:
He helps the stranger in distress,
The widow, and the fatherless.

He loves his saints; he knows them well;
But turns the wicked down to hell.
Thy God, O Zion! ever reigns:
Praise him in everlasting strains.

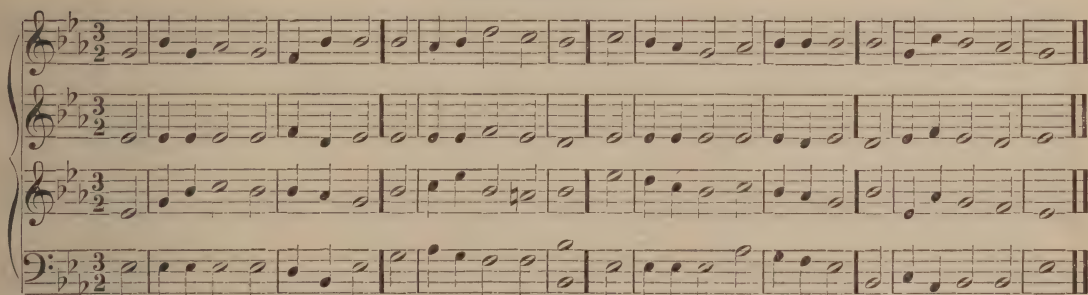
10. Might I enjoy the meanest place,
Within thy house, O God of grace!
Not tents of ease, nor thrones of power,
Should tempt my feet to leave the door.

God is our sun; he makes our day:
God is our shield; he guards our way
From all the assaults of hell and sin,
From foes without and foes within.

All needful grace will God bestow,
And crown that grace with glory too:
He gives us all things, and withholds
No real good from upright souls.

O God our King, whose sovereign sway
The glorious hosts of heaven obey!
Display thy grace, exert thy power,
Till all on earth thy name adore.

DOWNS. C. M.



11. Father of mercies, in thy word
What endless glory shines!
Forever be thy name adored
For these celestial lines.

Here my Redeemer's welcome voice
Spreads heavenly peace around;
And life and everlasting joys
Attend the blissful sound.

Oh, may these heavenly pages be
My ever-dear delight!
And still new beauties may I see,
And still-increasing light!

Divine Instructor, gracious Lord,
Be thou forever near;
Teach me to love thy sacred Word,
And view my Saviour there.

12. Why should the children of a King
Go mourning all their days?
Great Comforter! descend, and bring
Some tokens of thy grace.

Dost thou not dwell in all the saints,
And seal them heirs of heaven?
When wilt thou banish my complaints,
And show my sins forgiven?

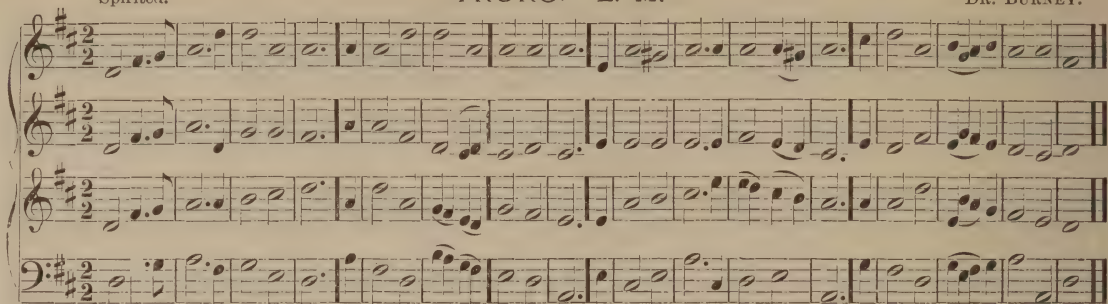
Assure my conscience of her part
In the Redeemer's blood;
And bear thy witness with my heart
That I am born of God.

Thou art the earnest of his love,
The pledge of joys to come;
And thy soft wings, celestial Dove,
Will safe convey me home.

Spirited.

TRURO. L. M.

DR. BURNEY.



- 13.** Another six-days' work is done;
Another Sabbath is begun:
Return, my soul, unto thy rest;
Enjoy the day thy God hath blest.

Oh that our thoughts and thanks may rise
As grateful incense to the skies,
And draw from heaven that sweet repose
Which none but he that feels it knows!

That heavenly calm within the breast —
It is the pledge of that dear rest
Which for the Church of God remains, —
The end of cares, the end of pains.

In holy duties let the day,
In holy pleasures, pass away:
How sweet a Sabbath thus to spend
In hope of one that ne'er shall end!

- 14.** O God! beneath thy guiding hand
Our exiled fathers crossed the sea;
And, when they trod the wintry strand,
With prayer and psalm they worshipped thee.

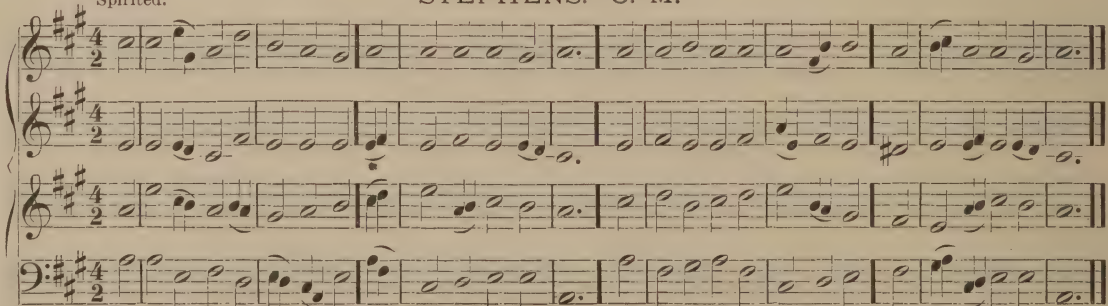
Thou heard'st, well pleased, the song, the prayer:
Thy blessing came; and still its power
Shall onward through all ages bear
The memory of that holy hour.

Laws, freedom, truth, and faith in God,
Came with those exiles o'er the waves;
And, where their pilgrim-feet have trod,
The God they trusted guards their graves.

And here thy name, O God of love!
Their children's children shall adore,
Till these eternal hills remove,
And spring adorns the earth no more.

Spirited.

STEPHENS. C. M.



- 15.** Come, Holy Spirit, Heavenly Dove,
With all thy quickening powers;
Kindle a flame of sacred love
In these cold hearts of ours.

Look, how we grovel here below,
Fond of these trifling toys!
Our souls can neither fly nor go
To reach eternal joys.

Dear Lord, and shall we ever live
At this poor dying rate?
Our love so faint, so cold to thee,
And thine to us so great!

Come, Holy Spirit, Heavenly Dove,
With all thy quickening powers;
Come, shed abroad a Saviour's love,
And that shall kindle ours.

- 16.** Come, let us join our cheerful songs
With angels round the throne:
Ten thousand thousand are their tongues;
But all their joys are one.

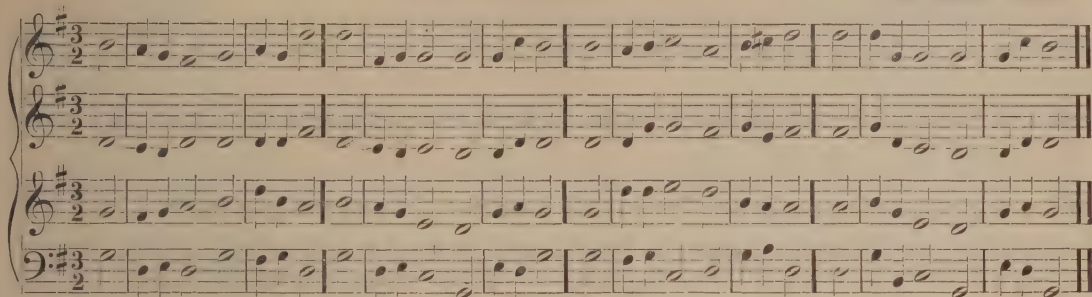
"Worthy the Lamb that died," they cry,
"To be exalted thus:"
"Worthy the Lamb," our lips reply;
"For he was slain for us."

Jesus is worthy to receive
Honor and power divine;
And blessings more than we can give
Be, Lord, forever thine.

Let all that dwell above the sky,
And air and earth and seas,
Conspire to lift thy glories high,
And speak thine endless praise.

ROCKINGHAM. L. M.

DR. LOWELL MASON.



17. How pleasant, how divinely fair,
O Lord of hosts! thy dwellings are!
With long desire my spirit fains
To meet the assemblies of thy saints.

Blest are the souls who find a place
Within the temple of thy grace :
There they behold thy gentler rays,
And seek thy face, and learn thy praise.

Blest are the men whose hearts are set
To find the way to Zion's gate :
God is their strength; and through the road
They lean upon their helper, God.

Cheerful they walk with growing strength
Till all shall meet in heaven at length ;
Till all before thy face appear,
And join in nobler worship there.

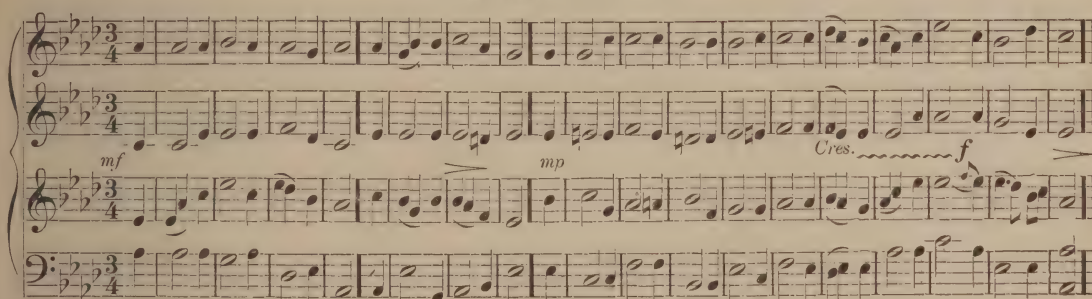
18. The heavens declare thy glory, Lord ;
In every star thy wisdom shines :
But, when our eyes behold thy Word,
We read thy name in fairer lines.

The rolling sun, the changing light,
And nights and days, thy power confess ;
But the blest volume thou hast writ
Reveals thy justice and thy grace.

Sun, moon, and stars convey thy praise
Round the whole earth, and never stand :
So, when thy truth began its race,
It touched and glanced on every land.

Great Sun of Righteousness, arise !
Bless the dark world with heavenly light :
Thy gospel makes the simple wise ;
Thy laws are pure, thy judgments right.

FULLER. C. M.



19. On Jordan's stormy banks I stand,
And cast a wishful eye
To Canaan's fair and happy land,
Where my possessions lie.

O'er all those wide-extended plains
Shines one eternal day :
There God the Son forever reigns,
And scatters night away.

When shall I reach that happy place,
And be forever blest ?
When shall I see my Father's face,
And in his bosom rest ?

Filled with delight, my raptured soul
Can here no longer stay :
Though Jordan's waves around me roll,
Fearless I'd launch away.

20. Far from these narrow scenes of night
Unbounded glories rise,
And realms of infinite delight
Unknown to mortal eyes.

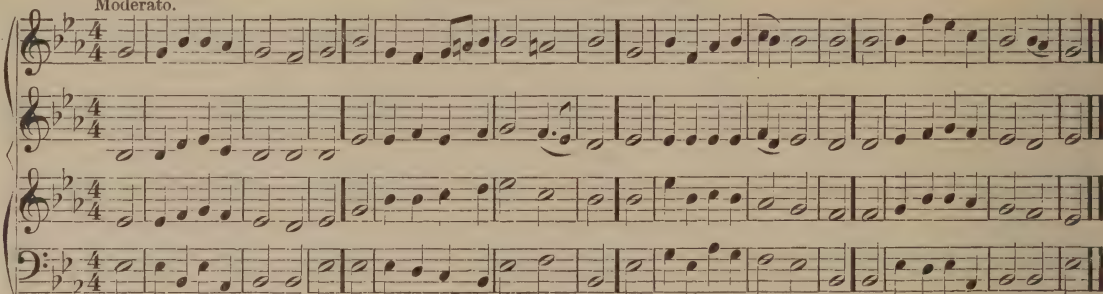
There pain and sickness never come,
And grief no more complains ;
Health triumphs in immortal bloom,
And endless pleasure reigns.

No cloud those blissful regions know,
Forever bright and fair ;
For sin, the source of mortal woe,
Can never enter there.

Prepare us, Lord, by grace divine,
For thy bright courts on high ;
Then bid our spirits rise, and join
The chorus of the sky.

UXBRIDGE. L. M.

Moderato.



21. O Lord! thy heavenly grace impart,
And fix my frail, inconstant heart:
Henceforth my chief desire shall be
To dedicate myself to thee.

Whate'er pursuits my time employ,
One thought shall fill my soul with joy:
That silent, secret thought shall be,
That all my hopes are fixed on thee.

Thy glorious eye pervadeth space;
Thy presence, Lord, fills every place;
And, wheresoe'er my lot may be,
Still shall my spirit cleave to thee.

Renouncing every worldly thing,
And safe beneath thy spreading wing,
My sweetest thought henceforth shall be,
That all I want I find in thee.

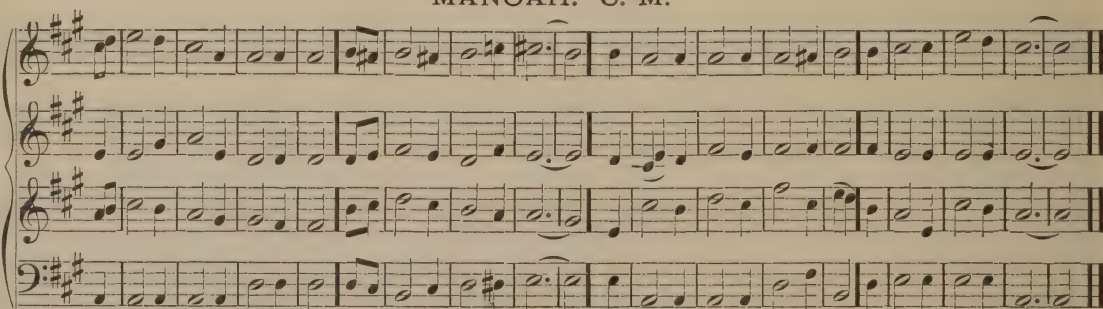
22. Thee we adore, Eternal Lord;
We praise thy name with one accord:
Thy saints, who here thy goodness see,
Through all the world do worship thee.

To thee aloud all angels cry,
The heavens, and all the powers on high:
Thee, holy, holy, holy King,
Lord God of hosts, thy ever sing.

The apostles join the glorious throng;
The prophets swell the immortal song;
The martyrs' noble army raise
Eternal anthems to thy praise.

From day to day, O Lord! do we
Highly exalt and honor thee:
Thy name we worship and adore,
World without end, for evermore.

MANOAH. C. M.



23. See! Jesus stands with open arms;
He calls; he bids you come:
Guilt holds you back, and fear alarms;
But, see! there yet is room.

Oh! come, and with his children taste
The blessings of his love,
While hope attends the sweet repast
Of nobler joys above.

There with united heart and voice,
Before the eternal throne,
Ten thousand thousand souls rejoice
In ecstasies unknown.

And yet ten thousand thousand more
Are welcome still to come:
Ye longing souls, the grace adore;
Approach; there yet is room.

24. There is a fold whence none can stray,
And pastures ever green,
Where sultry sun, or stormy day,
Or night, is never seen.

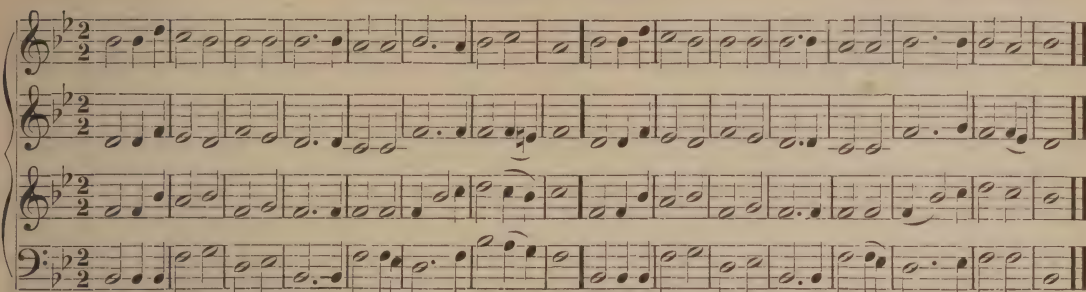
Far up the everlasting hills,
In God's own light, it lies:
His smile its vast dimensions fills
With joy that never dies.

One narrow vale, one darksome wave,
Divides that land from this:
I have a Shepherd pledged to save,
And bear me home to bliss.

O gentle Shepherd! still behold
Thy helpless charge in me,
And take a wanderer to thy fold
Who trembling turns to thee.

WARD. L. M.

DR. L. MASON.



25. Faith to the conscience whispers peace,
And bids the mourner's sighing cease :
By faith the children's right we claim,
And call upon our Father's name.

Faith feels the Spirit's kindling breath
In love and hope that conquer death ;
Faith brings us to delight in God,
And blesses e'en his smiting rod.

Such faith in us, O God ! implant,
And to our prayers thy favor grant
In Jesus Christ, thy saving Son,
Who is our fount of health alone.

In him may every trusting soul
Press onward to the heavenly goal,
The blessedness no foes destroy, —
Eternal love and light and joy !

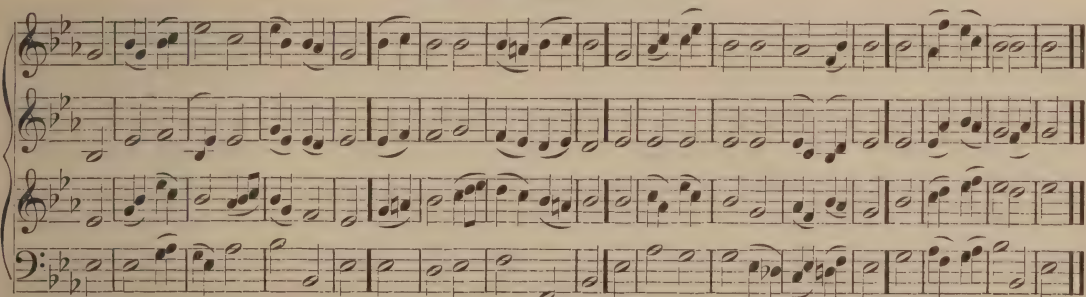
26. With tearful eyes I look around :
Life seems a dark and stormy sea ;
Yet 'midst the gloom I hear a sound,
A heavenly whisper, " Come to Me ! "

It tells me of a place of rest ;
It tells me where my soul may flee :
Oh ! to the weary, faint, oppress,
How sweet the bidding, " Come to Me ! "

" Come ; for all else must fail and die :
Earth is no resting-place for thee.
To heaven direct thy weeping eye :
I am thy portion ; come to Me ! "

O voice of mercy, voice of love !
In conflict, grief, and agony,
Support me, cheer me from above,
And gently whisper, " Come to Me ! "

WARWICK. C. M.



27. My God, thy service well demands
The remnant of my days :
Why was this fleeting breath renewed,
But to renew thy praise ?

Thine arm of everlasting love
Did this weak frame sustain
When life was hovering o'er the grave,
And nature sank with pain.

Back from the borders of the grave,
At thy command, I come ;
Nor would I urge a speedier flight
To my celestial home.

Where thou appointest my abode,
There would I choose to be ;
For in thy presence death is life,
And earth is heaven with thee.

28. Oh for a closer walk with God,
A calm and heavenly frame,
A light to shine upon the road
That leads me to the Lamb !

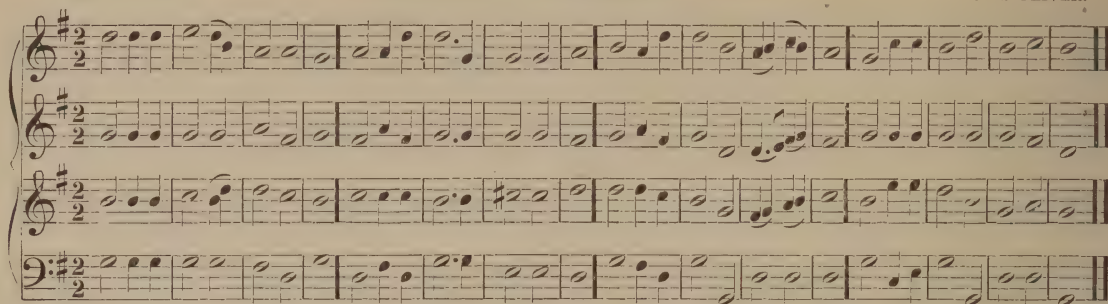
Return, O Holy Dove ! return,
Sweet messenger of rest !
I hate the sins that made thee mourn,
And drove thee from my breast.

The dearest idol I have known,
Whate'er that idol be,
Help me to tear it from thy throne,
And worship only thee.

So shall my walk be close with God,
Calm and serene my frame ;
So purer light shall mark the road
That leads me to the Lamb.

FEDERAL STREET. L. M.

H. K. OLIVER.



29. Praise, Lord, for thee in Zion waits;
Prayer shall besiege thy temple-gates:
All flesh shall to thy throne repair,
And find, through Christ, salvation there.

How blest thy saints! how safely led!
How surely kept! how richly fed!
Saviour of all in earth and sea,
How happy they who rest in thee!

Thy hand sets fast the mighty hills;
Thy voice the troubled ocean stills:
Evening and morning hymn thy praise,
And earth thy bounty wide displays.

The year is with thy goodness crowned;
Thy clouds drop wealth the world around;
Through thee the deserts laugh and sing;
And Nature smiles, and owns her King.

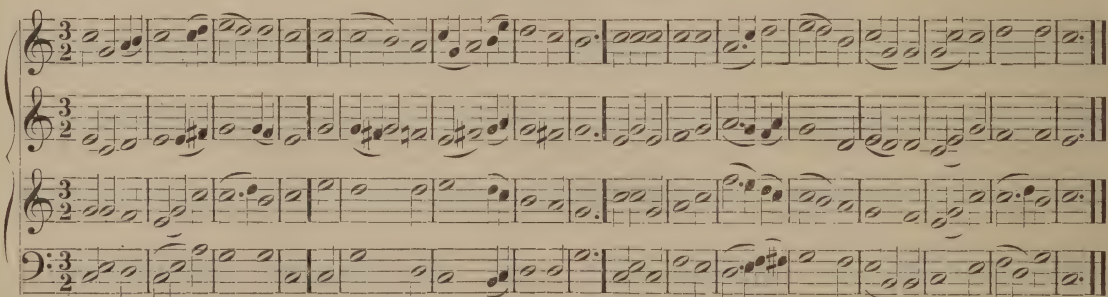
30. When I survey the wondrous cross
On which the Prince of glory died,
My richest gain I count but loss,
And pour contempt on all my pride.

Forbid it, Lord, that I should boast,
Save in the death of Christ my God:
All the vain things that charm me most,
I sacrifice them to his blood.

See! from his head, his hands, his feet,
Sorrow and love flow mingled down!
Did e'er such love and sorrow meet,
Or thorns compose so rich a crown?

Were the whole realm of Nature mine,
That were a present far too small:
Love so amazing, so divine,
Demands my soul, my life, my all.

WARRINGTON. L. M.



31. The spacious firmament on high,
With all the blue, ethereal sky,
And spangled heavens, a shining frame,
Their great Original proclaim.

The unwearied sun, from day to day,
Does his Creator's power display,
And publishes to every land
The work of an almighty hand.

Soon as the evening shades prevail,
The moon takes up the wondrous tale,
And nightly to the listening earth
Repeats the story of her birth;

While all the stars that round her burn,
And all the planets in their turn,
Confirm the tidings as they roll,
And spread the truth from pole to pole.

32. God of my life! through all my days
My grateful powers shall sound thy praise;
The song shall wake with opening light,
And warble to the silent night.

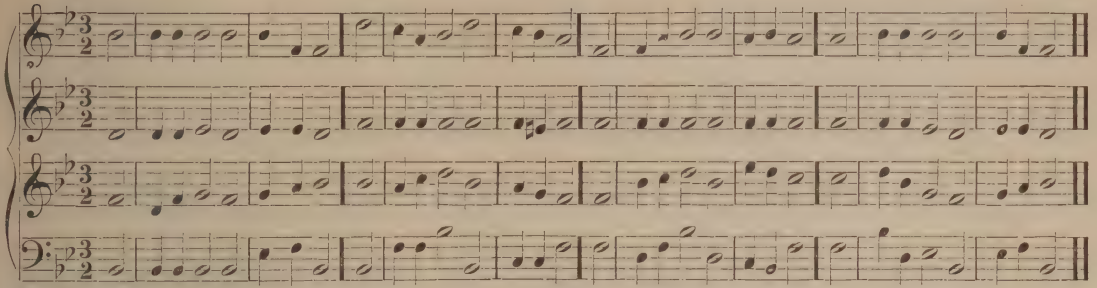
When anxious care would break my rest,
And grief would tear my throbbing breast,
Thy tuneful praises raised on high
Shall check the murmur and the sigh.

When Death o'er Nature shall prevail,
And all my powers of language fail,
Joy through my swimming eyes shall break,
And mean the thanks I cannot speak.

Soon shall I learn the exalted strains
Which echo o'er the heavenly plains,
And emulate with joy unknown
The glowing seraphs round thy throne.

HEBRON. L. M.

DR. LOWELL MASON.



33. Thus far, the Lord hath led me on;
Thus far, his power prolongs my days;
And every evening shall make known
Some fresh memorials of his grace.

I lay my body down to sleep:
Peace is the pillow for my head;
While well-appointed angels keep
Their watchful stations round my bed.

Faith in His name forbids my fear:
Oh, may Thy presence ne'er depart!
And, in the morning, make me hear
The love and kindness of thy heart.

Thus, when the night of death shall come,
My flesh shall rest beneath the ground,
And wait thy voice to rouse my tomb,
With sweet salvation in the sound.

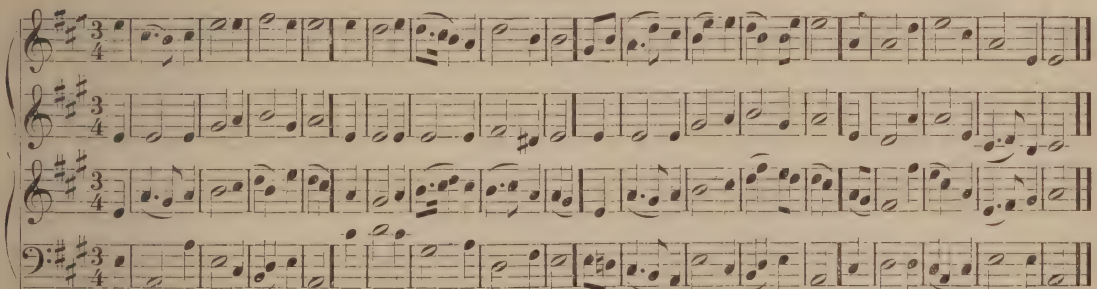
34. Why should we start, and fear to die?
What timorous worms we mortals are!
Death is the gate of endless joy;
And yet we dread to enter there.

The pains, the groans, and dying strife,
Fright our approaching souls away:
Still we shrink back again to life,
Fond of our prison and our clay.

Oh! if my Lord would come and meet,
My soul should stretch her wings in haste,
Fly fearless through Death's iron gate,
Nor feel the terrors as she passed.

Jesus can make a dying-bed
Feel soft as downy pillows are,
While on his breast I lean my head,
And breathe my life out sweetly there.

ST. GABRIEL. L. M.



35. Sun of my soul, thou Saviour dear,
It is not night if thou be near:
Oh, may no earth-born cloud arise
To hide thee from thy servant's eyes!

Abide with me from morn till eve;
For without thee I cannot live:
Abide with me when night is nigh;
For without thee I dare not die.

Thou Framer of the light and dark,
Guide through the tempest thine own bark:
Amid the howling, wintry sea,
We are in port, if we have thee.

Come near and bless us when we wake,
Ere through the world our way we take,
Till in the ocean of thy love
We lose ourselves in heaven above.

36. God, in the gospel of his Son,
Makes his eternal counsels known:
'Tis here his richest mercy shines,
And truth is drawn in fairest lines.

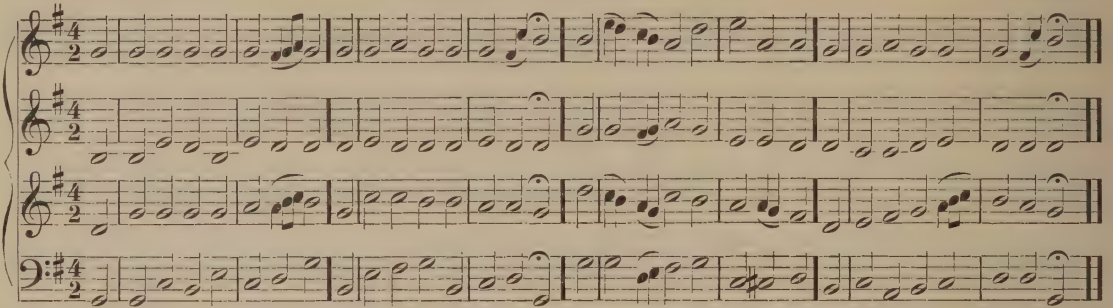
Here sinners of a humble frame
May taste his grace, and learn his name;
May read in characters of blood
The wisdom, power, and grace of God.

The prisoner here may break his chains,
The weary rest from all his pains,
The captive feel his bondage cease,
The mourner find the way of peace.

Here faith reveals to mortal eyes
A brighter world beyond the skies;
Here shines the light which guides our way
From earth to realms of endless day.

EVENING HYMN. L. M.

TALLIS



- 37.** Glory to thee, my God, this night,
For all the blessings of the light;
Keep me, oh! keep me, King of kings,
Beneath thine own almighty wings.

Forgive me, Lord, for thy dear Son,
The ill that I this day have done;
That with the world, myself, and thee,
I, ere I sleep, at peace may be.

Be thou my guardian while I sleep;
Thy watchful station near me keep;
My heart with love celestial fill,
And guard me from the approach of ill.

Praise God, from whom all blessings flow;
Praise him, all creatures here below;
Praise him above, ye heavenly host, —
Praise Father, Son, and Holy Ghost.

- 38.** Come, O my soul! in sacred lays
Attempt thy great Creator's praise:
But, oh! what tongue can speak his fame?
What mortal verse can reach the theme?

Enthroned amid the radiant spheres,
He glory, like a garment, wears:
To form a robe of light divine,
Ten thousand suns around him shine.

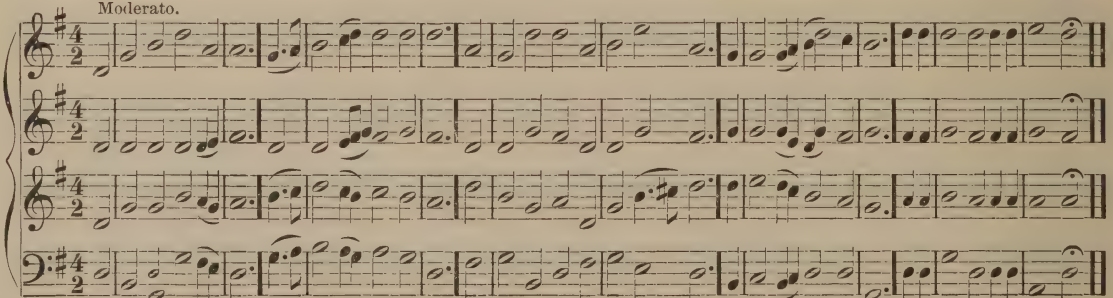
In all our Maker's grand designs,
Almighty power with wisdom shines:
His works, through all this wondrous frame,
Declare the glory of his name.

Raised on Devotion's lofty wing,
Do thou, my soul, his glories sing;
And let his praise employ thy tongue
Till listening worlds shall join the song.

ST. THOMAS. S. M.

A. WILLIAMS.

Moderato.



- 39.** My soul, it is thy God
Who calls thee by his grace:
Now loose thee from each cumbering load,
And bend thee to the race.

Make thy salvation sure;
All sloth and slumber shun;
Nor dare a moment rest secure
Till thou the goal hast won.

Thy crown of life hold fast;
Thy heart with courage stay;
Nor let one trembling glance be cast
Along the backward way.

Thy path ascends the skies
With conquering footsteps bright;
And thou shalt win and wear the prize
In everlasting light.

- 40.** How perfect is thy word,
And all thy judgments just!
Forever sure thy promise, Lord,
And men securely trust.

I hear thy word with love,
And I would fain obey:
Send thy good Spirit from above
To guide me, lest I stray.

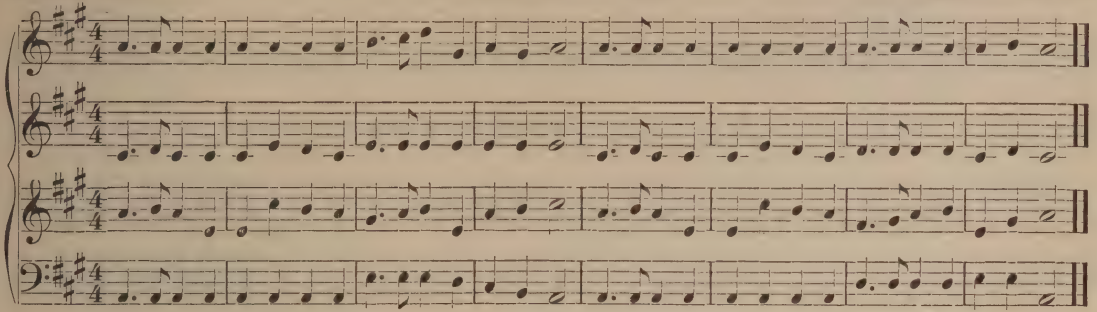
Warn me of every sin;
Forgive my secret faults:
And cleanse this guilty soul of mine,
Whose crimes exceed my thoughts.

While with my heart and tongue
I spread thy praise abroad,
Accept the worship and the song,
My Saviour and my God.

Words by BONAR.

NEVERMORE BE SAD OR WEARY. 8s and 7s.

THEO. F. SEWARD.



41. This is not my place of resting ;
Mine's a city yet to come :
Onward to it I am hasting, —
On to my eternal home.

In it all is light and glory ;
O'er it shines a nightless day :
Every trace of sin's sad story,
All the curse, hath passed away.

There the Lamb, our Shepherd, leads us
By the streams of life along ;
On the freshest pastures feeds us ;
Turns our sighing into song.

Soon we pass this desert dreary ;
Soon we bid farewell to pain ;
Never more are sad or weary ;
Never, never sin again.

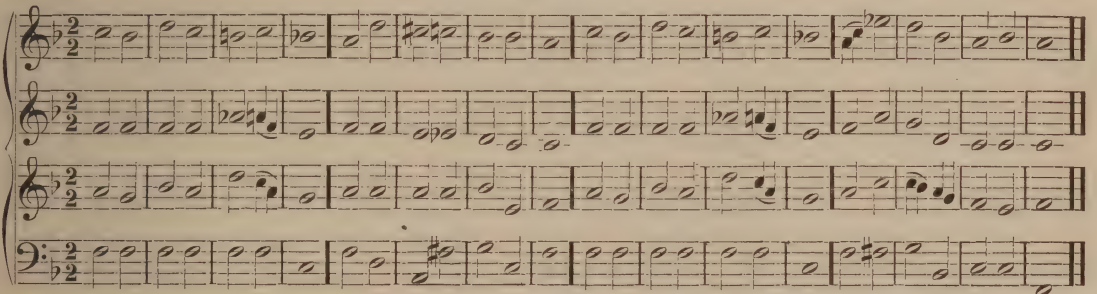
42. Cease, ye mourners ! cease to languish
O'er the grave of those you love :
Pain and death, and night and anguish,
Enter not the world above.

While our silent steps are straying
Lonely through night's deepening shade,
Glory's brightest beams are playing
Round the happy Christian's head.

Light and peace at once deriving
From the hand of God most high,
In his glorious presence living,
They shall never, never die.

Now, ye mourners ! cease to languish
O'er the grave of those you love :
Far removed from pain and anguish,
They are chanting hymns above.

SEYMOUR. 7s.



43. To thy pastures fair and large,
Heavenly Shepherd, lead thy charge ;
And my couch, with tenderest care,
'Mid the springing grass prepare.

When I faint with summer's heat,
Thou shalt guide my weary feet
To the streams, that, still and slow,
Through the verdant meadows flow.

Safe the dreary vale I tread,
By the shades of death o'erspread,
With thy rod and staff supplied, —
This my guard, and that my guide.

Constant to my latest end
Thou my footsteps shalt attend,
And shalt bid thy hallowed dome
Yield me an eternal home.

44. Now the shades of night are gone ;
Now the morning light is come.
Lord, we would be thine to-day :
Drive the shades of sin away.

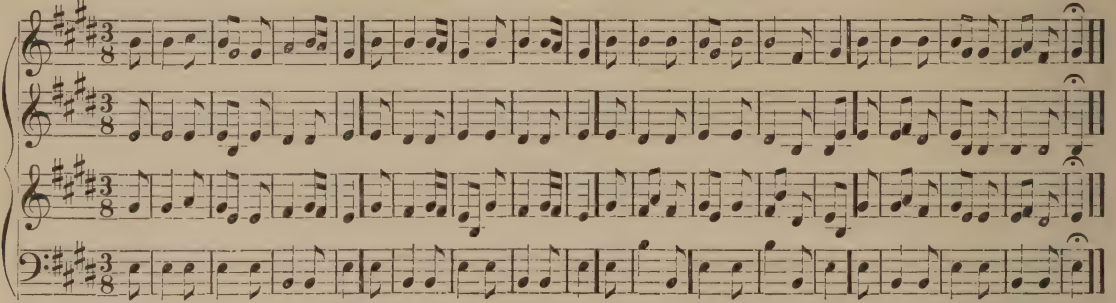
Fill our souls with heavenly light ;
Banish doubt, and clear our sight :
In thy service, Lord, to-day,
Help us labor, help us pray.

Keep our wayward passions bound ;
Save us from our foes around ;
Going out and coming in,
Keep us safe from every sin.

When our work of life is past,
Oh ! receive us all at last :
Sin's dark night shall be no more
When we reach the heavenly shore.

Adagio e Piano.

LUCERNE. L. M.

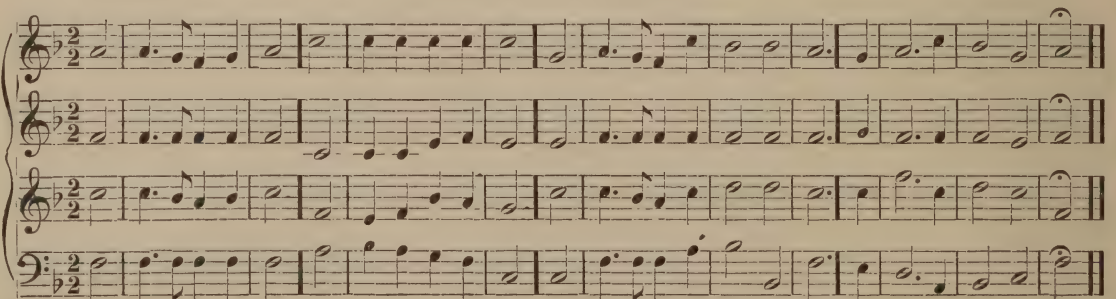


- 45.** How vain is all beneath the skies !
 How transient every earthly bliss !
 How slender all the fondest ties
 That bind us to a world like this !
- The evening cloud, the morning dew,
 The withering grass, the fading flower,
 Of earthly hopes are emblems true,
 The glory of a passing hour.
- But though Earth's fairest blossoms die,
 And all beneath the skies is vain,
 There is a land whose confines lie
 Beyond the reach of care and pain.
- Then let the hope of joys to come
 Dispel our cares, and chase our fears :
 If God be ours, we're travelling home,
 Though passing through a vale of tears.

- 46.** How blest the righteous when he dies !
 When sinks a weary soul to rest,
 How mildly beam the closing eyes !
 How gently heaves the expiring breast !
- So fades a summer cloud away ;
 So sinks the gale when storms are o'er ;
 So gently shuts the eye of day ;
 So dies the wave along the shore.
- A holy quiet reigns around,
 A calm which life nor death destroys :
 Nothing disturbs that peace profound
 Which his unfettered soul enjoys.
- Life's duty done, as sinks the clay,
 Light from its load the spirit flies ;
 While heaven and earth combine to say,
 " How blest the righteous when he dies ! "

Moderato.

OLNEY. S. M.



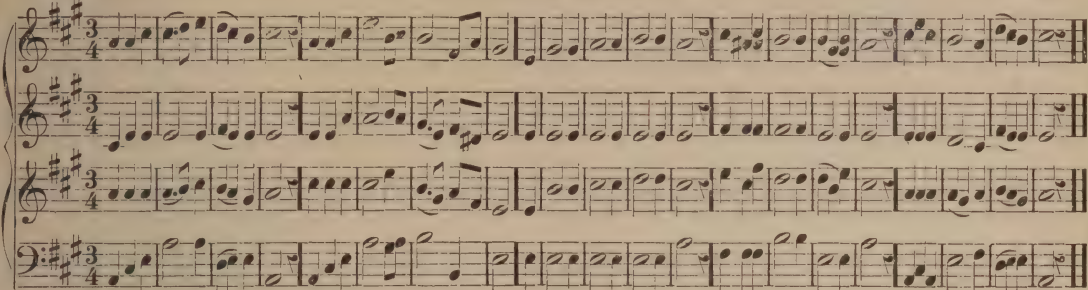
- 47.** When we in darkness walk,
 Nor feel the heavenly flame,
 Then is the time to trust our God,
 And rest upon his name.
- Soon shall our doubts and fears
 Subside at his control ;
 His loving-kindness shall break through
 The midnight of the soul.
- His grace will to the end
 Stronger and brighter shine ;
 Nor present things, nor things to come,
 Shall quench the spark divine.
- Blest is the man, O God !
 That stays himself on thee :
 Who waits for thy salvation, Lord,
 Shall thy salvation see.

- 48.** My spirit on thy care,
 Blest Saviour, I recline :
 Thou wilt not leave me to despair ;
 For thou art love divine.
- In thee I place my trust ;
 On thee I calmly rest :
 I know thee good, I know thee just,
 And count thy choice the best.
- Whate'er events betide,
 Thy will they all perform :
 Safe in thy breast my head I hide,
 Nor fear the coming storm.
- Let good or ill befall,
 It must be good for me,
 Secure of having thee in all,
 Of having all in thee.

Con Spirito.

PARK STREET. L. M.

VENUA.



49. Jesus shall reign where'er the sun
Doth his successive journeys run ;
His kingdom stretch from shore to shore
Till moons shall wax and wane no more.

For him shall endless prayer be made,
And praises throng to crown his head ;
His name, like sweet perfume, shall rise
With every morning sacrifice.

Blessings abound where'er he reigns :
The prisoner leaps to loose his chains,
The weary find eternal rest,
And all the sons of Want are blest.

Let every creature rise, and bring
Peculiar honors to our King ;
Angels descend with songs again,
And earth repeat the loud Amen.

50. Sweet is the work, my God, my King,
To praise thy name, give thanks, and sing ;
To show thy love by morning light,
And talk of all thy truth at night.

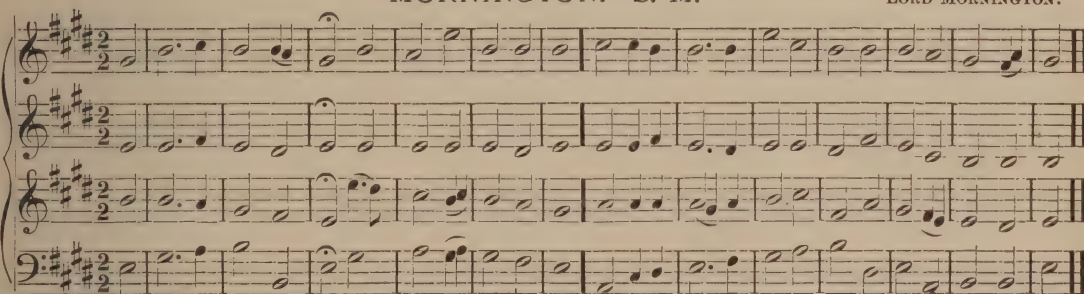
My heart shall triumph in my Lord,
And bless his works, and bless his word :
Thy works of grace — how bright they shine !
How deep thy counsels ! how divine !

But I shall share a glorious part
When grace hath well refined my heart,
And fresh supplies of joy are shed,
Like holy oil, to cheer my head.

Then shall I see and hear and know
All I desired or wished below,
And every power find sweet employ
In that eternal world of joy.

MORNINGTON. S. M.

LORD MORNINGTON.



51. One sweetly-solemn thought
Comes to me o'er and o'er :
'Tis that I'm nearer home to day
Than e'er I've been before ;

Nearer my Father's house,
Where many mansions be ;
Nearer the solemn judgment-throne ;
Nearer the crystal sea ;

Nearer the bound where life
Shall lay its burdens down ;
Where I shall leave my ill-borne cross,
And take my blood-bought crown.

Saviour, perfect my trust ;
Confirm my feeble faith ;
And teach me fearlessly to stand
Upon the shore of death.

52. How charming is the place
Where my Redeemer, God,
Unveils the beauties of his face,
And sheds his love abroad !

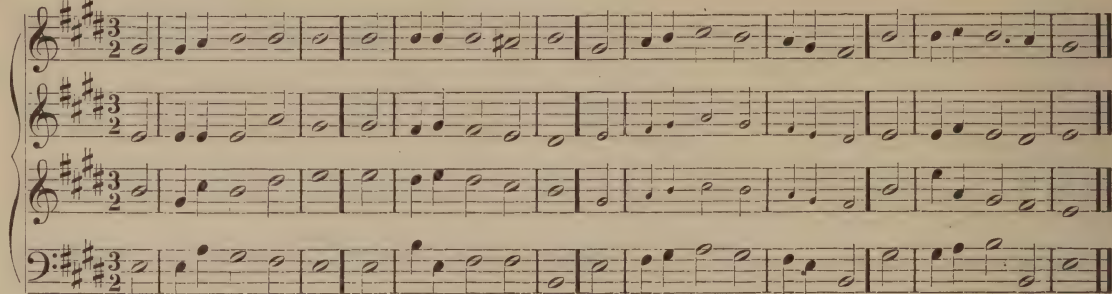
Here on the mercy-seat,
With radiant glories crowned,
Our joyful eyes behold him sit,
And smile on all around.

To him our prayers and cries
Our humble souls present :
He listens to our broken sighs,
And grants us every want.

Give me, O Lord ! a place
Within thy blest abode,
Among the children of thy grace,
The servants of my God.

Moderato.

DOVER. S. M.



53. Blest are the sons of peace
Whose hearts and hopes are one ;
Whose kind designs to serve and please
Through all their actions run.

Blest is the pious house
Where zeal and friendship meet :
Their songs of praise, their mingled vows,
Make their communion sweet.

From those celestial springs
Such streams of pleasure flow,
As no increase of riches brings,
Nor honors can bestow.

Thus on the heavenly hills
The saints are blest above,
Where joy, like morning dew, distils,
And all the air is love.

54. My soul, repeat His praise
Whose mercies are so great ;
Whose anger is so slow to rise,
So ready to abate.

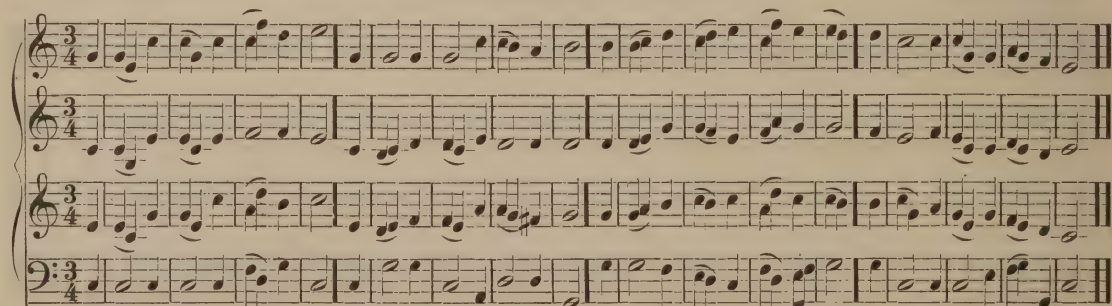
God will not always chide ;
And, when his wrath is felt,
Its strokes are fewer than our crimes,
And lighter than our guilt.

His power subdues our sins ;
And his forgiving love,
Far as the east is from the west,
Doth all our guilt remove.

High as the heavens are raised
Above the ground we tread,
So far the riches of his grace
Our highest thoughts exceed.

CARROLL. L. M.

DR. L. MASON.



55. Great God, we sing thy mighty hand,
By which supported still we stand :
The opening year thy mercy shows ;
Let mercy crown it till it close.

By day, by night, at home, abroad,
Still we are guarded by our God,
By his incessant bounty fed,
By his unerring counsel led.

With grateful hearts the past we own :
The future, all to us unknown,
We to thy guardian care commit,
And peaceful leave before thy feet.

When Death shall interrupt these songs,
And seal in silence mortal tongues,
Our helper, God, in whom we trust,
In better worlds our souls shall boast.

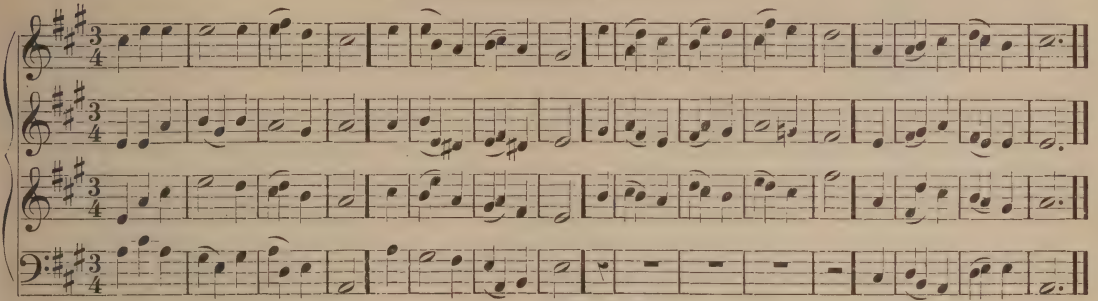
56. Up to the hills I lift mine eyes, —
The eternal hills beyond the skies :
Thence all her help my soul derives,
There my almighty Refuge lives.

He lives ! — the everlasting God
That built the world, that spread the flood :
The heavens with all their hosts he made,
And the dark regions of the dead.

He guides our feet, he guards our way ;
His morning smiles bless all the day ;
He spreads the evening veil, and keeps
The silent hours while Israel sleeps.

Praise God, from whom all blessings flow ;
Praise him, all creatures here below ;
Praise him above, ye heavenly host, —
Praise Father, Son, and Holy Ghost.

CHESTERFIELD. C. M.



57. Oh for a faith that will not shrink,
Though pressed by every foe;
That will not tremble on the brink
Of any earthly woe;

A faith that shines more bright and clear
When tempests rage without;
That when in danger knows no fear,
In darkness feels no doubt;

That bears, unmoved, the world's dread frown,
Nor heeds its scornful smile;
That seas of trouble cannot drown,
Nor Satan's arts beguile;

A faith that keeps the narrow way
Till life's last hour is fled,
And with a pure and heavenly ray
Lights up a dying-bed!

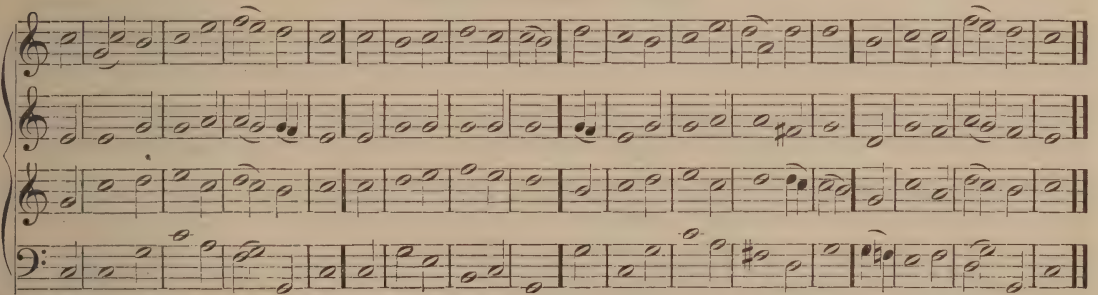
58. When God revealed his gracious name,
And changed my mournful state,
My rapture seemed a pleasing dream,
The grace appeared so great.

The world beheld the glorious change,
And did Thy hand confess;
My tongue broke out in unknown strains,
And sung surprising grace.

The Lord can clear the darkest skies;
Can give us day for night;
Make drops of sacred sorrow rise
To rivers of delight.

Let those who sow in sadness wait
Till the fair harvest come:
They shall confess their sheaves are great,
And shout the blessings home.

ST. MICHAEL. C. M.



59. What shall I render to my God
For all his kindness shown?
My feet shall visit thine abode,
My songs address thy throne.

How much is mercy thy delight,
Thou ever-blessed God!
How dear thy servants in thy sight!
How precious is their blood!

How happy all thy servants are!
How great thy grace to me!
My life, which thou hast made thy care,
Lord, I devote to thee.

Now I am thine, forever thine;
Nor shall my purpose move:
Thy hand hath loosed my bonds of pain,
And bound me with thy love.

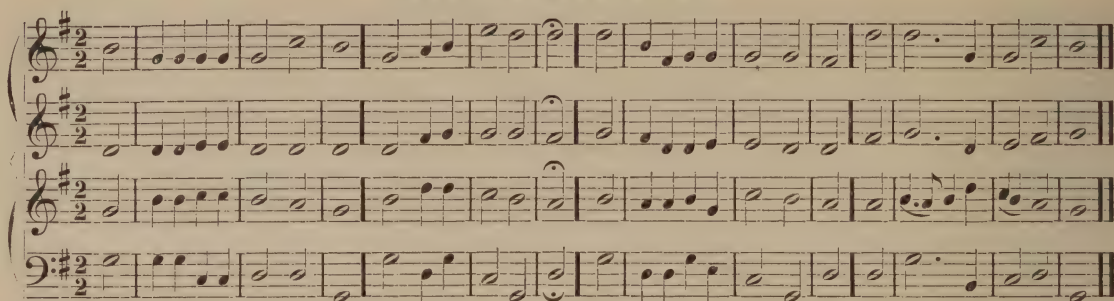
60. Faith adds new charms to earthly bliss,
And saves me from its snares;
Its aid in every duty brings,
And softens all my cares.

Wide it unveils celestial worlds,
Where deathless pleasures reign;
And bids me seek my portion there,
Nor bids me seek in vain.

Faith shows the precious promise sealed
With the Redeemer's blood,
And helps my feeble hope to rest
Upon a faithful God.

There, there, unshaken would I rest
Till this frail body dies;
And then, on Faith's triumphant wings,
To endless glory rise.

PETERBOROUGH. C. M.



- 61.** Come, Lord, and warm each languid heart;
Inspire each lifeless tongue;
And let the joys of heaven impart
Their influence to our song.

Then to the shining realms of bliss
The wings of faith shall soar,
And all the charms of Paradise
Our raptured thoughts explore.

Sorrow and pain and tears and care
And discord there shall cease,
And perfect joy and love sincere
Adorn the realms of peace.

Lord, tune our hearts to praise and love;
Our feeble notes inspire;
Till in thy blissful courts above
We join the heavenly choir.

- 62.** Happy the souls to Jesus joined,
And saved by grace alone:
Walking in all Thy ways, they find
Their heaven on earth begun.

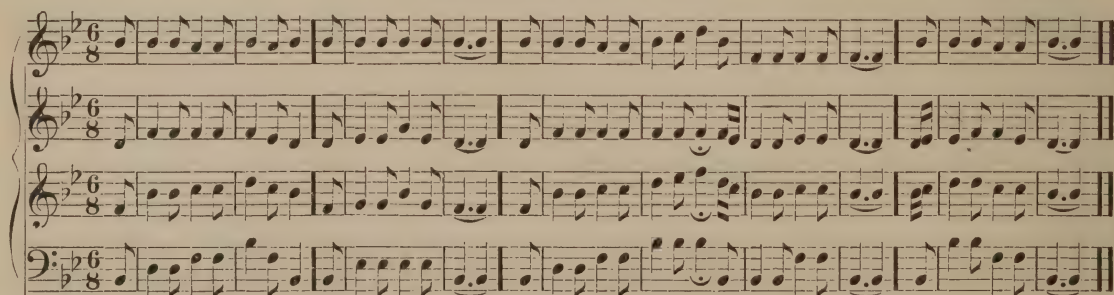
The Church triumphant in thy love,
Their mighty joys we know:
They sing the Lamb in hymns above,
And we in hymns below.

Thee in thy glorious realm they praise,
And bow before thy throne;
We in the kingdom of thy grace:
The kingdoms are but one.

The holy to the Holiest leads;
From hence our spirits rise:
And he that in thy statutes treads
Shall meet thee in the skies.

ORTONVILLE. C. M.

DR. T. HASTINGS.



- 63.** How sweet, how heavenly, is the sight,
When those that love the Lord
In one another's peace delight,
And so fulfil his word;

When each can feel his brother's sigh,
And with him bear a part;
When sorrow flows from eye to eye,
And joy from heart to heart;

When, free from envy, scorn, and pride,
Our wishes all above,
Each can his brother's failings hide,
And show a brother's love!

Love is the golden chain that binds
The happy souls above;
And he's an heir of heaven who finds
His bosom glow with love.

- 64.** Awake, my soul! stretch every nerve,
And press with vigor on:
A heavenly race demands thy zeal,
And an immortal crown.

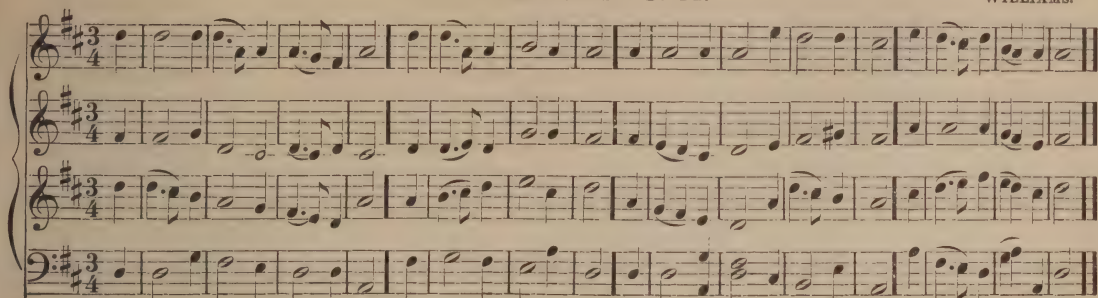
'Tis God's all-animating voice
That calls thee from on high;
'Tis his own hand presents the prize
To thine aspiring eye, —

That prize with peerless glories bright,
Which shall new lustre boast
When victors' wreaths and monarchs' gems
Shall blend in common dust.

Blest Saviour, introduced by thee,
Have I my race begun;
And, crowned with victory, at thy feet
I'll lay my honors down.

COLCHESTER. C. M.

WILLIAMS.



65. How shall the young secure their hearts,
And guard their lives from sin?
Thy Word the choicest rule imparts,
To keep the conscience clean.

'Tis like the sun, a heavenly light,
That guides us all the day;
And, through the dangers of the night,
A lamp to lead our way.

Thy precepts make me truly wise:
I hate the sinner's road;
I hate my own vain thoughts that rise;
But love thy law, my God.

Thy word is everlasting truth:
How pure is every page!
That holy book shall guide our youth,
And well support our age.

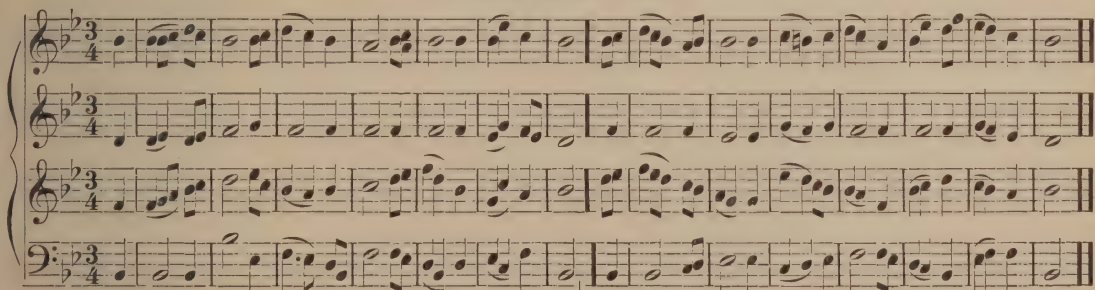
66. When the worn spirit wants repose,
And sighs her God to seek,
How sweet to hail the evening's close
That ends the weary week!

How sweet to hail the early dawn
That opens on the sight
When first that soul-reviving morn
Beams its new rays of light!

Sweet day! thine hours too soon will cease;
Yet, while they gently roll,
Beathe, heavenly Spirit, Source of peace,
A sabbath o'er my soul.

When will my pilgrimage be done,
The world's long week be o'er,
That sabbath dawn which needs no sun,
That day which fades no more?

NEWHOPE. C. M.



67. Oh for a heart to praise my God;
A heart from sin set free;
A heart that's sprinkled with the blood
So freely shed for me;

An humble, lowly, contrite heart,
Believing, true, and clean,
Which neither life nor death can part
From Him that dwells within;

A heart in every thought renewed,
And filled with love divine;
Perfect and right and pure and good;
A copy, Lord, of thine!

Thy nature, dearest Lord, impart;
Come quickly from above;
Write thy new name upon my heart,—
Thy new, best name of Love.

68. Whilst thee I seek, protecting Power,
Be my vain wishes stilled;
And may this consecrated hour
With better hopes be filled!

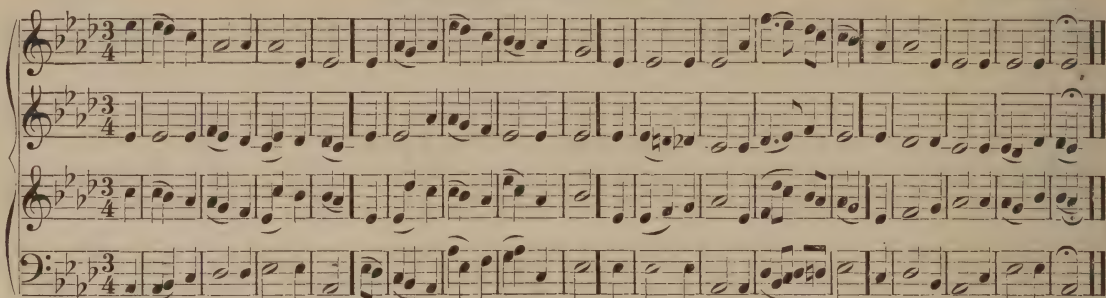
Thy love the power of thought bestowed;
To thee my thoughts would soar:
Thy mercy o'er my life has flowed;
That mercy I adore.

In each event of life, how clear
Thy ruling hand I see!
Each blessing to my soul more dear
Because conferred by thee.

In every joy that crowns my days,
In every pain I bear,
My heart shall find delight in praise,
Or seek relief in prayer.

MONTGOMERY. L. M.

T. B. MASON.



69. Jehovah reigns! — he dwells in light,
Girded with majesty and might:
The world, created by his hands,
Still on its firm foundation stands.

But ere this spacious world was made,
Or had its first foundation laid,
Thy throne eternal ages stood,
Thyself the ever-living God.

Like floods the angry nations rise,
And aim their rage against the skies:
Vain floods, that aim their rage so high!
At thy rebuke the billows die.

Forever shall thy throne endure;
Thy promise stand forever sure;
And everlasting holiness
Becomes the dwelling of thy grace.

70. All people that on earth do dwell,
Sing to the Lord with cheerful voice;
Him serve with fear, his praise forth tell;
Come ye before him, and rejoice.

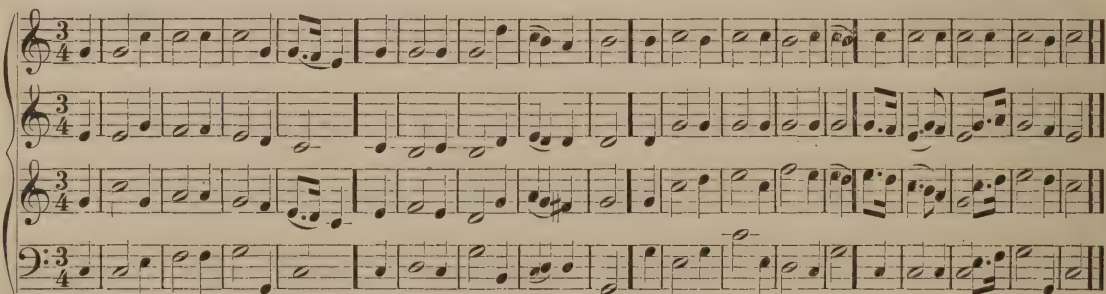
The Lord, ye know, is God indeed;
Without our aid he did us make:
We are his flock; he doth us feed;
And for his sheep he doth us take.

Oh! enter, then, his gates with praise;
Approach with joy his courts unto:
Praise, laud, and bless his name always;
For it is seemly so to do.

For why? the Lord our God is good;
His mercy is for ever sure:
His truth at all times firmly stood,
And shall from age to age endure.

WINCHESTER. L. M.

DR. CROFT.



71. Asleep in Jesus! — blessed sleep!
From which none ever wake to weep;
A calm and undisturbed repose,
Unbroken by the last of foes.

Asleep in Jesus! — oh, how sweet
To be for such a slumber meet;
With holy confidence to sing
That death hath lost its venom'd sting!

Asleep in Jesus! — peaceful rest,
Whose waking is supremely blest:
No fear, no woe, shall dim that hour
Which manifests the Saviour's power.

Asleep in Jesus! — oh, for me
May such a blissful refuge be!
Securely shall my ashes lie,
And wait the summons from on high.

72. "We've no abiding city here;"
Sad truth, were this to be our home:
But let this thought our spirits cheer,
"We seek a city yet to come."

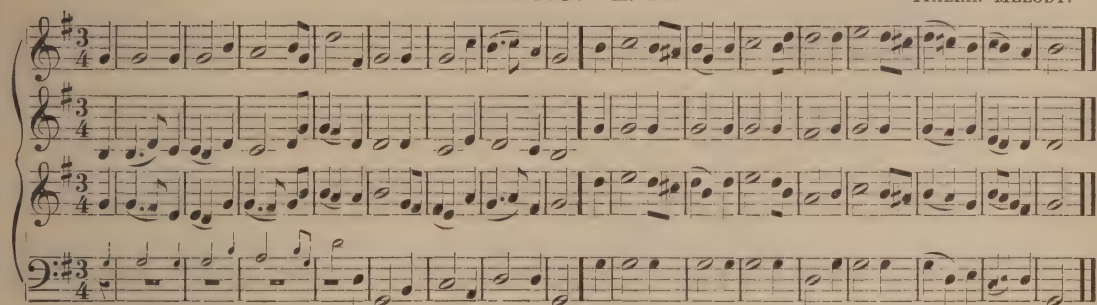
"We've no abiding city here;"
We seek a city out of sight,
Zion its name: the Lord is there;
It shines with everlasting light.

O sweet abode of peace and love,
Where pilgrims freed from toil are blest!
Had I the pinions of the dove,
I'd fly to thee, and be at rest.

But hush, my soul! nor dare repine;
The time my God appoints is best:
While here, to do his will be mine,
And his to fix my time of rest.

LEAMING. L. M.

ITALIAN MELODY.

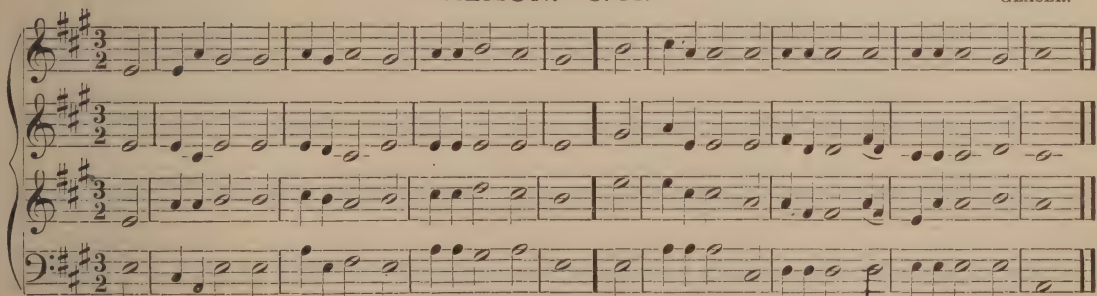


- 73.** No more, my God, I boast no more,
Of all the duties I have done:
I quit the hopes I held before
To trust the merits of thy Son.
- Now for the love I bear his name,
What was my gain I count my loss:
My former pride I call my shame,
And nail my glory to his cross.
- Yes, and I must and will esteem
All things but loss for Jesus' sake:
Oh, may my soul be found in him,
And of his righteousness partake!
- The best obedience of my hands
Dares not appear before thy throne;
But faith can answer thy demands
By pleading what my Lord has done.

- 74.** Jesus, my all, to heaven is gone, —
He whom I fix my hopes upon:
His track I see, and I'll pursue
The narrow way till him I view.
- This is the way I long have sought,
And mourned because I found it not;
Till late I heard my Saviour say,
"Come hither, soul; I am the way."
- Lo! glad I come; and thou, blest Lamb!
Wilt take me to thee as I am:
Nothing but sin I thee can give;
Nothing but love shall I receive.
- Now will I tell to sinners round
How dear a Saviour I have found:
I'll point to thy redeeming blood,
And say, "Behold the way to God!"

AZMON. C. M.

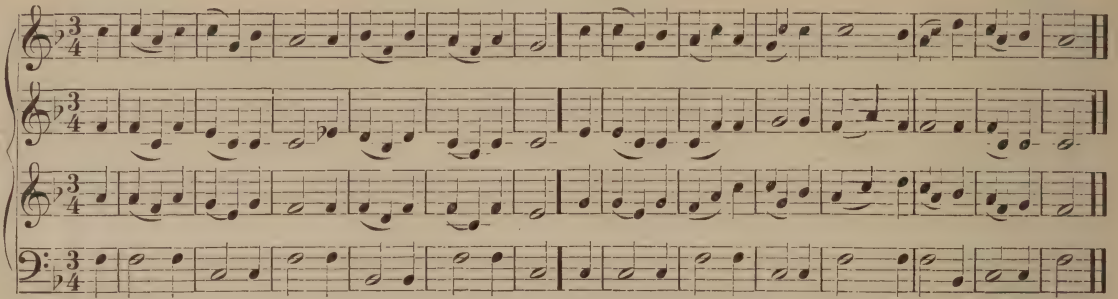
GLASER.



- 75.** Majestic sweetness sits enthroned
Upon the Saviour's brow;
His head with radiant glories crowned,
His lips with grace o'erflow.
- No mortal can with him compare
Among the sons of men:
Fairer is he than all the fair
That fill the heavenly train.
- To him I owe my life and breath,
And all the joys I have:
He makes me triumph over death;
He saves me from the grave.
- Since from his bounty I receive
Such proofs of love divine,
Had I a thousand hearts to give,
Lord, they should all be thine.

- 76.** Thou art the Way: to thee alone
From sin and death we flee;
And he who would the Father seek,
Must seek him, Lord, by thee.
- Thou art the Truth: thy word alone
True wisdom can impart:
Thou only canst inform the mind,
And purify the heart.
- Thou art the Life: the rending tomb
Proclaims thy conquering arm;
And those who put their trust in thee
Nor death nor hell shall harm.
- Thou art the Way, the Truth, the Life:
Grant us that way to know,
That truth to keep, that life to win,
Whose joys eternal flow.

DENNIS. S. M.

Arranged from NAGELL.

77. If through unruffled seas
Toward heaven we calmly sail,
With grateful hearts, O God! to thee
We'll own the fostering gale.

But should the surges rise,
And rest delay to come,
Blest be the sorrow, kind the storm,
Which drives us nearer home.

Soon shall our doubts and fears
All yield to thy control:
Thy tender mercies shall illumine
The midnight of the soul.

Teach us, in every state,
To make thy will our own;
And, when the joys of sense depart,
To live by faith alone.

78. Blest are the pure in heart;
For they shall see their God:
The secret of the Lord is theirs;
Their soul is Christ's abode.

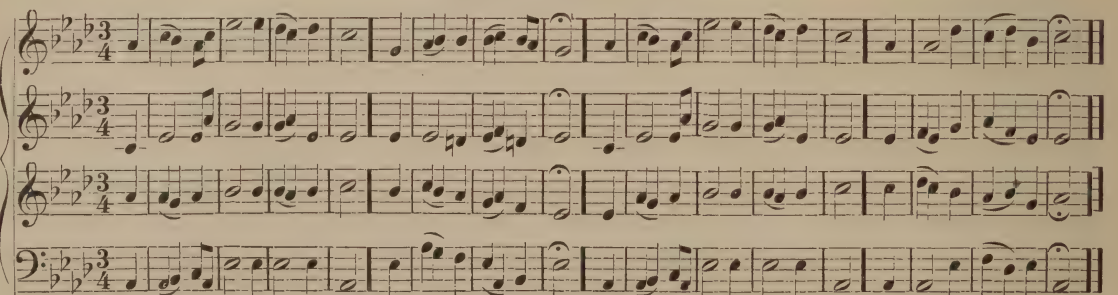
The Lord, who left the heavens
Our life and peace to bring,
To dwell in lowliness with men,
Their Pattern and their King,—

He to the lowly soul
Doth still himself impart,
And for his dwelling and his throne
Chooseth the pure in heart.

Lord, we thy presence seek:
May ours this blessing be!
Oh! give the pure and lowly heart
A temple meet for thee.

ARMENIA. C. M.

S. B. POND.



79. With joy we hail the sacred day
Which God hath called his own;
With joy the summons we obey
To worship at his throne.

Thy chosen temple, Lord, how fair!
Where willing votaries throng
To breathe the humble, fervent prayer,
And pour the choral song.

Let peace within her walls be found;
Let all her sons unite
To spread with grateful zeal around
Her clear and shining light.

Great God! we hail the sacred day
Which thou hast called thine own;
With joy the summons we obey
To worship at thy throne.

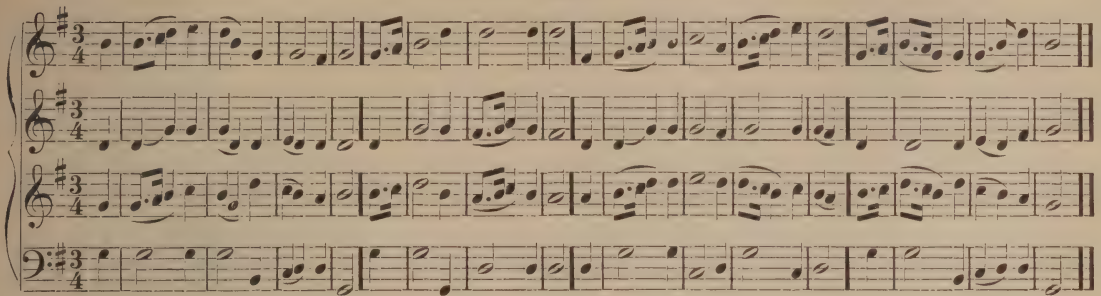
80. Lift up your heads, eternal gates!
Unfold to entertain
The King of glory: see! he comes
With his celestial train.

Who is this King of glory? who?
The Lord, for strength renowned,
In battle mighty; o'er his foes
Eternal victor crowned.

Lift up your heads, ye gates! unfold
In state to entertain
The King of glory: see! he comes
With all his shining train.

Who is this King of glory? who?
The Lord of hosts renowned:
Of glory he alone is King
Who is with glory crowned.

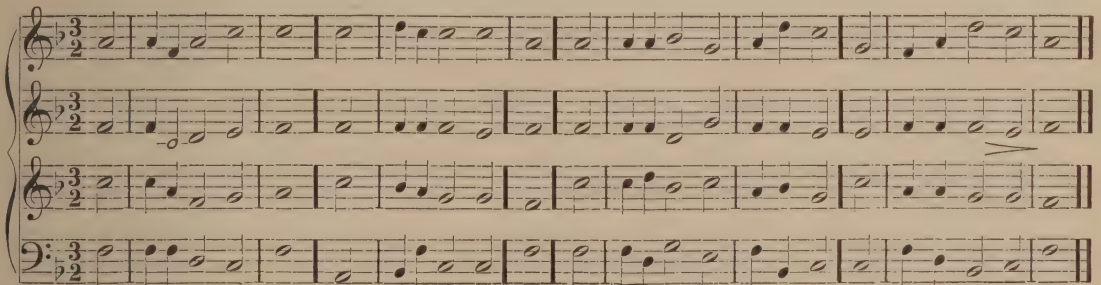
ZANESVILLE. C. M.



- 81.** God moves in a mysterious way
His wonders to perform :
He plants his footsteps in the sea,
And rides upon the storm.
- Ye fearful saints, fresh courage take :
The clouds ye so much dread
Are big with mercy, and shall break
In blessings on your head.
- His purposes will ripen fast,
Unfolding every hour :
The bud may have a bitter taste ;
But sweet will be the flower.
- Blind unbelief is sure to err,
And scan his work in vain :
God is his own interpreter,
And he will make it plain.

- 82.** Lord, in the morning thou shalt hear
My voice ascending high :
To thee will I direct my prayer,
To thee lift up mine eye.
- Thou art a God before whose sight
The wicked shall not stand :
Sinners shall ne'er be thy delight,
Nor dwell at thy right hand.
- But to thy house will I resort
To taste thy mercies there :
I will frequent thy holy court,
And worship in thy fear.
- Oh, may thy Spirit guide my feet
In ways of righteousness ;
Make every path of duty straight,
And plain before my face !

BADEA. S. M.

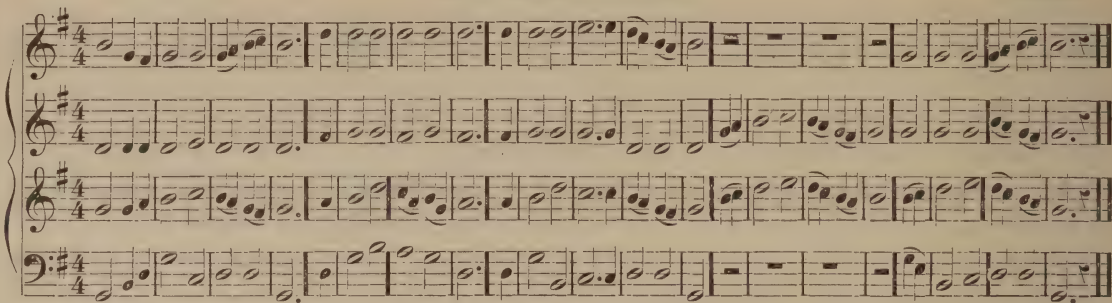


- 83.** Still with thee, O my God !
I would desire to be ;
By day, by night, at home, abroad,
I would be still with thee :
- With thee when dawn comes in,
And calls me back to care ;
Each day returning to begin
With thee, my God, in prayer :
- With thee when day is done,
And evening calms the mind ;
The setting as the rising sun
With thee my heart would find :
- With thee when darkness brings
The signal of repose ;
Calm in the shadow of thy wings,
Mine eyelids I would close.

- 84.** Great is the Lord our God,
And let his praise be great :
He makes his churches his abode,
His most delightful seat.
- These temples of his grace —
How beautiful they stand !
The honor of our native place,
And glory of our land.
- Oft have our fathers told,
Our eyes have often seen,
How well our God secures the fold
Where his own sheep have been.
- In every new distress
We'll to his house repair ;
We'll think upon his wondrous grace,
And seek deliverance there.

DEVIZES. C. M.

TUCKER.



85. Let children hear the mighty deeds
Which God performed of old;
Which in our younger years we saw,
And which our fathers told.

He bids us make his glories known,
His works of power and grace;
And we'll convey his wonders down
Through every rising race.

Our lips shall tell them to our sons,
And they again to theirs,
That generations yet unborn
May teach them to their heirs.

Thus shall they learn in God alone
Their hope securely stands,
That they may ne'er forget his works,
But practise his commands.

86. With joy we meditate the grace
Of our High Priest above:
His heart is made of tenderness;
His bosom glows with love.

Touched with a sympathy within,
He knows our feeble frame;
He knows what sore temptations mean;
For he has felt the same.

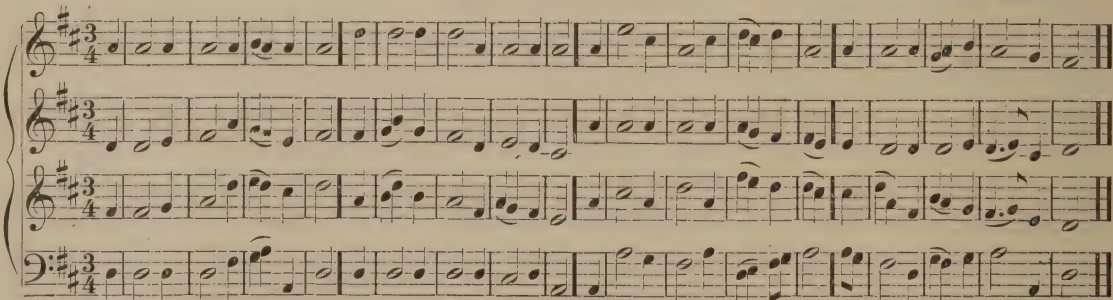
He, in the days of feeble flesh,
Poured out his cries and tears;
And in his measure feels afresh
What every member bears.

Then let our humble faith address
His mercy and his power:
We shall obtain delivering grace
In the distressing hour.

Maestoso.

LOWELL. L. M.

From a RUSSIAN MELODY.



87. Now let our souls, on wings sublime,
Rise from the vanities of time,
Draw back the parting veil, and see
The glories of eternity.

Shall aught beguile us on the road
While we are walking back to God?
For strangers into life we come;
And dying is but going home.

Welcome, sweet hour of full discharge,
That sets our longing souls at large,
Unbinds our chains, breaks up our cell,
And gives us with our God to dwell!

To dwell with God, to feel his love,
Is the full heaven enjoyed above;
And the sweet expectation now
Is the young dawn of heaven below.

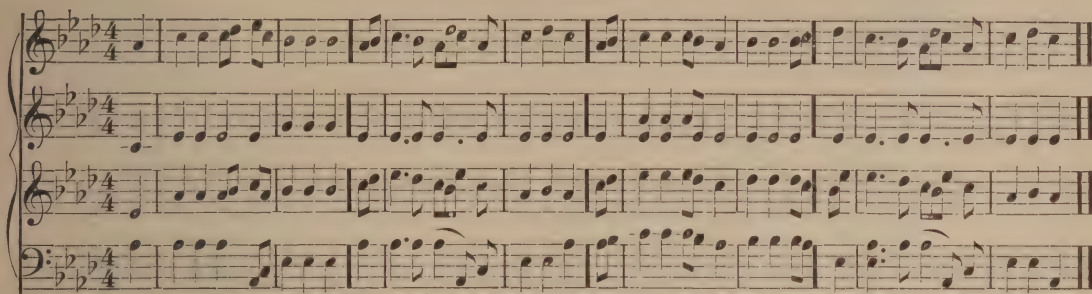
88. Ye nations round the earth, rejoice
Before the Lord, your sovereign King;
Serve him with cheerful heart and voice;
With all your tongues his glory sing.

The Lord is God; 'tis he alone
Doth life and breath and being give:
We are his work, and not our own;
The sheep that on his pastures live.

Enter his gates with songs of joy;
With praises to his courts repair;
And make it your divine employ
To pay your thanks and honors there.

The Lord is good; the Lord is kind;
Great is his grace, his mercy sure;
And the whole race of man shall find
His truth from age to age endure.

LOVING-KINDNESS. L. M.



89. So let our lips and lives express
The holy gospel we profess;
So let our works and virtues shine,
To prove the doctrine all divine.

Thus shall we best proclaim abroad
The honors of our Saviour God,
When his salvation reigns within,
And grace subdues the power of sin.

Our flesh and sense must be denied,
Passion and envy, lust and pride;
While justice, temperance, truth, and love
Our inward piety approve.

Religion bears our spirits up,
While we expect that blessed hope,
The bright appearing of the Lord;
And faith stands leaning on his word.

90. Awake, my soul! and with the sun
Thy daily stage of duty run;
Shake off dull sloth, and joyful rise
To pay thy morning sacrifice.

Glory to Thee, who safe hast kept,
And hast refreshed me while I slept:
Grant, Lord, when I from death shall wake,
I may of endless life partake.

Lord, I my vows to thee renew:
Scatter my sins as morning dew;
Guard my first springs of thought and will,
And with thyself my spirit fill.

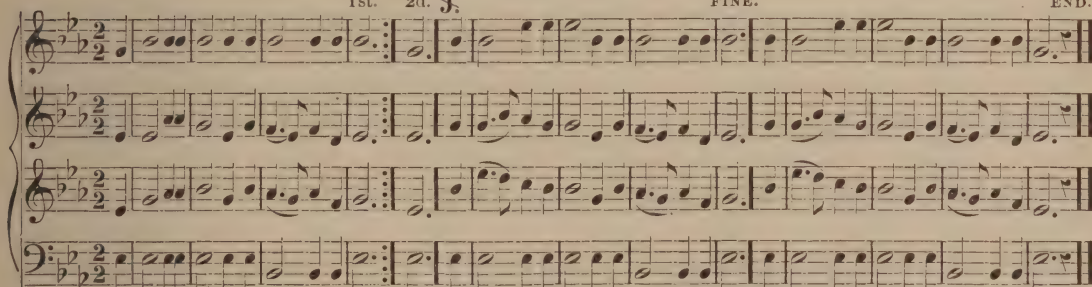
Direct, control, suggest, this day,
All I design or do or say;
That all my powers, with all their might,
In thy sole glory may unite.

HOME. 11s.

1st. 2d. ff

FINE.

END.



91. I am weary of straying: oh! fain would I rest
In that far-distant land of the pure and the blest,
Where sin can no longer its blandishments spread,
And tears and temptations forever have fled.

I am weary of hoping where hope is untrue,
As fair, but as fleeting, as morning's bright dew:
I long for that land whose blest promise alone
Is changeless and sure as eternity's throne.

I am weary of loving what passes away;
The sweetest, the dearest, alas! may not stay:
I long for that land where these partings are o'er,
And death and the tomb can divide hearts no more.

I am weary, my Saviour, of grieving thy love:
Oh! when shall I rest in thy presence above?
I am weary; but, oh! let me never repine [mine.
While thy word and thy love and thy promise are

92. 'Mid scenes of confusion, and creature complaints,
How sweet to my soul is communion with saints;
To find at the banquet of mercy there's room,
And feel in the presence of Jesus at home!

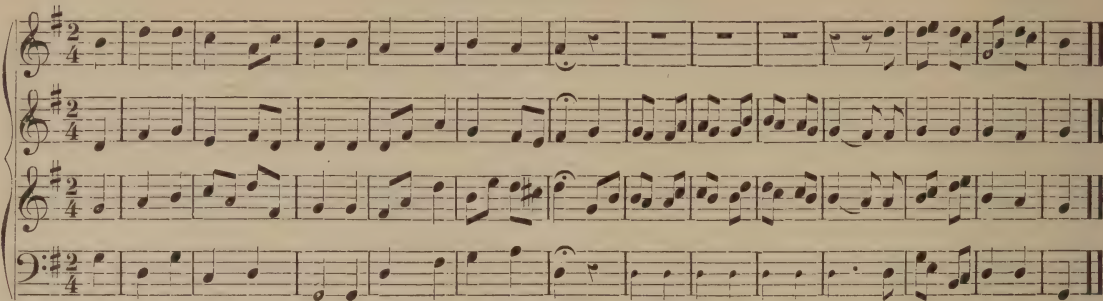
Sweet bonds that unite all the children of peace,
And thrice-precious Jesus, whose love cannot cease!
Though oft from thy presence in sadness I roam,
I long to behold thee in glory at home.

While here in the valley of conflict I stay,
Oh! give me submission, and strength as my day:
In all my afflictions, to thee would I come,
Rejoicing in hope of my glorious home.

I long, dearest Lord, in thy beauty to shine;
No more as an exile in sorrow to pine;
And in thy dear image arise from the tomb,
With glorified millions to praise thee at home.

SHIRLAND. S. M.

STANLEY.

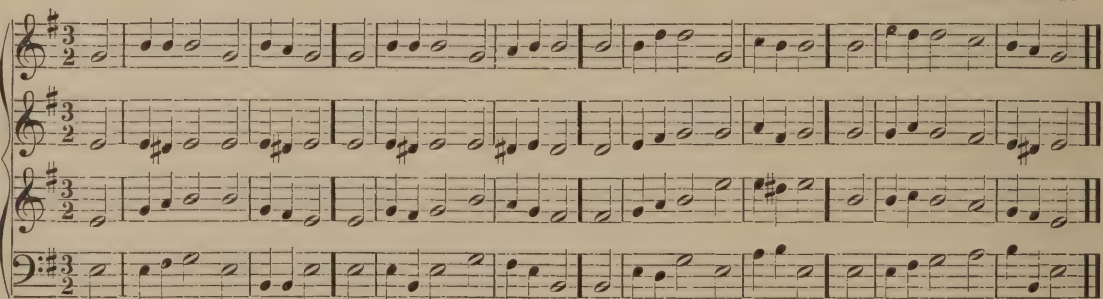


93. How beauteous are their feet
Who stand on Zion's hill;
Who bring salvation on their tongues,
And words of peace reveal!
- How happy are our ears
That hear this joyful sound,
Which kings and prophets waited for,
And sought, but never found!
- How blessed are our eyes,
That see this heavenly light!
Prophets and kings desired it long,
But died without the sight.
- The Lord makes bare his arm
Through all the earth abroad:
Let every nation now behold
Their Saviour and their God.

94. Welcome, sweet day of rest,
That saw the Lord arise!
Welcome to this reviving breast
And these rejoicing eyes!
- The King himself comes near,
And feasts his saints to-day:
Here we may sit, and see him here,
And love and praise and pray.
- One day amidst the place
Where my dear God has been
Is sweeter than ten thousand days
Of pleasurable sin.
- My willing soul would stay
In such a frame as this,
And sit, and sing herself away
To everlasting bliss.

WINDHAM. L. M.

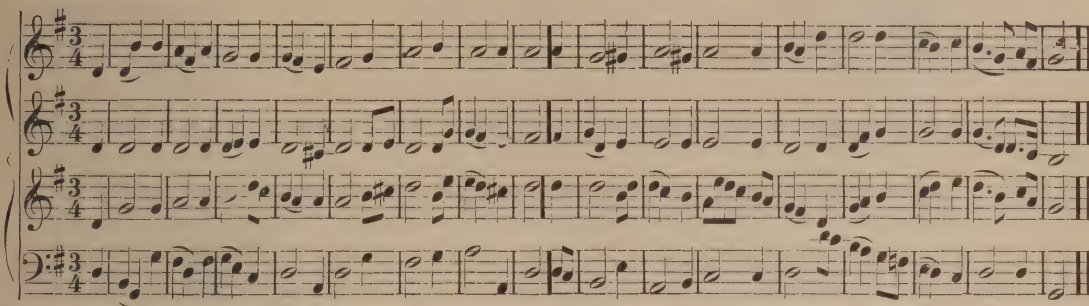
DANIEL READ.



95. A broken heart, my God, my King,
Is all the sacrifice I bring:
The God of grace will ne'er despise
A broken heart for sacrifice.
- My soul lies humbled in the dust,
And owns thy dreadful sentence just:
Look down, O Lord! with pitying eye,
And save the soul condemned to die.
- Then will I teach the world thy ways;
Sinners shall learn thy sovereign grace:
I'll lead them to my Saviour's blood,
And they shall praise a pardoning God.
- Oh, may thy love inspire my tongue!
Salvation shall be all my song;
And all my powers shall join to bless
The Lord, my strength and righteousness.

96. How blest the sacred tie that binds,
In union sweet, according minds!
How swift the heavenly course they run
Whose hearts and faith and hopes are one!
- To each the soul of each how dear!
What jealous care! what holy fear!
How doth the generous flame within
Refine from earth, and cleanse from sin!
- Together oft they seek the place
Where God reveals his awful face:
How high, how strong, their raptures swell,
There's none but kindred minds can tell.
- Nor shall the glowing flame expire
Mid nature's drooping, sickening fire:
Soon shall they meet in realms above,
A heaven of joy, because of love.

DEPARTING. L. M.

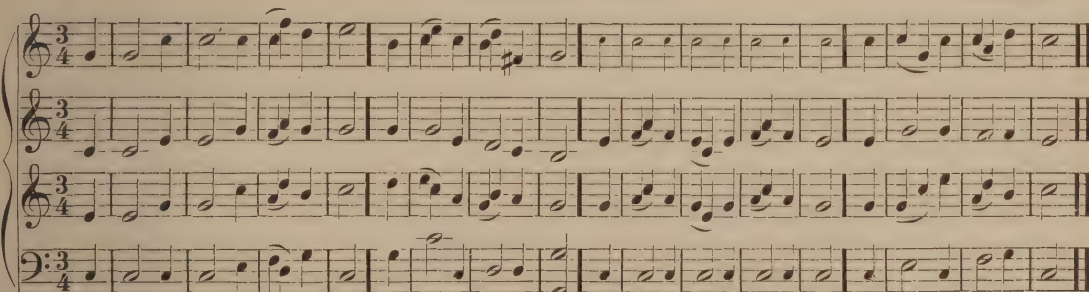


97. I send the joys of earth away :
 Away, ye tempters of the mind,
 False as the smooth, deceitful sea,
 And empty as the whistling wind !
- Lord, I adore thy matchless grace,
 Which warned me of that dark abyss ;
 Which drew me from those treacherous seas,
 And bade me seek superior bliss.
- Now to the shining realms above
 I stretch my hands, and glance my eyes :
 Oh for the pinions of a dove
 To bear me to the upper skies !
- There, from the bosom of my God,
 Oceans of endless pleasure roll :
 There would I fix my last abode,
 And drown the sorrows of my soul.

98. Great God ! to thee my evening song
 With humble gratitude I raise :
 Oh ! let thy mercy tune my tongue,
 And fill my heart with lively praise.
- My days, unclouded as they pass,
 And every gently-rolling hour,
 Are monuments of wondrous grace,
 And witness to thy love and power.
- Seal my forgiveness in the blood
 Of Jesus : his dear name alone
 I plead for pardon, gracious God !
 And kind acceptance at thy throne.
- Let this blest hope mine eyelids close ;
 With sleep refresh my feeble frame :
 Safe in thy care may I repose,
 And wake with praises to thy name !

CHIMES. C. M.

DR. LOWELL MASON.

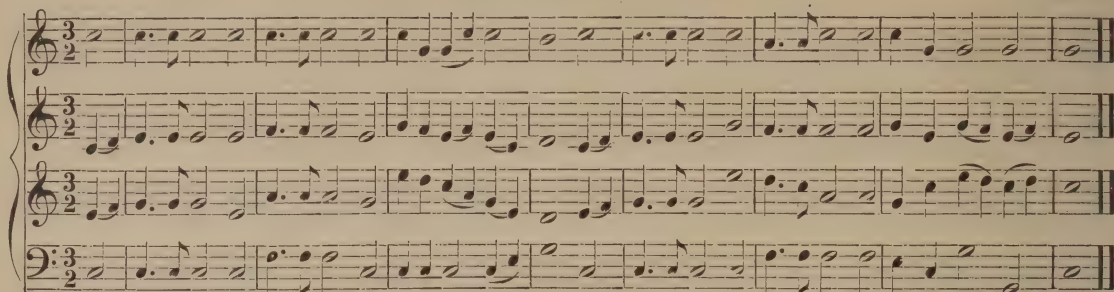


99. To our Redeemer's glorious name
 Awake the sacred song :
 Oh, may his love — immortal flame ! —
 Tune every heart and tongue !
- His love what mortal thought can reach,
 What mortal tongue display ?
 Imagination's utmost stretch
 In wonder dies away.
- Dear Lord, while we, adoring, pay
 Our humble thanks to thee,
 May every heart with rapture say,
 "The Saviour died for me !"
- Oh, may the sweet, the blissful theme
 Fill every heart and tongue,
 Till strangers love thy charming name,
 And join the sacred song !

100. Lord, at thy table I behold
 The wonders of thy grace,
 But most of all admire that I
 Should find a welcome place.
- What strange, surprising grace is this,
 That such a soul has room !
 My Saviour takes me by the hand ;
 My Jesus bids me come.
- Ye saints below, and hosts of heaven,
 In praise join all your powers :
 No theme is like redeeming love ;
 No Saviour is like ours.
- Had I ten thousand hearts, dear Lord,
 I'd give them all to thee ;
 Had I ten thousand tongues, they all
 Should join the harmony.

HEBER. C. M.

KINGSLEY.

**101.** How honored is the sacred place

Where we adoring stand! —
 Zion, the glory of the earth,
 And beauty of the land.

Lift up the everlasting gates;
 The doors wide open fling:
 Enter, ye nations that obey
 The statutes of our King!

Here shall you taste unmingled joys,
 And live in perfect peace, —
 You who have known Jehovah's name,
 And ventured on his grace.

Trust in the Lord, forever trust,
 And banish all your fears:
 Strength in the Lord Jehovah dwells,
 Eternal as his years.

102. There is an eye that never sleeps
 Beneath the wing of night;
 There is an ear that never shuts
 When sink the beams of light;

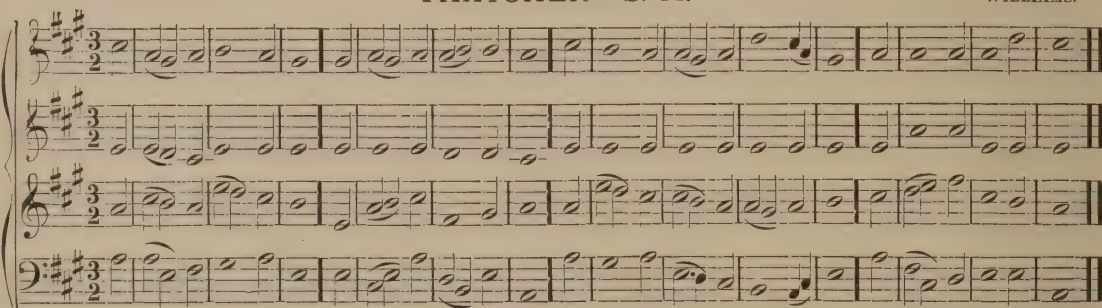
There is an arm that never tires
 When human strength gives way;
 There is a love that never fails
 When earthly loves decay.

But there's a power which man can wield
 When mortal aid is vain,
 That eye, that arm, that love, to reach,
 That listening ear to gain.

That power is prayer, which soars on high,
 Through Jesus, to the throne;
 And moves the hand which moves the world,
 To bring salvation down.

THATCHER. S. M.

WILLIAMS.

**103.** Oh! cease, my wandering soul,
 On restless wing to roam:
 All this wide world, to either pole,
 Has not for thee a home.

Behold the ark of God!
 Behold the open door!
 Oh! haste to gain that dear abode;
 And roam, my soul, no more.

There safe thou shalt abide,
 There sweet shall be thy rest,
 And, every longing satisfied,
 With full salvation blest.

Then cease, my wandering soul,
 On restless wing to roam:
 All this wide world, to either pole,
 Has not for thee a home.

104. I love thy kingdom, Lord,
 The house of thine abode;
 The Church our blest Redeemer saved
 With his own precious blood.

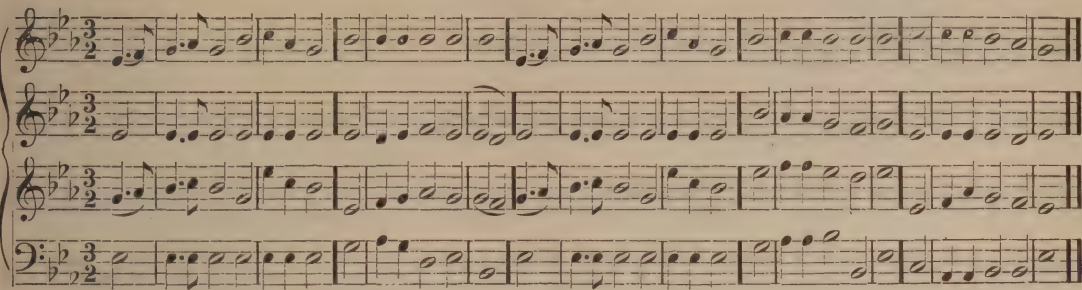
I love thy Church, O God!
 Her walls before thee stand,
 Dear as the apple of thine eye,
 And graven on thy hand.

For her my tears shall fall,
 For her my prayers ascend;
 To her my cares and toils be given,
 Till toils and cares shall end.

Sure as thy truth shall last,
 To Zion shall be given
 The brightest glories earth can yield,
 And brighter bliss of heaven.

COWPER. C. M.

DR. LOWELL MASON.



- 105.** Blest hour, when righteous souls shall meet,
Shall meet to part no more,
And with celestial welcome greet
On an immortal shore !

The parent finds his long-lost child ;
Brothers on brothers gaze :
The tear of resignation mild
Is changed to joy and praise.

Each tender tie, dissolved with pain,
With endless bliss is crowned :
All that was dead revives again ;
All that was lost is found.

Congential minds, arrayed in light,
High thoughts shall interchange ;
Nor cease, with ever-new delight,
On wings of love to range.

- 106.** There is a glorious world of light
Above the starry sky,
Where saints departed, clothed in white,
Adore the Lord most high.

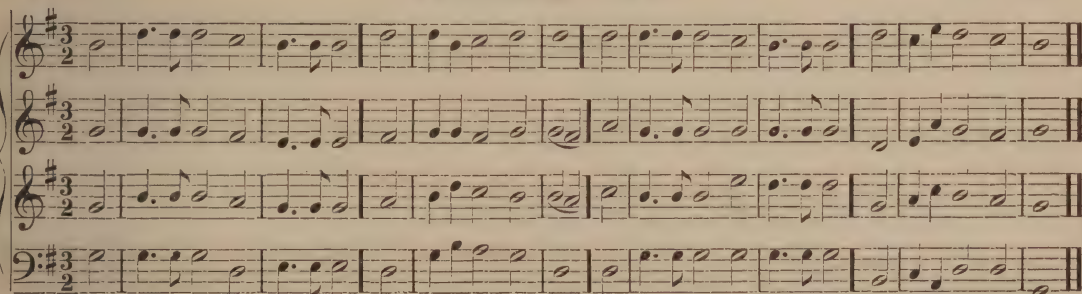
And hark ! amid the sacred songs
Those heavenly voices raise,
Ten thousand thousand infant tongues
Unite in perfect praise.

Soon will our earthly race be run,
Our mortal frame decay :
Parents and children, one by one,
Must die, and pass away.

Great God ! impress this solemn thought
To-day on every breast :
May both the teachers and the taught
Be found among the blest !

ARLINGTON. C. M.

DR. ARNE.



- 107.** This is the day the Lord hath made ;
He calls the hours his own :
Let heaven rejoice, let earth be glad,
And praise surround the throne.

Hosanna to the anointed King,
To David's holy Son !
Help us, O Lord ! descend, and bring
Salvation from thy throne.

Blest be the Lord, who comes to men
With messages of grace ;
Who comes in God his Father's name
To save our sinful race.

Hosanna in the highest strains
The Church on earth can raise !
The highest heaven, in which he reigns,
Shall give him nobler praise.

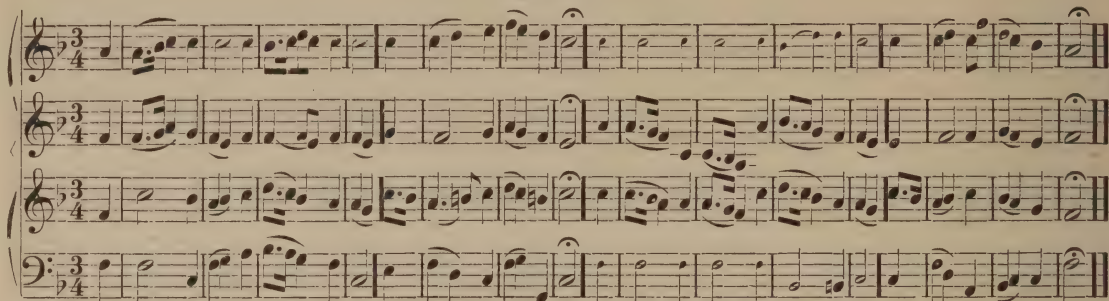
- 108.** O Thou from whom all goodness flows !
I lift my soul to thee :
In all my sorrows, conflicts, woes,
O Lord ! remember me.

When trials sore obstruct my way,
And ills I cannot flee,
Oh ! let my strength be as my day :
Dear Lord, remember me.

When in the solemn hour of death
I wait thy just decree,
Be this the prayer of my last breath,
" Now, Lord, remember me."

And when before thy throne I stand,
And lift my soul to thee,
Then with the saints at thy right hand,
O Lord ! remember me.

ST. JOHN'S. L. M.



109. Sweet is the memory of thy grace,
My God, my heavenly King:
Let age to age thy righteousness
In sounds of glory sing.

God reigns on high, but ne'er confines
His goodness to the skies:
Through the whole earth his bounty shines,
And every want supplies.

How kind are thy compassions, Lord!
How slow thine anger moves!
But soon he sends his pardoning word
To cheer the souls he loves.

Sweet is the memory of thy grace,
My God, my heavenly King:
Let age to age thy righteousness
In sounds of glory sing.

110. How bright these glorious spirits shine!
Whence all their white array?
How came they to the blissful seats
Of everlasting day?

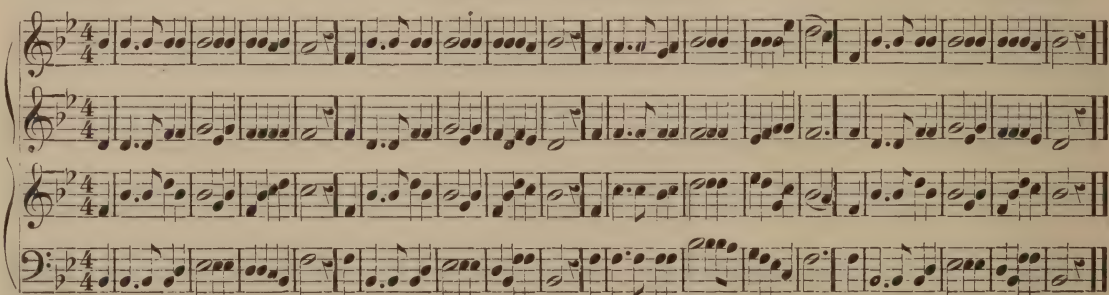
Lo! these are they from sufferings great
Who came to realms of light,
And in the blood of Christ have washed
Those robes which shine so bright.

His presence fills each heart with joy;
Tunes every voice to sing:
By day, by night, the sacred courts
With glad hosannas ring.

In pastures green he'll lead his flock,
Where living streams appear;
And God, the Lord, from every eye
Shall wipe away each tear.

WEBB. 7s and 6s.

G. J. WEBB.



111. The morning light is breaking;
The darkness disappears:
The sons of earth are waking
To penitential tears.

Each breeze that sweeps the ocean
Brings tidings from afar
Of nations in commotion,
Prepared for Zion's war.

Rich dews of grace come o'er us
In many a gentle shower,
And brighter scenes before us
Are opening every hour.

Each cry to heaven going
Abundant answer brings;
And heavenly gales are blowing,
With peace upon their wings.

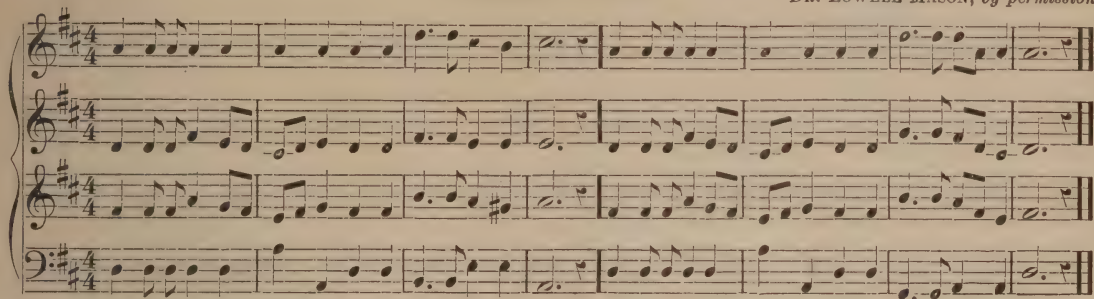
112. See heathen nations bending
Before the God of love,
And thousand hearts ascending
In gratitude above!

While sinners, now confessing,
The gospel's call obey,
And seek a Saviour's blessing,
A nation in a day.

Blest river of salvation,
Pursue thy onward way;
Flow thou to every nation,
Nor in thy richness stay:

Stay not till all the lowly
Triumphant reach their home;
Stay not till all the holy
Proclaim the Lord is come.

NAOMI. C. M.

DR. LOWELL MASON, *by permission.*

- 113.** Return, O wanderer ! now return,
And seek thy Father's face :
These new desires which in thee burn
Are kindled by his grace.

Return, O wanderer ! now return :
He hears thy humble sigh,
He sees thy softened spirit mourn,
When no one else is nigh.

Return, O wanderer ! now return ;
Thy Saviour bids thee live :
Go to his bleeding feet, and learn
How freely he'll forgive.

Return, O wanderer ! now return,
And wipe the falling tear :
Thy Father calls ; no longer mourn ;
His love invites thee near.

- 114.** Great Father of each perfect gift,
Behold, thy servants wait ;
With longing eyes and lifted hands
We flock around thy gate.

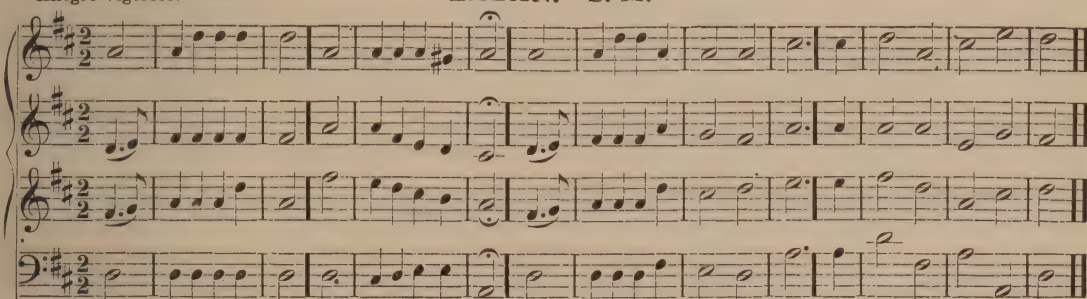
Oh ! shed abroad that choicest gift,
Thy Spirit from above,
To cheer our eyes with sacred light,
And fire our hearts with love.

With speedy flight may he descend,
And solid comfort bring,
And o'er our languid souls extend
His all-reviving wing.

Blest Earnest of eternal joy,
Declare our sins forgiven,
And bear with energy divine
Our raptured thoughts to heaven.

Allegro Vigoroso.

LABAN. S. M.



- 115.** Our heavenly Father, hear
The prayer we offer now :
Thy name be hallowed far and near ;
To thee all nations bow.

Thy kingdom come ; thy will
On earth be done in love,
As saints and seraphim fulfil
Thy perfect law above.

Our daily bread supply,
While by thy Word we live ;
The guilt of our iniquity
Forgive as we forgive.

Thine, then, forever be
Glory and power divine :
The sceptre, throne, and majesty
Of heaven and earth are thine.

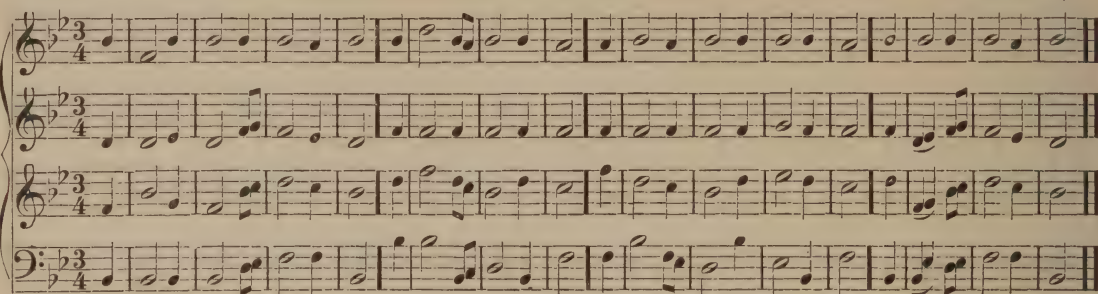
- 116.** Like sheep we went astray,
And broke the fold of God ;
Each wandering in a different way,
But all the downward road.
- How glorious was the grace
When Christ sustained the stroke !
His life and blood the Shepherd pays,
A ransom for the flock.
- But God shall raise his head
O'er all the sons of men,
And make him see a numerous seed
To recompense his pain.

"I'll give him," saith the Lord,
"A portion with the strong :
He shall possess a large reward,
And hold his honors long."

Slowly.

AVON. C. M.

SCOTTISH TUNE.



117. Come, let us to the Lord our God
With contrite hearts return :
Our God is gracious, nor will leave
The desolate to mourn.

Our hearts, if God we seek to know,
Shall know him, and rejoice :
His coming like the morn shall be ;
Like morning songs his voice.

As dew upon the tender herb,
Diffusing fragrance round ;
As showers that usher in the spring,
And cheer the thirsty ground :

So shall his presence bless our souls,
And shed a joyful light :
That hallowed morn shall chase away
The sorrows of the night.

118. Bright Source of everlasting love,
To thee our souls we raise,
And to thy sovereign bounty rear
A monument of praise.

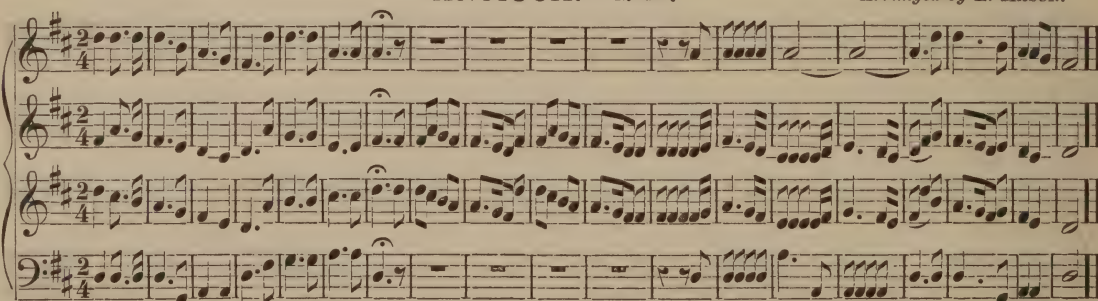
Thy mercy gilds the path of life
With every cheering ray ;
Kindly restrains the rising tear,
Or wipes that tear away.

The widow's heart shall sing for joy ;
The orphan shall be fed :
The hungering soul we'll gladly point
To Christ, the living bread.

Thus what our heavenly Father gave
Shall we as freely give ;
Thus copy Him who lived to save,
And died that we might live.

ANTIOCH. C. M.

Arranged by L. MASON.



119. Joy to the world, the Lord is come !
Let earth receive her King ;
Let every heart prepare him room,
And heaven and nature sing.

Joy to the earth, the Saviour reigns !
Let men their songs employ ;
While fields and floods, rocks, hills, and plains,
Repeat the sounding joy.

No more let sins and sorrows grow,
Nor thorns infest the ground :
He comes to make his blessings flow
Far as the curse is found.

He rules the world with truth and grace,
And makes the nations prove
The glories of his righteousness,
And wonders of his love.

120. O all ye lands ! rejoice in God ;
Sing praises to his name :
Let all the earth, with one accord,
His wondrous acts proclaim.

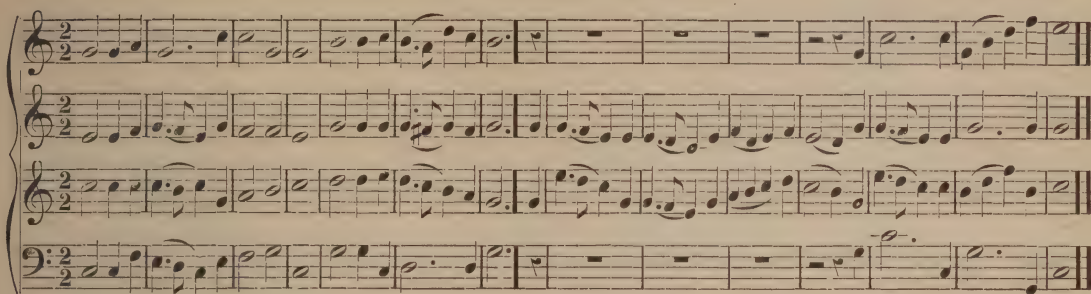
And let his faithful servants tell
How, by redeeming love,
Their souls are saved from death and hell,
To share the joys above, —

Tell how the Holy Spirit's grace
Forbids their feet to slide ;
And, as they run the Christian race,
Vouchsafes to be their guide.

Oh, then, rejoice, and shout for joy,
Ye ransomed of the Lord !
Be grateful praise your sweet employ,
His presence your reward.

HENRY. C. M.

S. B. POND.



121. O God! my heart is fully bent
To magnify thy name :
My tongue, with cheerful songs of praise,
Shall celebrate thy fame.

Awake, my lute! nor thou, my harp!
Thy warbling notes delay,
While I, with early hymns of joy,
Prevent the dawning day.

To all the listening tribes, O Lord!
Thy wonders I will tell,
And to those nations sing thy praise
That round about us dwell ;

Because thy mercy's boundless height
The highest heaven transcends,
And far beyond the aspiring clouds
Thy faithful truth extends.

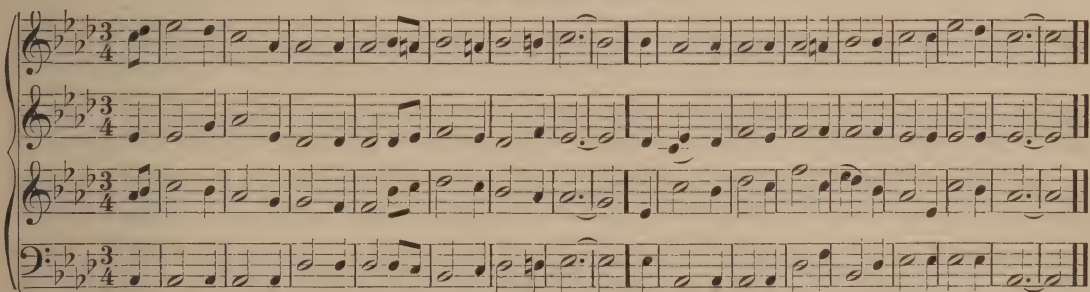
122. A glory gilds the sacred page,
Majestic, like the sun :
It gives a light to every age ;
It gives, but borrows none.

The hand that gave it still supplies
The gracious light and heat :
Its truths upon the nations rise ;
They rise, but never set.

Let everlasting thanks be thine
For such a bright display
As makes a world of darkness shine
With beams of heavenly day.

My soul rejoices to pursue
The steps of Him I love,
Till glory breaks upon my view
In brighter worlds above.

ROSSINI. C. M.



123. Praise to the radiant Source of bliss,
Who gives the blind their sight,
And scatters round their wondering eyes
A flood of sacred light.

In paths unknown he leads them on
To his divine abode ;
And shows new miracles of grace
Through all the heavenly road.

The ways all rugged and perplexed
He renders smooth and straight,
And strengthens every feeble knee
To march to Zion's gate.

Through all the path I'll sing his name
Till I the mount ascend
Where toils and storms are known no more,
And anthems never end.

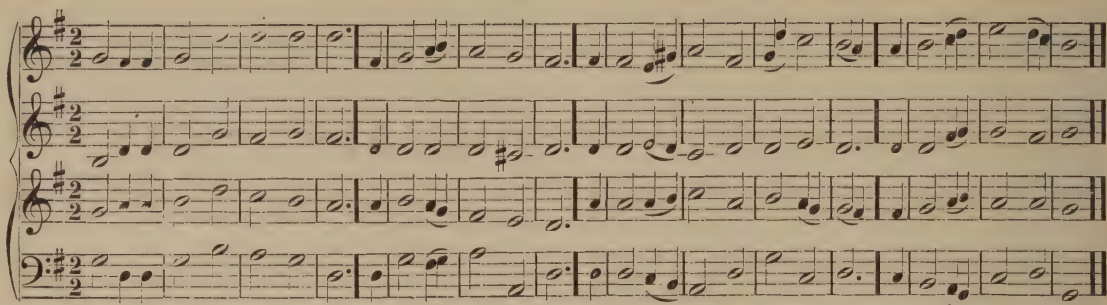
124. Happy the home when God is there,
And love fills every breast ;
Where one their wish, and one their prayer,
And one their heavenly rest.

Happy the home where Jesus' name
Is sweet to every ear ;
Where children early lisp his fame,
And parents hold him dear.

Happy the home where prayer is heard,
And praise is wont to rise ;
Where parents love the sacred Word,
And live but for the skies.

Lord! let us in our home agree
This blessed peace to gain :
Unite our hearts in love to thee,
And love to all will reign.

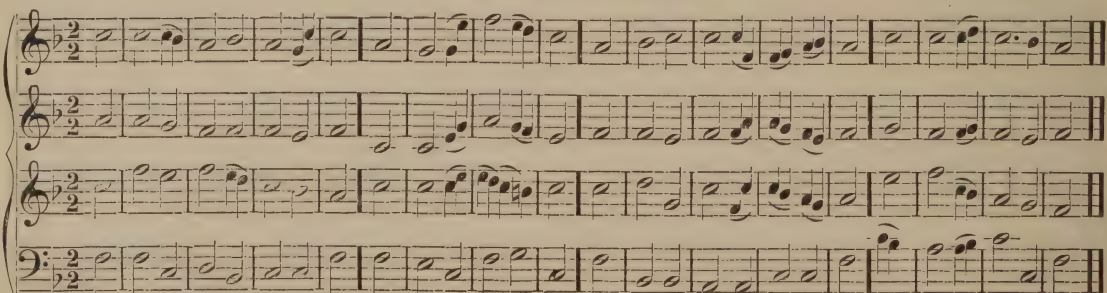
DEDHAM. C. M.



- 125.** Long as I live I'll bless thy name,
My King, my God of love :
My work and joy shall be the same
In the bright world above.
- Great is the Lord, his power unknown ;
Oh ! let his praise be great :
I'll sing the honors of thy throne,
Thy works of grace repeat.
- Thy grace shall dwell upon my tongue ;
And, while my lips rejoice,
The men who hear my sacred song
Shall join their cheerful voice.
- Fathers to sons shall teach thy name,
And children learn thy ways ;
Ages to come thy truth proclaim,
And nations sound thy praise.

- 126.** Thou must go forth alone, my soul,
Thou must go forth alone,
To other scenes, to other worlds,
That mortal hath not known.
- Thou must go forth alone, my soul,
To tread the narrow vale :
But He whose word is sure hath said
His mercy shall not fail.
- Thou must go forth alone, my soul,
To meet thy God above.
But shrink not : he has said, my soul,
He is a God of love.
- His rod and staff shall comfort thee
Across the dreary road ;
Till thou shalt join the blessed ones
In heaven's serene abode.

DITCHLING. C. M.



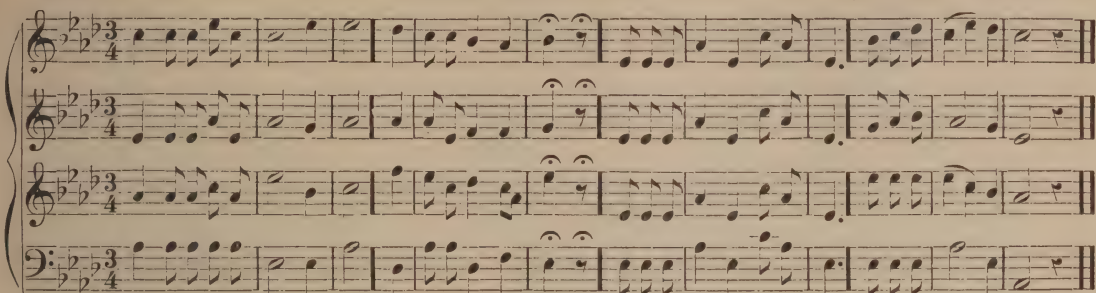
- 127.** There is a land of pure delight,
Where saints immortal reign :
Infinite day excludes the night,
And pleasures banish pain.
- There everlasting spring abides,
And never-withering flowers :
Death, like a narrow sea, divides
This heavenly land from ours.
- Oh ! could we make our doubts remove,
Those gloomy doubts that rise,
And see the Canaan that we love
With unobscured eyes ;
- Could we but climb where Moses stood,
And view the landscape o'er, —
Not Jordan's stream nor death's cold flood
Should fright us from the shore.

- 128.** Remember thy Creator now
In these thy youthful days :
He will accept thy earliest vow,
And listen to thy praise.
- Remember thy Creator now,
And seek him while he's near ;
For evil days will come, when thou
Shalt find no comfort near.
- Remember thy Creator now ;
His willing servant be :
Then, when thy head in death shall bow,
He will remember thee.
- Almighty God ! our hearts incline
Thy heavenly voice to hear :
Let all our future days be thine,
Devoted to thy fear.

Allegro.

GROTON. C. M.

CH. ZEUNER:



129. Ye hosts of heaven, ye mighty ones,
Ascribe with one accord
The strength, the power, the majesty,
To your almighty Lord.

Give glory to his holy name,
And honor him alone;
In beauty meet of holiness
Approach his lofty throne.

Jehovah's voice of majesty
Is on the waters wide;
The God of glory thundereth,
And on the seas doth ride.

Jehovah sits upon the floods,
And tempests rage in vain;
Jehovah sits as sovereign King,
And evermore shall reign.

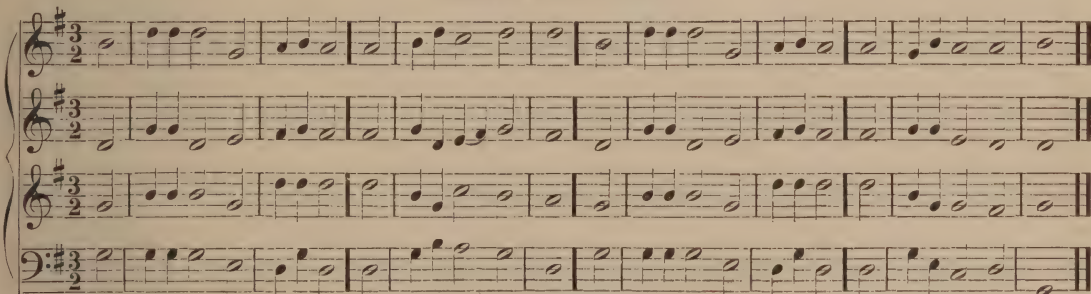
130. Oh! praise the Lord; for he is good;
In him we rest obtain:
His mercy has through ages stood,
And ever shall remain.

Let all the people of the Lord
His praises spread around;
Let them his grace and love record
Who have salvation found.

Now let the east in him rejoice,
The west its tribute bring,
The north and south lift up their voice
In honor of their King.

Oh! praise the Lord; for he is good;
In him we rest obtain:
His mercy has through ages stood,
And ever shall remain.

MARLOW. C. M.



131. Since all the varying scenes of time
God's watchful eye surveys,
Oh! who so wise to choose our lot,
Or to appoint our ways?

Good when he gives, supremely good;
Nor less when he denies:
E'en crosses from his sovereign hand
Are blessings in disguise.

Why should we doubt a Father's love,
So constant and so kind?
To his unerring, gracious will
Be every wish resigned.

In thy fair book of life divine,
My God, inscribe my name:
There let it fill some humble place
Beneath my Lord, the Lamb.

132. Jehovah, God! thy gracious power
On every hand we see:
Oh, may the blessings of each hour
Lead all our thoughts to thee!

If on the wings of morn we speed
To earth's remotest bound,
Thy hand will there our footsteps lead,
Thy love our path surround.

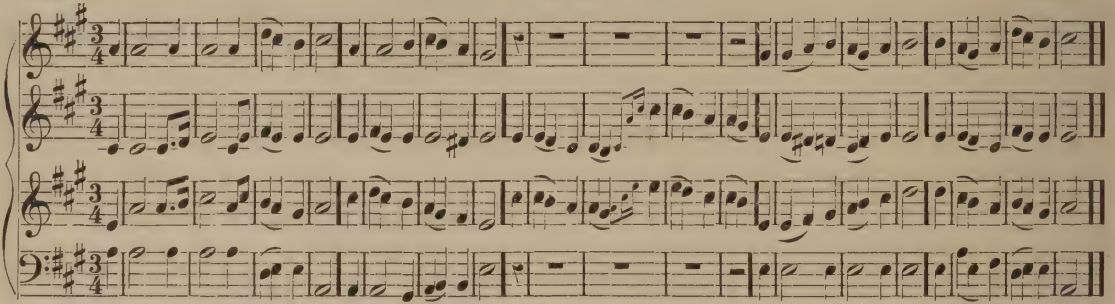
Thy power is in the ocean-deeps,
And reaches to the skies;
Thine eye of mercy never sleeps;
Thy goodness never dies.

From morn till noon, till latest eve,
Thy hand, O God! we see;
And all the blessings we receive
Proceed alone from thee.

Firm.

SWANWICK. C. M.

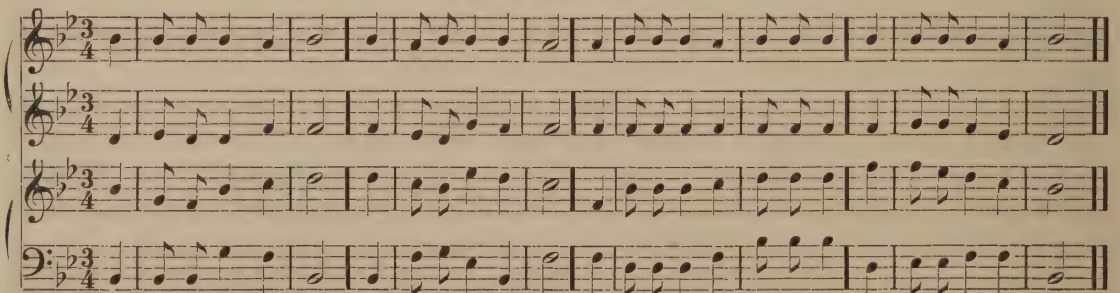
LUCAS.



- 133.** Arise, ye people! and adore;
Exulting strike the chord:
Let all the earth, from shore to shore,
Confess the almighty Lord.
- Glad shouts aloud, wide echoing round,
The ascending God proclaim:
The angelic choir respond the sound,
And shake creation's frame.
- They sing of death and hell o'erthrown
In that triumphant hour;
And God exalts his conquering Son
To his right hand of power.
- Oh, shout, ye people! and adore;
Exulting strike the chord:
Let all the earth, from shore to shore,
Confess the almighty Lord.

- 134.** Witness, ye men and angels, now
Before the Lord we speak:
To him we make our solemn vow, —
A vow we dare not break, —
- That, long as life itself shall last,
Ourselves to Christ we yield;
Nor from his cause will we depart,
Or ever quit the field.
- We trust not in our native strength,
But on his grace rely,
That with returning wants the Lord
Will all our need supply.
- Oh! guide our doubtful feet aright,
And keep us in thy ways;
And, while we turn our vows to prayers,
Turn thou our prayers to praise.

LISBON. S. M.

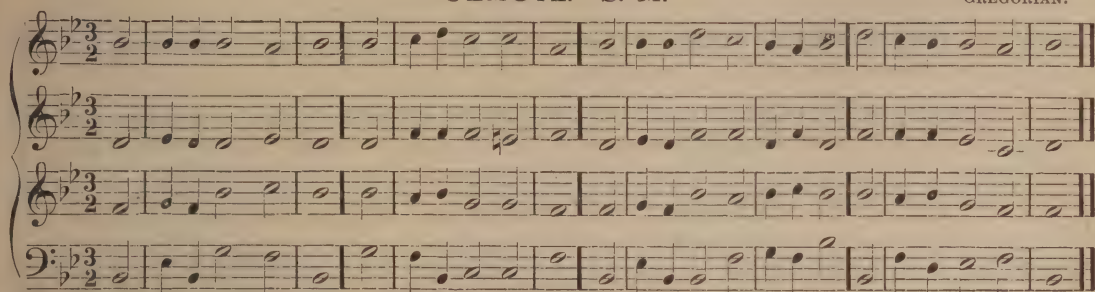


- 135.** My spirit on thy care,
Blest Saviour, I recline:
Thou wilt not leave me to despair;
For thou art love divine.
- In thee I place my trust;
On thee I calmly rest:
I know thee good, I know thee just,
And count thy choice the best.
- Whate'er events betide,
Thy will they all perform:
Safe on thy breast my head I hide,
Nor fear the coming storm.
- Let good or ill befall,
It must be good for me,
Secure of having thee in all,
Of having all in thee.

- 136.** My soul, be on thy guard:
Ten thousand foes arise;
The hosts of Sin are pressing hard
To draw thee from the skies.
- Oh! watch and fight and pray;
The battle ne'er give o'er;
Renew it boldly every day,
And help divine implore.
- Ne'er think the victory won,
Nor lay thine armor down:
Thy arduous work will not be done
Till thou obtain thy crown.
- Fight on, my soul, till death
Shall bring thee to thy God:
He'll take thee, at thy parting breath,
Up to his blest abode.

OLMUTZ. S. M.

GREGORIAN.



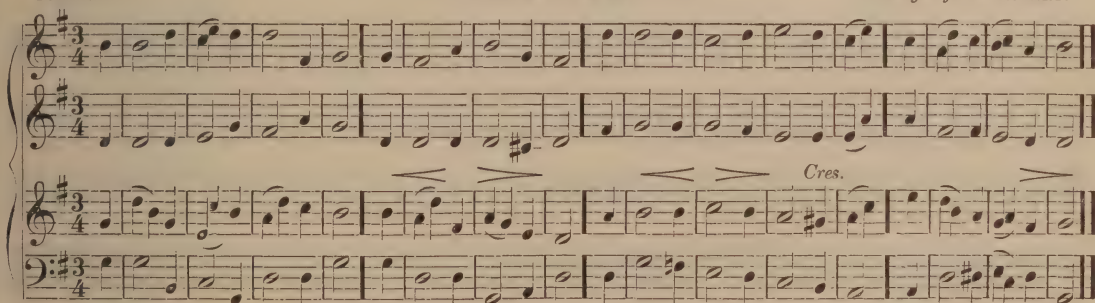
- 137.** To God, the only wise,
Our Saviour and our King,
Let all the saints below the skies
Their humble praises bring.
- 'Tis his almighty love,
His counsel, and his care,
Preserves us safe from sin and death,
And every hurtful snare.
- He will present our souls
Unblemished and complete
Before the glory of his face
With joys divinely great.
- To our Redeemer, God,
Wisdom with power belongs,
Immortal crowns of majesty,
And everlasting songs.

- 138.** Jesus, who knows full well
The heart of every saint,
Invites us all our griefs to tell;
To pray, and never faint.
- He bows his gracious ear;
We never plead in vain:
Yet we must wait till he appear;
And pray, and pray again.
- Jesus, the Lord, will hear
His chosen when they cry:
Yes, though he may a while forbear,
He'll help them from on high.
- Then let us earnest be,
And never faint in prayer:
He loves our importunity,
And makes our cause his care.

Moderato.

OVA. C. M.

Arranged from MOZART.

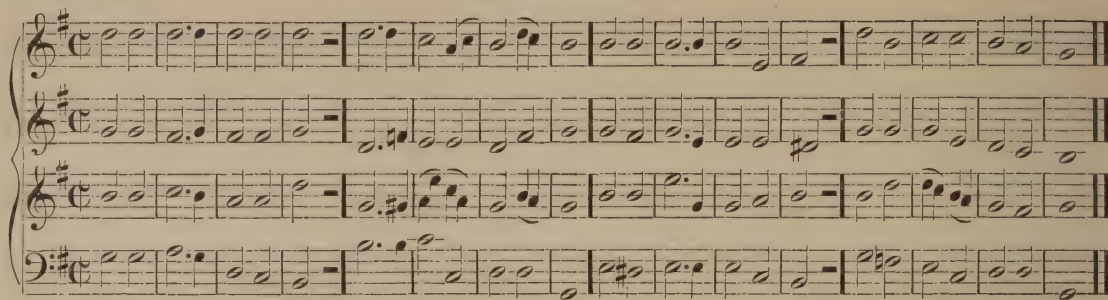


- 139.** My Saviour! my almighty Friend!
When I begin thy praise,
Where will the growing numbers end,—
The numbers of thy grace?
- Thou art my everlasting trust;
Thy goodness I adore:
And, since I knew thy graces first,
I speak thy glories more.
- My feet shall travel all the length
Of the celestial road;
And march, with courage in thy strength,
To see my Father, God.
- Awake, awake, my tuneful powers!
With this delightful song
I'll entertain the darkest hours,
Nor think the season long.

- 140.** Eternal Wisdom! thee we praise;
Thee the creation sings:
With thy loved name rocks, hills, and seas,
And heaven's high palace, rings.
- Thy hand — how wide it spread the sky!
How glorious to behold!
Tinged with a blue of heavenly dye,
And starred with sparkling gold.
- Infinite strength and equal skill
Shine forth the world abroad,
Our souls with vast amazement fill,
And speak the builder, God.
- But still the wonders of thy grace
Our softer passions move:
Pity divine in Jesus' face
We see, adore, and love.

Molto Soave.

WIRGMAN. 7s.



141. Praise the Lord, his glories show,
Saints within his courts below,
Angels round his throne above,
All that see and share his love.

Earth to heaven, and heaven to earth,
Tell his wonders, sing his worth;
Age to age, and shore to shore,
Praise him, praise him, evermore.

Praise the Lord, his mercies trace;
Praise his providence and grace, —
All that he for man hath done,
All he sends us through his Son.

Strings and voices, hands and hearts,
In the concert bear your parts;
All that breathe, your Lord adore;
Praise him, praise him, evermore.

142. Softly now the light of day
Fades upon my sight away;
Free from care, from labor free,
Lord, I would commune with thee.

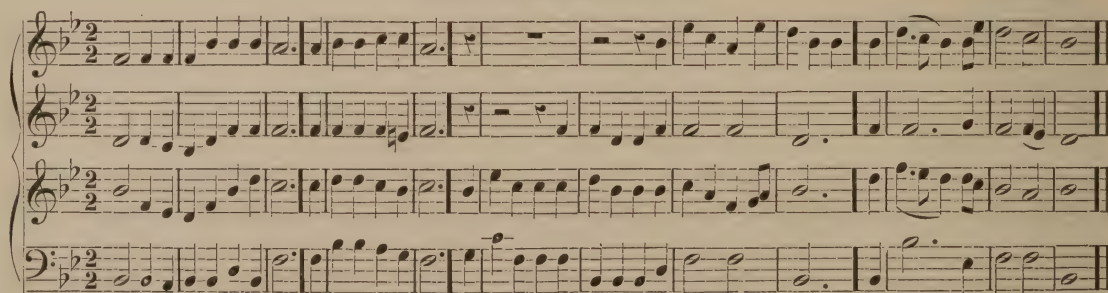
Thou, whose all-pervading eye
Nought escapes, without, within,
Pardon each infirmity,
Open fault, and secret sin.

Soon for me the light of day
Shall forever pass away:
Then, from sin and sorrow free,
Take me, Lord, to dwell with thee.

Thou who, sinless, yet hast known
All of man's infirmity,
Then from thine eternal throne,
Jesus, look with pitying eye.

NORTHFIELD. C. M.

J. INGALLS.



143. Behold the glories of the Lamb
Amid his Father's throne!
Prepare new honors for his name,
And songs before unknown.

Let elders worship at his feet,
The Church adore around,
With vials full of odor sweet,
And harps of sweeter sound.

Now to the Lamb that once was slain
Be endless blessings paid;
Salvation, glory, joy, remain
Forever on thy head!

Thou hast redeemed our souls with blood,
Hast set the prisoners free,
Hast made us kings and priests to God;
And we shall reign with thee.

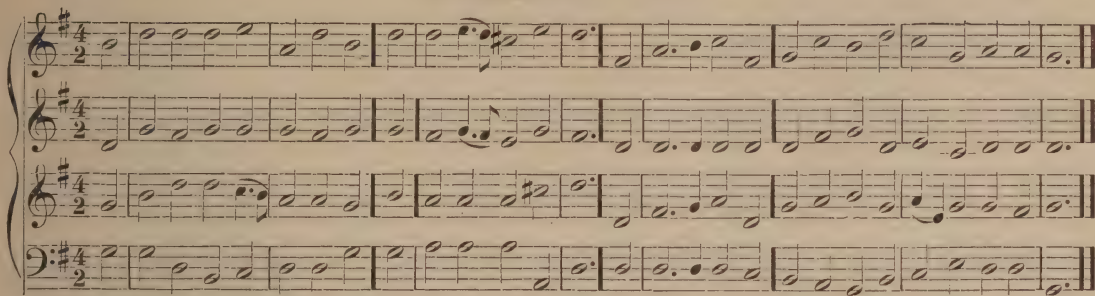
144. Come in, thou blessed of the Lord!
Stranger nor foe art thou:
We welcome thee with warm accord,
Our friend, our brother, now.

The hand of fellowship, the heart
Of love, we offer thee:
Leaving the world, thou dost but part
From lies and vanity.

Come with us; we will do thee good
As God to us hath done:
Stand but in him as those have stood
Whose faith the victory won.

And when by turns we pass away,
And star by star grows dim,
May each, translated into day,
Be lost and found in him!

MAHALETH. C. M.



- 145.** My God, my Portion, and my Love,
My everlasting All,
I've none but thee in heaven above,
Or on this earthly ball.

How vain a toy is glittering wealth
If once compared with thee!
Or what's my safety or my health,
Or all my friends, to me?

Were I possessor of the earth,
And called the stars my own,
Without thy graces and thyself,
I were a wretch undone.

Let others stretch their arms like seas,
And grasp in all the shore:
Grant me the visits of thy face,
And I desire no more.

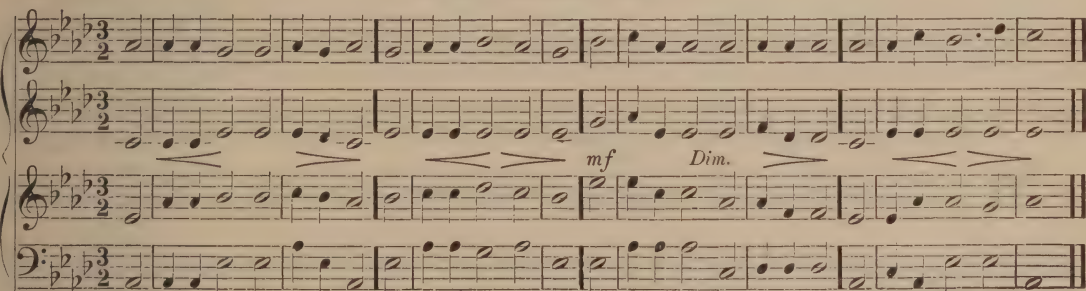
- 146.** Awake, ye saints! and raise your eyes,
And lift your voices high;
Awake, and praise the sovereign love
That shows salvation nigh.

Swift on the wings of time it flies;
Each moment brings it near:
Then welcome, each declining day!
Welcome, each closing year!

Not many years their round shall run,
Not many mornings rise,
Ere all its glories stand revealed
To our admiring eyes.

Ye wheels of Nature, speed your course!
Ye mortal powers, decay!
Fast as ye bring the night of death,
Ye bring eternal day.

DENFIELD. C. M.



- 147.** Dear Father, to thy mercy-seat
My soul for shelter flies:
'Tis here I find a safe retreat
When storms and tempests rise.

My cheerful hope can never die,
If thou, my God, art near:
Thy grace can raise my comforts high,
And banish every fear.

My great Protector, and my Lord,
Thy constant aid impart:
Oh! let thy kind, thy gracious word
Sustain my trembling heart.

Oh! never let my soul remove
From this divine retreat:
Still let me trust thy power and love,
And dwell beneath thy feet.

- 148.** Oh! 'twas a joyful sound to hear
Our tribes devoutly say,
"Up, Israel! to the temple haste,
And keep your festal day!"

At Salem's courts we must appear
With our assembled powers,
In strong and beauteous order ranged,
Like her united towers.

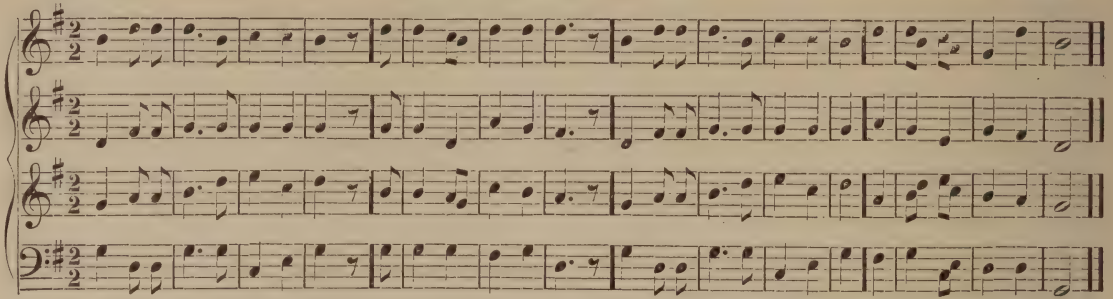
Oh! pray we, then, for Salem's peace;
For they shall prosperous be,
Thou holy city of our God,
Who bear true love to thee.

May Peace within thy sacred walls
A constant guest be found!
With plenty and prosperity
Thy palaces be crowned!

Allegretto.

ROCKVILLE. C. M.

CH. ZEUNER.

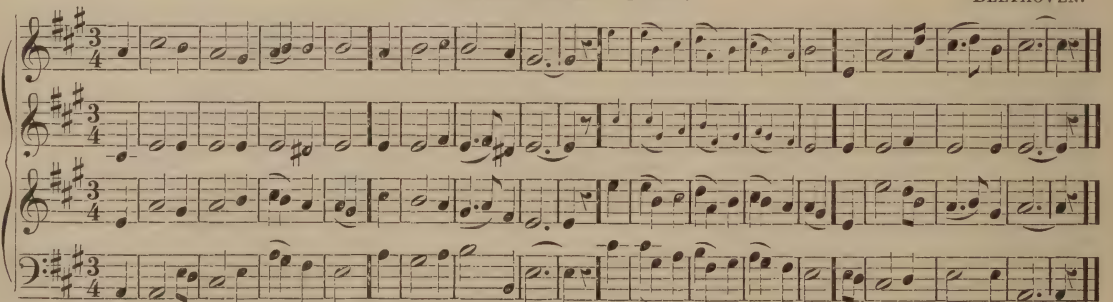


- 149.** Oh for a shout of sacred joy
To God, the sovereign King!
Let every land their tongues employ,
And hymns of triumph sing.
- While angels shout and praise their King,
Let mortals learn their strains;
Let all the earth his honor sing;
O'er all the earth he reigns.
- Reharse his praise with awe profound:
Let knowledge lead the song;
Nor mock him with a solemn sound
Upon a thoughtless tongue.
- Oh for a shout of sacred joy
To God, the sovereign King!
Let every land their tongues employ,
And hymns of triumph sing.

- 150.** Through endless years thou art the same,
O thou eternal God!
Ages to come shall know thy name,
And tell thy works abroad.
- The strong foundations of the earth
Of old by thee were laid;
By thee the beauteous arch of heaven
With matchless skill was made.
- Soon shall this goodly frame of things,
Formed by thy powerful hand,
Be, like a vesture, laid aside,
And changed at thy command.
- But thy perfections all divine,
Eternal as thy days,
Through everlasting ages shine
With undiminished rays.

THAXTED. C. M.

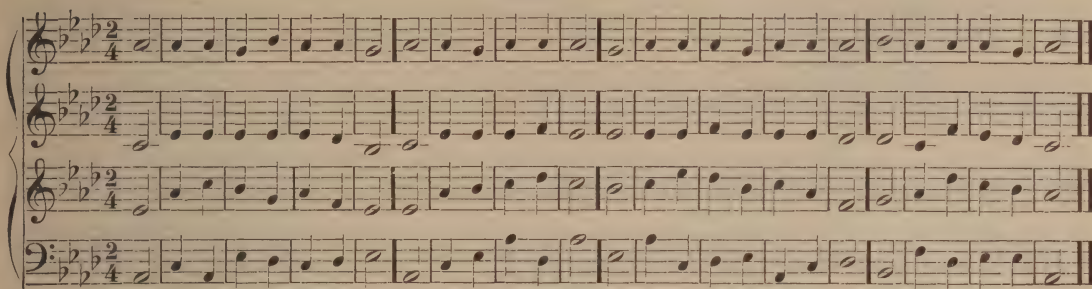
BEETHOVEN.



- 151.** Come, let us lift our joyful eyes
Up to the courts above,
And smile to see our Father there
Upon a throne of love.
- Come, let us bow before his feet,
And venture near the Lord:
No fiery cherubs guard his seat,
Nor double-flaming sword.
- The peaceful gates of heavenly bliss
Are opened by the Son:
High let us raise our notes of praise,
And reach the almighty throne.
- To thee ten thousand thanks we bring,
Great Advocate on high;
And glory to the eternal King,
Who lays his anger by.

- 152.** 'Tis by thy strength the mountains stand,
God of eternal power:
The sea grows calm at thy command,
And tempests cease to roar.
- Thy morning light and evening shade
Successive comforts bring;
Thy plenteous fruits make harvest glad;
Thy flowers adorn the spring.
- Seasons and times, and moons and hours,
Heaven, earth, and air, are thine:
When clouds distil in fruitful showers,
The author is divine.
- Thy showers the thirsty furrows fill,
And ranks of corn appear;
Thy ways abound with blessings still;
Thy goodness crowns the year.

HOLBEIN. C. M.



- 153.** Lord, when we bend before thy throne,
And our confessions pour,
Teach us to feel the sins we own,
And hate what we deplore.

Our broken spirit pitying see;
True penitence impart;
Then let a kindling glance from thee
Beam hope upon the heart.

When we disclose our wants in prayer,
May we our wills resign,
And not a thought our bosoms share
Which is not wholly thine!

May faith each meek petition fill,
And waft it to the skies,
And teach our hearts 'tis Goodness still
That grants it or denies!

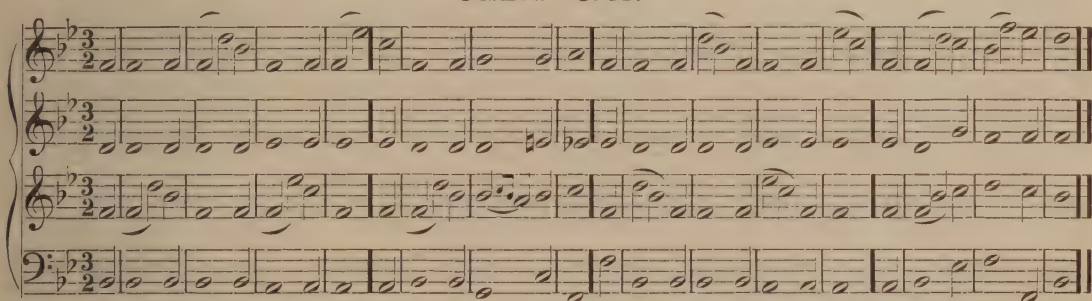
- 154.** Oh! happy is the man that hears
Instruction's warning voice;
And who celestial Wisdom makes
His early, only choice.

For she hath treasures greater far
Than east and west unfold;
And her rewards more precious are
Than all their stores of gold.

She guides the young with innocence,
In Pleasure's paths to tread:
A crown of glory she bestows
Upon the hoary head.

According as her labors rise,
So her rewards increase:
Her ways are ways of pleasantness,
And all her paths are peace.

GEER. C. M.



- 155.** Amid the splendors of thy state,
O God! thy love appears,
Soft as the radiance of the moon
Among a thousand stars.

In all thy doctrines and commands,
Thy counsels and designs,
In every work thy hands have framed,
Thy love supremely shines.

Sinai, in clouds and smoke and fire,
Thunders thine awful name;
But Zion sings, in melting notes,
The honors of the Lamb.

Angels and men the news proclaim
Through earth and heaven above;
And all, with holy transport, sing
That God the Lord is love.

- 156.** Early, my God, without delay,
I haste to seek thy face:
My thirsty spirit fains away
Without thy cheering grace.

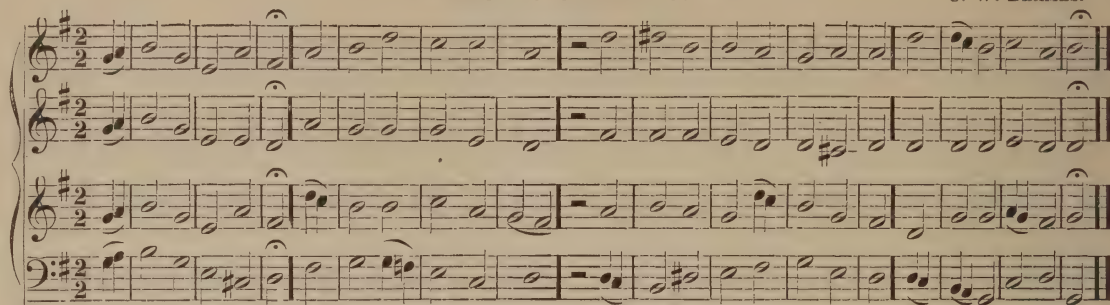
So pilgrims on the scorching sand,
Beneath a burning sky,
Long for a cooling stream at hand;
And they must drink, or die.

I've seen thy glory and thy power
Through all thy temple shine:
My God, repeat that heavenly hour,
That vision so divine!

Not life itself, with all its joys,
Can my best passions move,
Or raise so high my cheerful voice,
As thy forgiving love.

WEST POINT. S. M.

C. W. BEAMES.



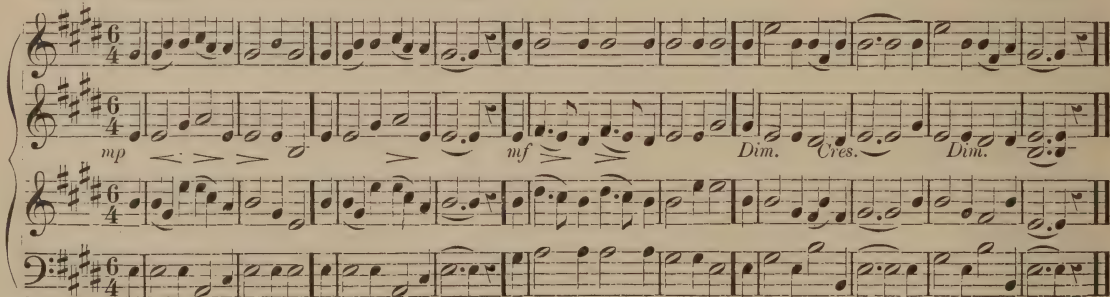
- 157.** Come, we that love the Lord,
And let our joys be known;
Join in a song with sweet accord,
And thus surround the throne.
- Let those refuse to sing
That never knew our God;
But children of the heavenly King
May speak their joys abroad.
- The hill of Zion yields
A thousand sacred sweets
Before we reach the heavenly fields
Or walk the golden streets.
- Then let our songs abound,
And every tear be dry:
We're marching through Immanuel's ground
To fairer worlds on high.

- 158.** Oh for the peace of those
Who slumber in the Lord!
Oh, be like theirs my last repose,
Like theirs my last reward!
- Their bodies in the ground
In silent hope may lie
Till the last trumpet's joyful sound
Shall call them to the sky.
- Their ransomed spirits soar
On wings of faith and love
To meet the Saviour they adore,
And reign with him above.
- With us their names shall live
Through long succeeding years,
Embalmed with all our hearts can give,
Our praises and our tears.

FANE. C. M.

Andante Grazioso. Count six moderately for a measure.

P. WINTER.

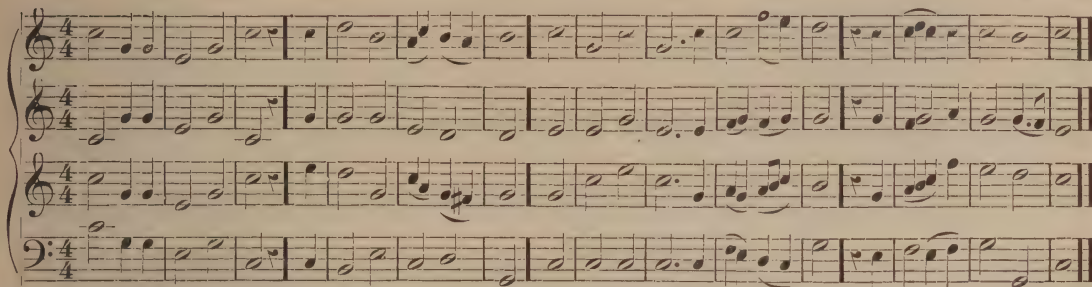


- 159.** I know that my Redeemer lives;
He lives who once was dead:
To me in grief he comfort gives;
With peace he crowns my head.
- He lives triumphant o'er the grave,
At God's right hand on high,
My ransomed soul to keep and save,
To bless and glorify.
- He lives that I may also live,
And now his grace proclaim;
He lives that I may honor give
To his most holy name.
- Let strains of heavenly music rise,
While all their anthem sing
To Christ, my precious Sacrifice,
And ever-living King.

- 160.** When all thy mercies, O my God!
My rising soul surveys,
Transported with the view, I'm lost
In wonder, love, and praise.
- Ten thousand thousand precious gifts
My daily thanks employ;
Nor is the least a cheerful heart,
That tastes those gifts with joy.
- Through every period of my life,
Thy goodness I'll pursue;
And after death, in distant worlds,
The glorious theme renew.
- Through all eternity, to thee
A joyful song I'll raise;
But, oh! eternity's too short
To utter all thy praise.

SILVER STREET. S. M.

I. SMITH.



- 161.** Awake! and sing the song
Of Moses and the Lamb;
Tune every heart and every tongue
To praise the Saviour's name.

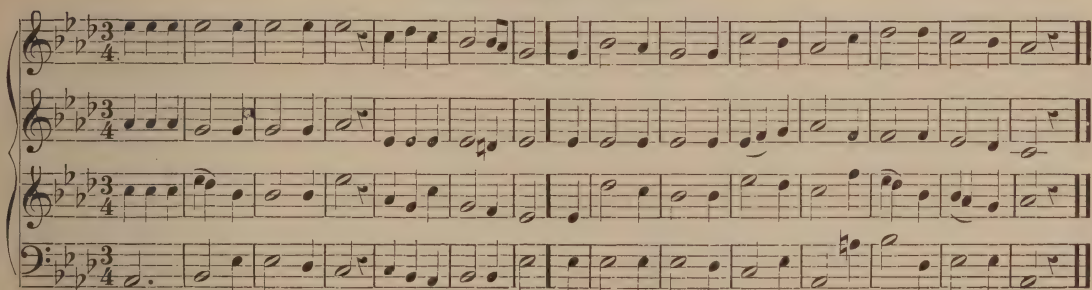
Soon shall we hear him say,
"Ye blessed children, come!"
Soon will he call us hence away
To our eternal home.

Soon shall our raptured tongue
His endless praise proclaim,
And sweeter voices tune the song
Of Moses and the Lamb.

Sing, till we feel our hearts
Ascending with our tongues;
Sing, till the love of sin departs,
And grace inspires our songs.

- 162.** My God, my Life, my Love,
To thee, to thee, I call:
I cannot live if thou remove;
For thou art all in all.
- To thee, and thee alone,
The angels owe their bliss:
They sit around thy gracious throne,
And dwell where Jesus is.
- Nor earth, nor all the sky,
Can one delight afford,
No, not a drop of real joy,
Without thy presence, Lord.
- Thou art the sea of love,
Where all my pleasures roll,
The circle where my passions move,
And centre of my soul.

WALTON. C. M.

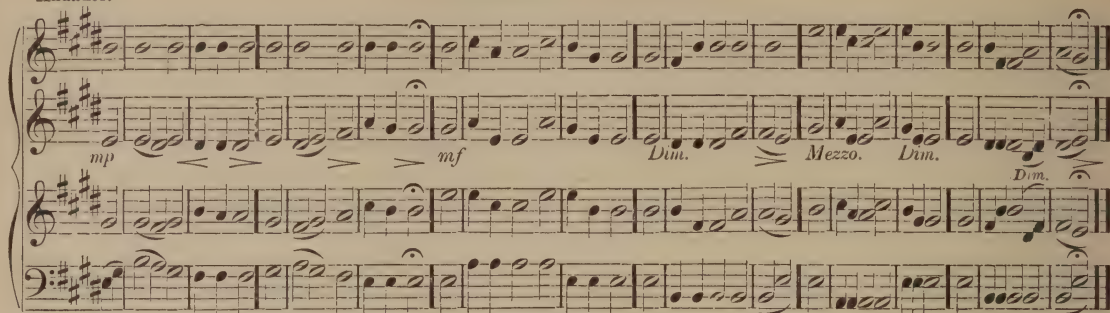


- 163.** Once more, my soul, the rising day
Salutes my waking eyes;
Once more, my voice, thy tribute pay
To Him who rules the skies.
- Night unto night his name repeats,
The day renews the sound.
Wide as the heavens on which he sits
To turn the seasons round.
- 'Tis he supports my mortal frame;
My tongue shall speak his praise:
My sins would rouse his wrath to flame;
And yet his wrath delays.
- Great God! let all my hours be thine
While I enjoy the light;
Then shall my sun in smiles decline,
And bring a pleasant night.

- 164.** Let every mortal ear attend,
And every heart rejoice:
The trumpet of the gospel sounds
With an inviting voice.
- Eternal Wisdom has prepared
A soul-reviving feast,
And bids your longing appetites
The rich provision taste.
- Rivers of love and mercy here
In a rich ocean join;
Salvation in abundance flows
Like floods of milk and wine.
- The happy gates of gospel grace
Stand open night and day:
Lord, we are come to seek supplies,
And drive our wants away.

Andante.

SELVIN. S. M.



- 165.** Behold, the morning sun
Begins his glorious way!
His beams through all the nations run,
And life and light convey.

But, where the gospel comes,
It spreads diviner light:
It calls dead sinners from their tombs,
And gives the blind their sight.

How perfect is Thy word!
And all Thy judgments just:
Forever sure thy promise, Lord,
And men securely trust.

My gracious God, how plain
Are thy directions given!
Oh, may I never read in vain,
But find the path to heaven!

- 166.** Give to the winds thy fears;
Hope, and be undismayed:
God bears thy sighs, and counts thy tears;
God shall lift up thy head.

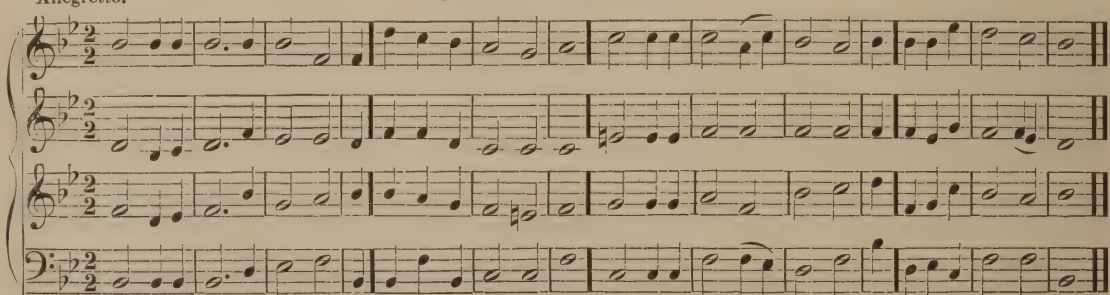
Through waves, through clouds and storms,
He gently clears thy way:
Wait thou his time; so shall this night
Soon end in joyous day.

Still heavy is thy heart;
Still sink thy spirits down:
Cast off the weight; let fear depart;
Bid every care be gone.

Far, far above thy thought
His counsel shall appear
When fully He the work hath wrought
That caused thy needless fear.

Allegretto.

NINEVEH. C. M.

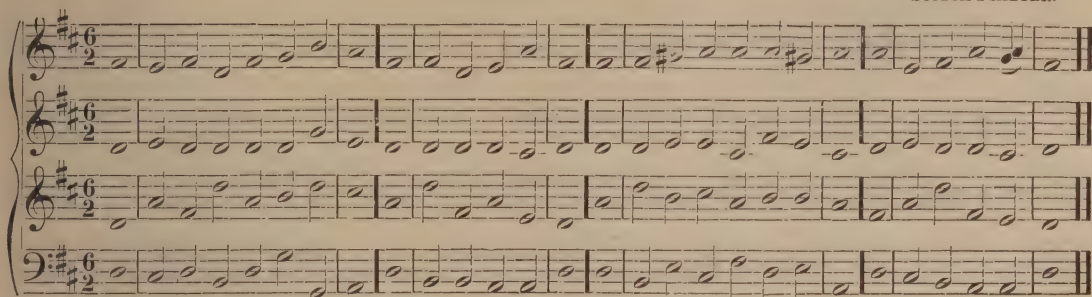


- 167.** Let saints below in concert sing
With those to glory gone;
For all the servants of our King,
In earth and heaven, are one.
- One family, we dwell in him,
One church above, beneath,
Though now divided by the stream,
The narrow stream, of death.
- One army of the living God,
To his command we bow:
Part of the host have crossed the flood,
And part are crossing now.
- Lord Jesus, be our constant guide;
And, when the word is given,
Bid death's cold flood its waves divide,
And land us safe in heaven.

- 168.** My God, the spring of all my joys,
The life of my delights,
The glory of my brightest days,
And comfort of my nights!
- In darkest shades if he appear,
My dawning is begun:
He is my soul's sweet morning-star,
And he my rising sun.
- The opening heavens around me shine
With beams of sacred bliss;
While Jesus shows his heart is mine,
And whispers I am his.
- My soul would leave this heavy clay
At that transporting word;
Run up with joy the shining way
To embrace my dearest Lord.

LONDON. C. M.

SCOTCH PSALTER.

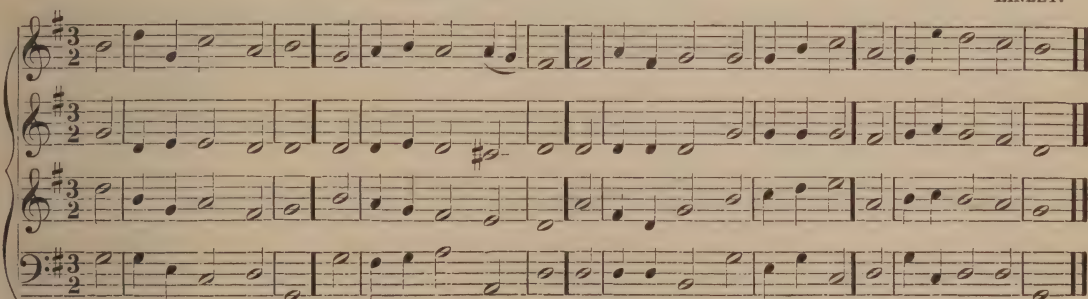


- 169.** In all my vast concerns with thee,
In vain my soul would try
To shun thy presence, Lord, or flee
The notice of thine eye.
- My thoughts lie open to the Lord
Before they're formed within;
And, ere my lips pronounce the word,
He knows the sense I mean.
- Oh wondrous knowledge, deep and high!
Where can a creature hide?
Within thy circling arms I lie,
Beset on every side.
- So let thy grace surround me still,
And like a bulwark prove,
To guard my soul from every ill,
Secured by sovereign love.

- 170.** Great God, how infinite art thou!
What worthless worms are we!
Let the whole race of creatures bow,
And pay their praise to thee.
- Eternity, with all its years,
Stands present in thy view:
To thee there's nothing old appears;
Great God, there's nothing new.
- Our lives through various scenes are drawn,
And vexed with trifling cares;
While thine eternal thought moves on
Thine undisturbed affairs.
- Great God, how infinite art thou!
What worthless worms are we!
Let the whole race of creatures bow,
And pay their praise to thee.

PENTONVILLE. S. M.

LINLEY.

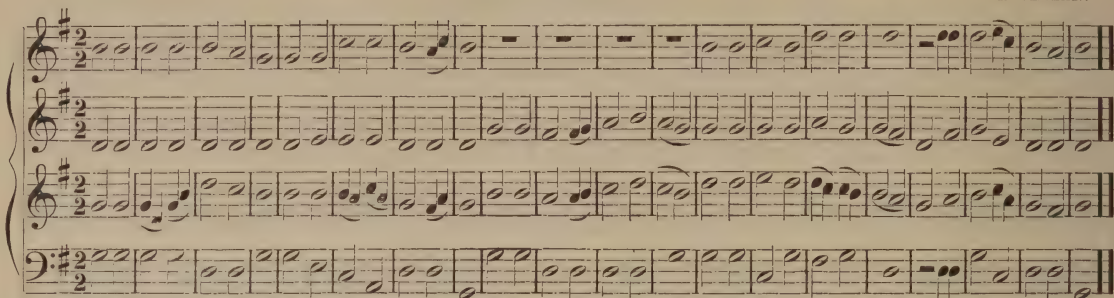


- 171.** Grace! — 'tis a charming sound,
Harmonious to my ear:
Heaven with the echo shall resound,
And all the earth shall hear.
- Grace first contrived a way
To save rebellious man;
And all the steps that grace display
Which drew the wondrous plan.
- Grace taught my wandering feet
To tread the heavenly road;
And new supplies each hour I meet,
While pressing on to God.
- Grace all the work shall crown
Through everlasting days:
It lays in heaven the topmost stone,
And well deserves the praise.

- 172.** Come, sound his praise abroad,
And hymns of glory sing:
Jehovah is the sovereign God,
The universal King.
- He formed the deeps unknown;
He gave the seas their bound:
The watery worlds are all his own,
And all the solid ground.
- Come, worship at his throne;
Come, bow before the Lord:
We are his work, and not our own;
He formed us by his word.
- To-day attend his voice,
Nor dare provoke his rod:
Come like the people of his choice,
And own your gracious God.

HENDON. 7s.

DR. MALAN.



- 173.** Songs of praise the angels sang,
Heaven with hallelujahs rang;
When Jehovah's work begun;
When God spake, and it was done.

Songs of praise awoke the morn
When the Prince of peace was born;
Songs of praise arose when he
Captive led captivity.

Heaven and earth must pass away;
Songs of praise shall crown that day:
God will make new heaven and earth;
Songs of praise shall hail their birth.

Saints below, with heart and voice,
Still in songs of praise rejoice;
Learning here, by faith and love,
Songs of praise to sing above.

- 174.** "Christ, the Lord, is risen to-day!"
Sons of men, and angels, say.
Raise your joys and triumphs high:
Sing, ye heavens; and, earth, reply.

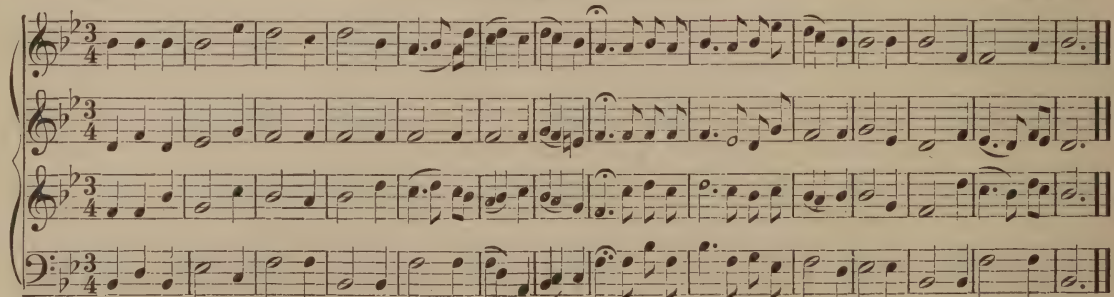
Love's redeeming work is done;
Fought the fight, the battle won:
Lo! our sun's eclipse is o'er;
Lo! he sets in blood no more.

Lives again our glorious King:
Where, O Death! is now thy sting?
Once he died our souls to save:
Where thy victory, boasting Grave?

Soar we now where Christ has led,
Following our exalted Head:
Made like him, like him we rise;
Ours the cross, the grave, the skies!

MIGDOL. L. M.

L. MASON.



- 175.** The Lord — how wondrous are his ways!
How firm his truth! how large his grace!
He takes his mercy for his throne,
And thence he makes his glories known.

Not half so high his power hath spread
The starry heavens above our head
As his rich love exceeds our praise,
Exceeds the highest hopes we raise.

Not half so far has Nature placed
The rising morning from the west
As his forgiving grace removes
The daily guilt of those he loves.

How slowly doth his wrath arise!
On swifter wings salvation flies;
Or, if he lets his anger burn,
How soon his frowns to pity turn!

- 176.** Thine earthly sabbaths, Lord, we love;
But there's a nobler rest above:
To that our laboring souls aspire
With ardent pangs of strong desire.

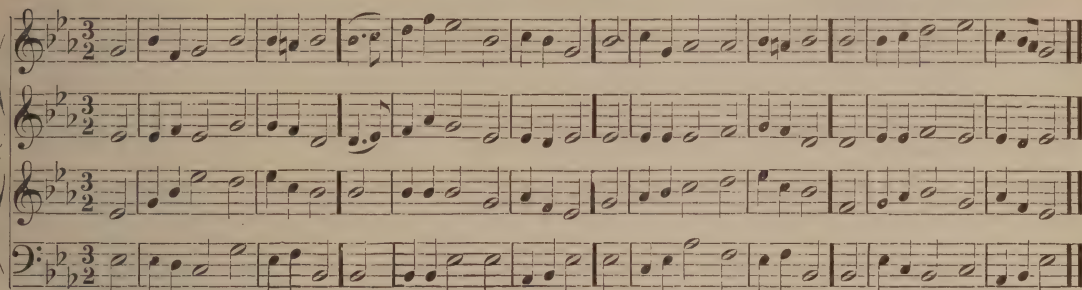
No more fatigue, no more distress;
Nor sin nor hell shall reach the place;
No groans to mingle with the songs
Which warble from immortal tongues;

No rude alarms of raging foes;
No cares to break the long repose;
No midnight shade, no clouded sun,
But sacred, high, eternal noon.

Thine earthly sabbaths, Lord, we love;
But there's a nobler rest above:
To that our laboring souls aspire
With ardent pangs of strong desire.

WELLS. L. M.

ISRAEL HOLDRAYD.



- 177.** Praises to Him whose love has given,
In Christ, his Son, the Light of heaven;
Who for our darkness gives us light,
And turns to day our deepest night.

Praises to Him in grace who came
To bear our woe and sin and shame;
Who lived to die, who died to rise,
The God-accepted sacrifice.

Praises to Him who sheds abroad
Within our hearts the love of God;
The Spirit of all truth and peace,
Fountain of joy and holiness.

To Father, Son, and Spirit now
The hands we lift, the knees we bow:
To thee, Jehovah, thus we raise
The sinner's endless song of praise.

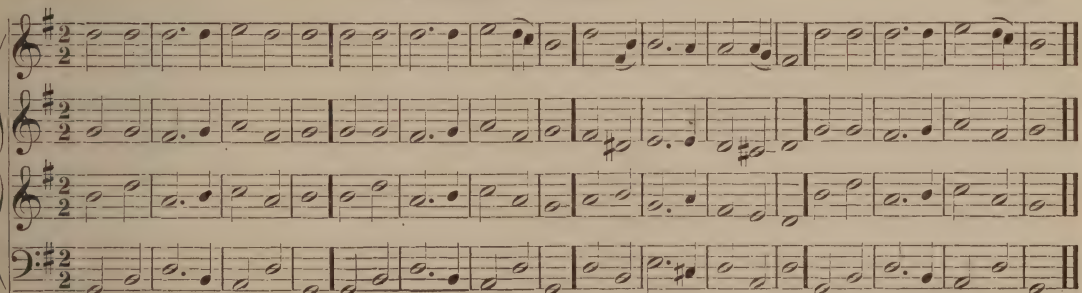
- 178.** High in the heavens, eternal God,
Thy goodness in full glory shines:
The truth shall break through every cloud
That veils and darkens thy designs.

Forever firm thy justice stands
As mountains their foundations keep:
Wise are the wonders of thine hands;
Thy judgments are a mighty deep.

Thy providence is kind and large;
Both man and beast thy bounty share:
The whole creation is thy charge;
But saints are thy peculiar care.

My God, how excellent thy grace,
Whence all our hope and comfort springs!
The sons of Adam, in distress,
Fly to the shadow of thy wings.

PLEYEL'S HYMN. 7s.



- 179.** Softly fades the twilight ray
Of the holy sabbath day,
Gently as life's setting sun
When the Christian's course is run.

Night her solemn mantle spreads
O'er the earth as daylight fades:
All things tell of calm repose
At the holy sabbath's close.

Still the Spirit lingers near
Where the evening worshipper
Seeks communion with the skies,
Pressing onward to the prize.

Saviour, may our sabbaths be
Days of peace and joy in thee,
Till in heaven our souls repose,
Where the sabbath ne'er shall close!

- 180.** Morning breaks upon the tomb;
Jesus scatters all its gloom:
Day of triumph through the skies;
See the glorious Saviour rise!

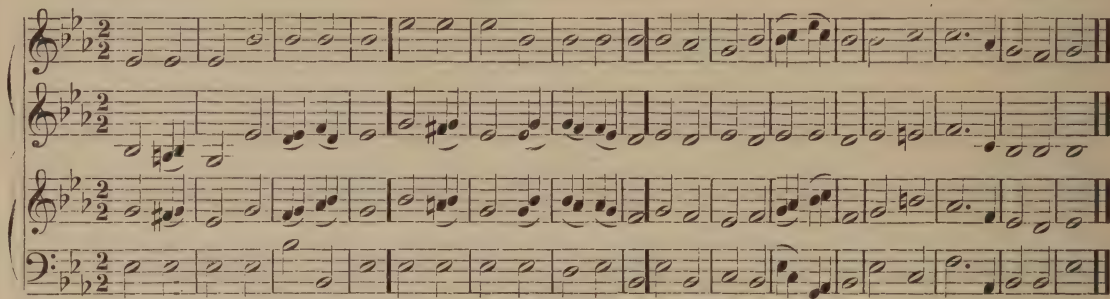
Christians, dry your flowing tears;
Chase those unbelieving fears;
Look on his deserted grave;
Doubt no more his power to save.

Ye who are of death afraid,
Triumph in the scattered shade;
Drive your anxious cares away;
See the place where Jesus lay!

So the rising sun appears,
Shedding radiance o'er the spheres;
So returning beams of light
Chase the terrors of the night.

HOLLEY. 7s.

GEORGE HEWS.



- 181.** What though downy slumbers flee,
Strangers to my couch and me?
Sleepless, well I know to rest,
Lodged within my Father's breast.

While the stars unnumbered roll
Round the ever-constant pole,
Far above these spangled skies
All my soul to God shall rise,

'Mid the silence of the night,
Mingling with those angels bright,
Whose harmonious voices raise
Ceaseless love and ceaseless praise.

Through the throng his gentle ear
Shall my tuneless accents hear;
From on high doth he impart
Secret comfort to my heart.

- 182.** Depth of mercy! — can there be
Mercy still reserved for me?
Can my God his wrath forbear?
Me, the chief of sinners, spare?

I have long withstood his grace,
Long provoked him to his face,
Would not hearken to his calls,
Grieved him by a thousand falls.

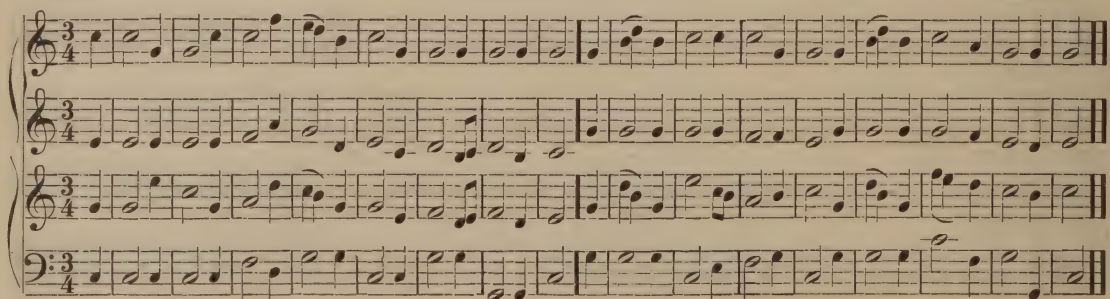
There for me the Saviour stands,
Shows his wounds, and spreads his hands:
God is love! I know, I feel;
Jesus weeps, but loves me still.

Now incline me to repent;
Let me now my sins lament,
Now my foul revolt deplore,
Weep, believe, and sin no more.

Tenderly.

STEELE. L. M.

HASTINGS.



- 183.** My dear Redeemer and my Lord,
I read my duty in thy Word;
But in thy life the law appears,
Drawn out in living characters.

Such was thy truth, and such thy zeal,
Such deference to thy Father's will,
Such love, and meekness so divine,
I would transcribe and make them mine.

Cold mountains and the midnight air
Witnessed the fervor of thy prayer;
The desert thy temptations knew,
Thy conflict, and thy victory too.

Be thou my pattern; make me bear
More of thy gracious image here:
Then God, the Judge, shall own my name
Amongst the followers of the Lamb.

- 184.** O Lord! how full of sweet content
Our years of pilgrimage are spent!
Where'er we dwell, we dwell with thee, —
In heaven, in earth, or on the sea.

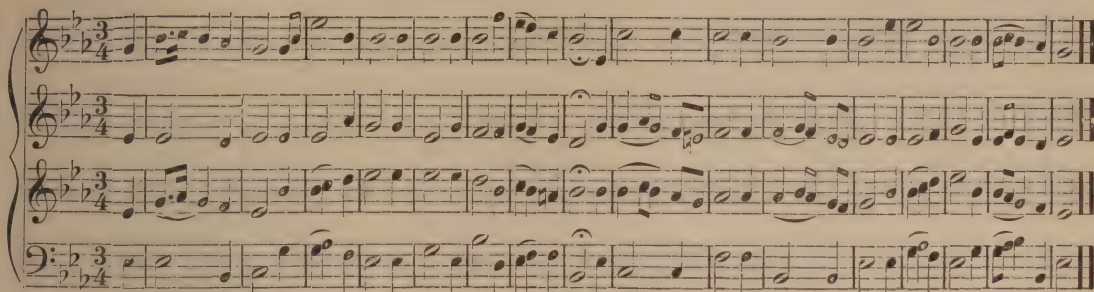
To us remains nor place nor time;
Our country is in every clime:
We can be calm and free from care
On any shore, since God is there.

While place we seek, or place we shun,
The soul finds happiness in none;
But, with our God to guide our way,
'Tis equal joy to go or stay.

Could we be cast where thou art not,
That were indeed a dreadful lot;
But regions none remote we call,
Secure of finding God in all.

STONEFIELD. L. M.

STANLEY.



- 185.** Through every age, eternal God,
Thou art our rest, our safe abode:
High was thy throne ere heaven was made,
Or earth thy humble footstool laid.

Long hadst thou reigned ere time began,
Or dust was fashioned into man;
And long thy kingdom shall endure
When earth and time shall be no more.

Death, like an overflowing stream,
Sweeps us away: our life's a dream;
An empty tale; a morning flower,
Cut down and withered in an hour.

Teach us, O Lord! how frail is man,
And kindly lengthen out our span,
Till a wise care of piety
Fit us to die, and dwell with thee.

- 186.** Great God, whose universal sway
The known and unknown worlds obey,
Now give the kingdom to thy Son,
Extend his power, exalt his throne.

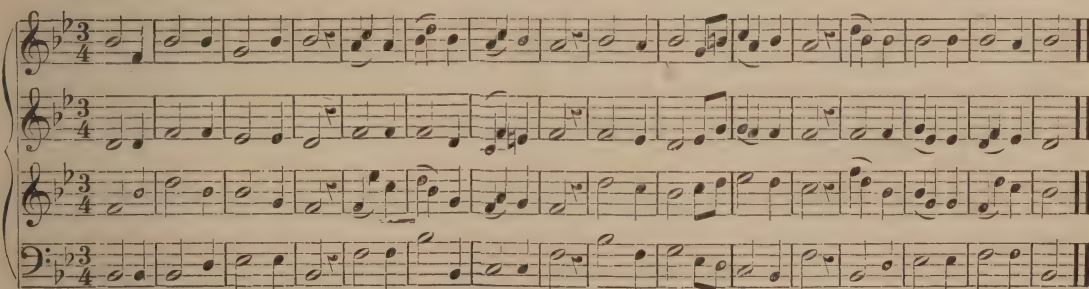
As rain on meadows newly mown,
So shall he send his influence down;
His grace on fainting souls distills
Like heavenly dew on thirsty hills.

The heathen lands, that lie beneath
The shade of overspreading death,
Revive at his first dawning light,
And deserts blossom at the sight.

The saints shall flourish in his days,
Dressed in the robes of joy and praise;
Peace, like a river, from his throne
Shall flow to nations yet unknown.

HORTON. 7s.

WARTENSEE.



- 187.** "Come," said Jesus' sacred voice, —
"Come, and make my paths your choice;
I will guide you to your home:
Weary pilgrim, hither come!

"Thou who, houseless, sole, forlorn,
Long hast borne the proud world's scorn,
Long hast roamed the barren waste,
Weary pilgrim, hither haste!

"Ye who, tossed on beds of pain,
Seek for ease, but seek in vain;
Ye by fiercer anguish torn,
In remorse for guilt who mourn, —

"Hither come! for here is found
Balm that flows for every wound;
Peace that ever shall endure;
Rest eternal, sacred, sure."

- 188.** Lord, we come before thee now;
At thy feet we humbly bow.
Oh! do not our suit disdain:
Shall we seek thee, Lord, in vain?

Lord, on thee our souls depend:
In compassion now descend,
Fill our hearts with thy rich grace,
Tune our lips to sing thy praise.

Comfort those who weep and mourn;
Let the time of joy return;
Those who are cast down, lift up,
Strong in faith, in love, and hope.

Grant that all may seek and find
Thee a God supremely kind:
Heal the sick, the captive free;
Let us all rejoice in thee.

NUREMBERG. 7s.



189. Thine forever! Lord of life,
Shield us through our earthly strife;
Thou, the Life, the Truth, the Way,
Guide us to the realms of day.

Thine forever! Oh, how blest
They who find in thee their rest!
Saviour, Guardian, heavenly Friend,
Oh! defend us to the end.

Thine forever! Saviour, keep
These thy frail and trembling sheep:
Safe alone beneath thy care,
Let us all thy goodness share.

Thine forever! — thou our Guide,
All our wants by thee supplied,
All our sins by thee forgiven,
Led by thee from earth to heaven.

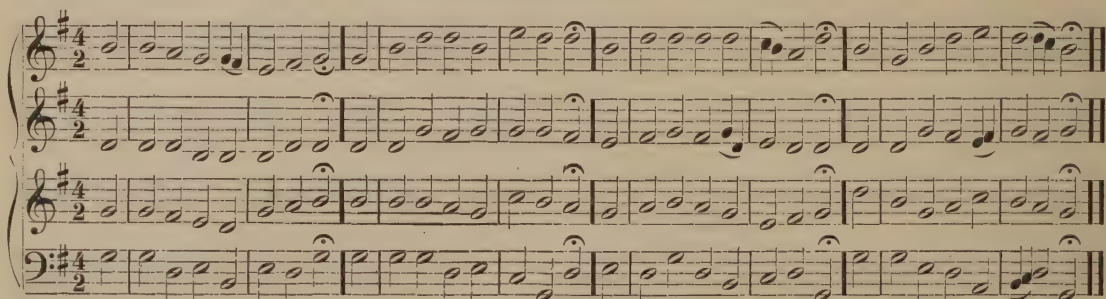
190. Glory to the Father give, —
God, in whom we move and live:
Children's songs delight his ear;
Children's prayers he deigns to hear.

Glory to the Son we bring, —
Christ, our Prophet, Priest, and King:
Children, raise your sweetest strain
To the Lamb; for he was slain.

Glory to the Holy Ghost:
He reclaims the sinner lost:
Children's minds may he inspire,
Touch their tongues with holy fire!

Glory in the highest be
To the blessed Trinity,
For the gospel from above,
For the word that "God is love."

OLD HUNDRED. L. M.



191. Arm of the Lord, awake, awake!
Put on thy strength; the nations shake;
And let the world, adoring, see
Triumphs of mercy wrought by thee.

Say to the heathen from thy throne,
"I am Jehovah, God alone:"
Thy voice their idols shall confound,
And cast their altars to the ground.

No more let human blood be spilt,
Vain sacrifice for human guilt;
But to each conscience be applied
The blood that flowed from Jesus' side.

Almighty God, thy grace proclaim;
In every land declare thy name;
Let adverse powers before thee fall,
And crown the Saviour Lord of all.

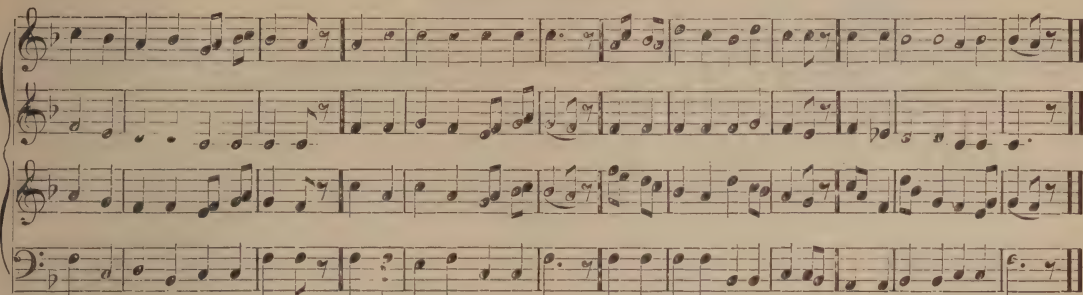
192. New every morning is the love
Our wakening and uprising prove;
Through sleep and darkness safely brought,
Restored to life and power and thought.

New mercies, each returning day,
Hover around us when we pray;
New perils past, new sins forgiven,
New thoughts of God, new hopes of heaven.

If on our daily course our mind
Be set to hallow all we find,
New treasures still, of countless price,
God will provide for sacrifice.

Old friends, old scenes, will lovelier be
As more of heaven in each we see:
Some softening gleam of love and prayer
Shall dawn on every cross and care.

SOLNEY. 8s and 7s.

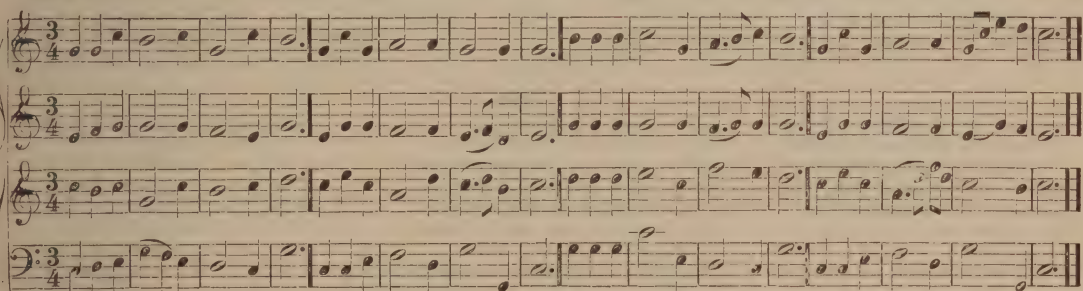


- 193.** Tarry with me, O my Saviour;
For the day is passing by:
See! the shades of evening gather,
And the night is drawing nigh.
- Deeper, deeper, grow the shadows;
Paler now the glowing west:
Swift the night of death advances;
Shall it be the night of rest?
- Feeble, trembling, fainting, dying,
Lord, I cast myself on thee:
Tarry with me through the darkness;
While I sleep, still watch by me.
- Tarry with me, O my Saviour!
Lay my head upon thy breast
Till the morning; then awake me, —
Morning of eternal rest!

- 194.** Gently, Lord, oh! gently lead us
Through this lonely vale of tears,
Through the changes thou'st decreed us,
Till our last great change appears.
- When temptation's darts assail us,
When in devious paths we stray,
Let thy goodness never fail us;
Lead us in thy perfect way.
- In the hour of pain and anguish,
In the hour when death draws near,
Suffer not our hearts to languish,
Suffer not our souls to fear.
- And, when mortal life is ended,
Bid us on thy bosom rest,
Till, by angel-bands attended,
We awake among the blest.

Spirited.

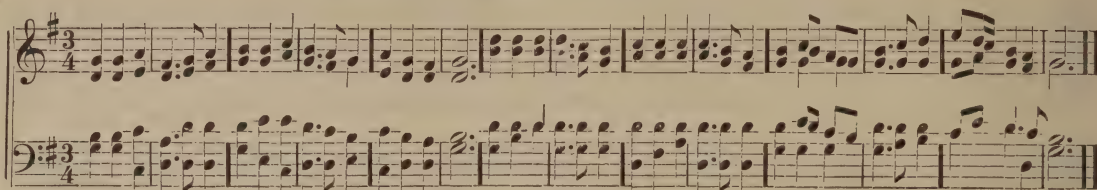
MENDON. L. M.



- 195.** A little child the Saviour came;
The mighty God was still his name:
And angels worshipped as he lay,
The seeming infant of a day.
- He who, a little child, began
The life divine to show to man,
Proclaims from heaven the message free, —
"Let little children come to Me."
- We bring them, Lord, and, with the sign
Of sprinkled water, name them thine:
Their souls with saving grace endow;
Baptize them with thy Spirit now.
- Oh! give thine angels charge, good Lord,
Them safely in thy way to guard;
Thy blessings on their lives command,
And write their names upon thy hand.

- 196.** No change of time shall ever shock
My firm affection, Lord, to thee;
For thou hast always been my rock,
A fortress and defence to me.
- To thee I will address my prayer,
To whom all praise we justly owe;
So shall I, by thy watchful care,
Be guarded safe from every foe.
- Let the eternal Lord be praised, —
The Rock on whose defence I rest;
To highest heavens His name be raised
Who me with his salvation blest.
- My God, to celebrate thy fame,
My grateful voice to heaven I'll raise;
And nations, strangers to thy name,
Shall learn to sing thy glorious praise.

AMERICA. National Hymn. 6s & 4s.



197.

My country, 'tis of thee,
Sweet land of liberty,
Of thee I sing:
Land where my fathers died,
Land of the pilgrims' pride,
From every mountain-side
Let freedom ring.

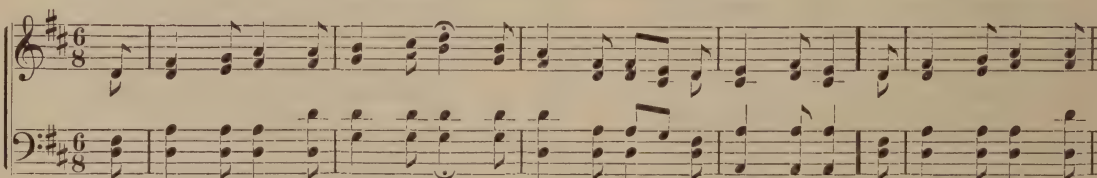
My native country, thee,
Land of the noble free,
Thy name I love;
I love thy rocks and rills,
Thy woods and templed hills;
My heart with rapture thrills
Like that above.

Let music swell the breeze,
And ring from all the trees
Sweet Freedom's song;
Let mortal tongues awake;
Let all that breathe partake;
Let rocks their silence break,
The sound prolong.

Our fathers' God, to thee,
Author of liberty,
To thee we sing:
Long may our land be bright
With freedom's holy light!
Protect us by thy might,
Great God, our King.

SWEET HOUR OF PRAYER.

WM. B. BRADBURY.

*Fine.**D.C.*

198.

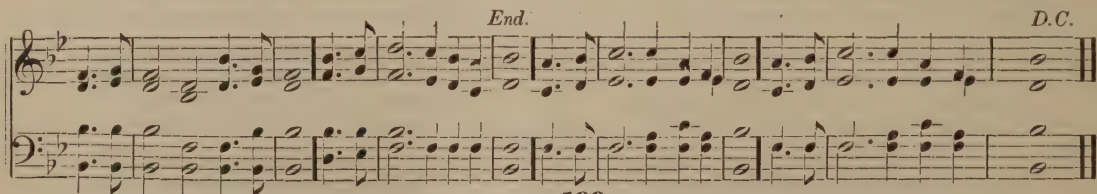
Sweet hour of prayer!
That calls me from a world of care,
And bids me at my Father's throne
Make all my wants and wishes known.
In seasons of distress and grief,
My soul has often found relief,
And oft escaped the tempter's snare,
By thy return, sweet hour of prayer!

Sweet hour of prayer!
Thy wings shall my petition bear
To Him whose truth and faithfulness
Engage the waiting soul to bless;
And since he bids me seek his face,
Believe his word, and trust his grace,
I'll cast on him my every care,
And wait for thee, sweet hour of prayer!

Sweet hour of prayer!
May I thy consolation share,
Till from Mount Pisgah's lofty height
I view my home, and take my flight!
This robe of flesh I'll drop, and rise
To seize the everlasting prize;
And shout, while passing through the air,
"Farewell, farewell, sweet hour of prayer!"

ROCK OF AGES. 7s.

DR. T. HASTINGS.

*End.**D.C.*

199.

Rock of ages, cleft for me,
Let me hide myself in thee;
Let the water and the blood
From thy wounded side that flowed
Be of sin the perfect cure;
Save me, Lord, and make me pure.

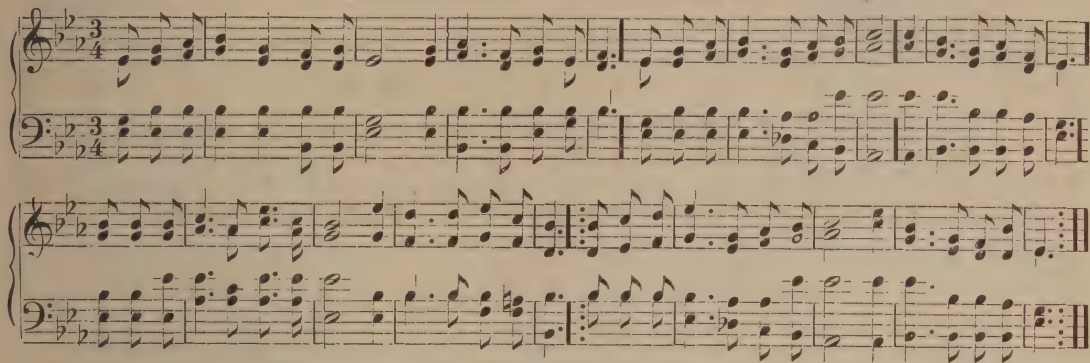
Should my tears forever flow,
Should my zeal no languor know,
This for sin could ne'er atone:
Thou must save, and thou alone.
In my hand no price I bring;
Simply to thy cross I cling.

While I draw this fleeting breath,
When mine eyelids close in death,
When I rise to worlds unknown,
And behold thee on thy throne,
Rock of ages, cleft for me,
Let me hide myself in thee.

Words by (V.)

WELCOME HOUR OF PRAYER.

WM. B. BRADBURY.



200.

When softly o'er the distant hills
The beams of morning break,
When Nature breathes her choral hymn,
My cheerful heart shall wake:
My strength renewed, my soul refreshed,
I'll bless a Father's care,
And hail with pure and holy joy
The welcome hour of prayer.

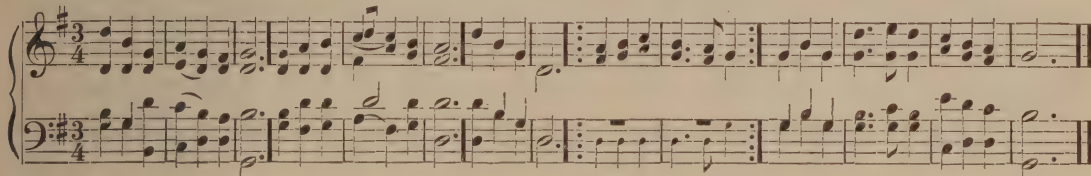
When, like a giant in his course,
The glorious orb of light,
Ascending in the radiant sky,
Has reached his noonday height,
From earthly scenes I'll turn away
To bless a Father's care,
And hail with pure and holy joy
The welcome hour of prayer.

When slowly fades the silent eve
Beneath the glowing west,
And tranquil thoughts of heavenly peace
Within my bosom rest,
For all the mercies of the day
I'll bless a Father's care,
And hail with pure and holy joy
The welcome hour of prayer.

Allegro.

ITALIAN HYMN. 6s and 4s.

GIARDINI.



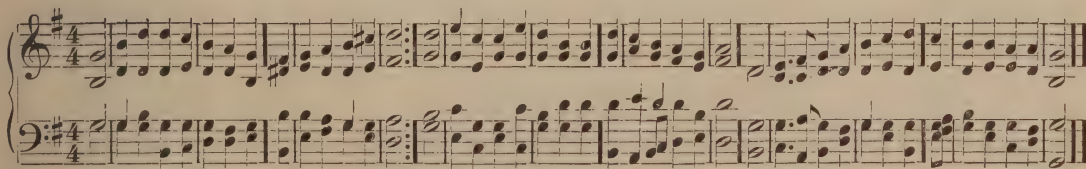
201.

Come, thou Almighty King!
Help us thy name to sing;
Help us to praise:
Father all-glorious,
O'er all victorious,
Come and reign over us,
Ancient of days.

Jesus, our Lord, arise;
Scatter our enemies;
Now make them fall:
Let thine almighty aid
Our sure defence be made,
Our souls on thee be stayed:
Lord, hear our call.

Come, thou incarnate Word,
Gird on thy mighty sword;
Our prayer attend:
Come, and thy people bless;
Come, give thy word success:
Spirit of holiness,
On us descend.

CHRISTMAS. C. M. Double.



202.

While shepherds watched their flocks by night,
All seated on the ground,
An angel of the Lord came down,
And glory shone around.

"Fear not," said he (for mighty dread
Had seized their troubled mind):
"Glad tidings of great joy I bring
To you and all mankind.

"To you, in David's town, this day,
Is born of David's line
The Saviour, who is Christ, the Lord;
And this shall be the sign:—

"The heavenly Babe you there shall find
To human view displayed,
All meanly wrapped in swathing-bands,
And in a manger laid."

COME, BROTHERS, ONWARD.

Melody from the GERMAN.
May be sung as a Solo.

Words by W. O. PERKINS.

1. Come, brothers, on - ward, Come, come, without de - lay: Je - sus, the Saviour, cries, "I am the way."
2. Come, venture bold - ly, Bid worldly tho'ts a - dieu, Trust his almigh - ty grace, Faith - ful and true.
3. Soon will be end - ed Our warfare here be - gun; Fight till the prize is gained, The vict'ry won:

Come, join the happy throng: We're hast'ning on to heav'n, Where endless praise is giv'n In one glad song.
No more in darkness roam, But Jesus' aid implore; He calls from yonder shore, "Children, come home."
Then with the happy blest, In yonder heavenly home, Where all the lov'd ones come, Safe - ly we'll rest.

OUR HOME SONG.

Words written for this work.

HENRY TUCKER.

1. { Our hearts are ver - y joy - ful in our hap - py home to-day, Sing - ing our cheerful song to-geth - er;
We'll never be discouraged, but we'll la - bor while we may, Sing - ing our cheerful song to-geth - er;
D. C. His gracious ear will listen while be - fore his throne we bend, Sing - ing our cheerful song to-geth - er;
2. { While many precious blessings he has scattered in our way, Sing - ing our cheerful song to-geth - er;
For those who sit in darkness we must not forget to pray, Sing - ing our cheerful song to-geth - er;
3. { Our will-ing voices mingle in our happy home so dear, Sing - ing our cheerful song to-geth - er;
We know that God is with us when we meet togeth - er here, Sing - ing our cheerful song to-geth - er;

D. C.

Je - sus will help us; he is our friend: He will protect us, and he will defend.

SUFFER THEM TO COME.

Moderato.

S. T. E.

1. Saviour, may a little child Through thy grace be reconcil-ed, Who can feel, indeed, within,
2. Yes: thou saidst, and that's my plea, Suffer them to come to me; Turn no lit - tle child away;
3. Saviour, to thine arms I fly, Ere my childhood pass-es by; In thy fear my years be passed,

Much of e - vil, much of sin? Who can feel, indeed, within, Much of e - vil, much of sin?
Heaven is filled with such as they. Turn no lit - tle child a-way; Heaven is filled with such as they."
Whether first, or midst, or last; In thy fear my years be passed, Whether first, or midst, or last.

MORNING SONG.

1. A morn - ing song to thee we raise, O ev - er - last - ing God!
 2. We praise thee for thy guard - ian care, For eve - ry earth - ly bliss,
 3. And most of all we praise thy name For thy re - deem - ing love;
 4. He died to save our ru - ined race From ev - er - last - ing death:

And may our fee - ble notes of praise As - cend to thine a - bode!
 For all the blessings that we share In such a land as this.
 We praise thee that a Sav - iour came To bid our guilt re - move.
 For this we'll cel - e - brate his praise With ev - ery fleet - ing breath.

SOFTLY SHE FADED.

H. S. PERKINS.

1. Softly she faded, As fades the twilight: Sweetly she murmured, "Dear friends, adieu! There is no shadow. All, all, is peaceful,
 2. Gently beside her Sad tears were falling, Softly around her Strong arms were thrown, Fondly she whispered, "Weep not for me, My
 3. Joys of the future, Home with her Saviour, When all is peaceful, Forevermore, Smiling and cheerful, Lipped she at parting,"

Bright o'er the river Heav'n is in view.' So 'twas she faded, As fades the twilight, So 'twas she murmured, 'Dear friends, adieu!'
 Saviour is here, And I'm going home.' So 'twas she faded, As fades the twilight, So 'twas she murmured, 'I'm going home.'
 'Come to the Saviour, Jesus says come.' So 'twas she faded, As fades the twilight, So 'twas she murmured, 'Jesus says come.'

THE HOUR OF PRAYER. L. M.

J. WRIGHT.


1. When morn - ing dawns with glo - rious light, And sun - beams make my cham - ber bright,
 2. When the bright sun has sunk to rest, Be - neath the o - cean's heav - ing breast,
 3. And still shall prayer be my delight, At morn - ing, noon, and dark - some night,

Ritard.
 All things a - round look calm and fair; For 'tis the ho - ly hour of prayer.
 I love the shades that then ap - pear; For 'tis the ho - ly hour of prayer.
 Till death shall end my hap - py days, And prayer be lost in end - less praise.

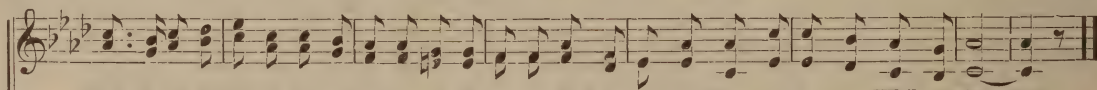
BE A CHRISTIAN WHILE YOUR'E YOUNG.

A. A. GRALEY.

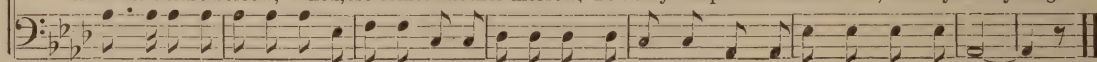
From "Happy Voices," by permission.



1. Oh! won't you be a Christian While you're young? Oh! won't you be a Christian While you're young? Don't
 2. Oh! won't you love the Saviour While you're young? Oh! won't you love the Saviour While you're young? For
 3. Remember, death may find you While you're young; Remember, death may find you While you're young: For
 4. Oh! walk the path to glory While you're young; Oh! walk the path to glory While you're young; For
 5. Then won't you be a Christian While you're young? Then won't you be a Christian While you're young? Why



think it will be better To de-lay it un-till la-ter, But remember your Cre-a-tor While you're young,
 you he left his glory, And embraced a cross so gory: Won't you heed the melting story While you're young?
 friends are often weeping, And the stars their watch are keeping, O'er the grassy graves where sleeping Lie the young.
 Jesus will befriend you, And from danger will defend you, And a peace divine will send you, While you're young.
 from the future borrow, When, ere comes another morrow, You may weep in endless sorrow, While you're young?




OH! WE ARE VOLUNTEERS.

From "The Silver Chime," by permission.

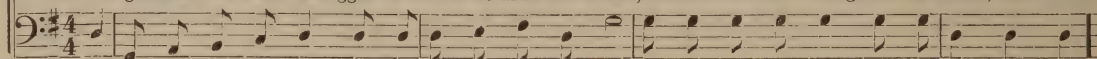

GEO. F. ROOT.

Not too Fast.

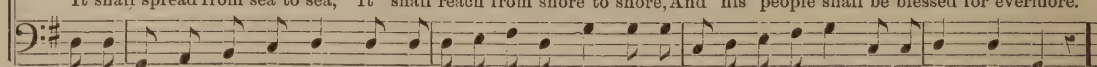
7—Four to each measure.




1. Oh! we are vol-unteers in the ar-my of the Lord, Forming in-to line at our Captain's word:
 2. The glo-ry of our flag is the emblem of the dove; Gleaming are our swords from the forge of love:
 3. Our foes are in the field, pressing hard on eve-ry side: En-vy, an-ger, ha-tred, with self and pride.
 4. Oh! glorious is the struggle in which we draw the sword; Glorious is the kingdom of Christ, our Lord:

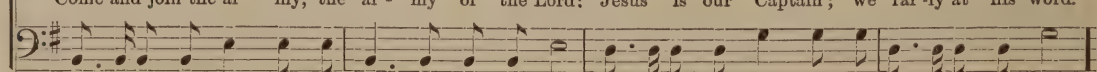

We are under marching or-ders to take the battle-field, And we'll ne'er give o'er the fight till the foe shall yield.
 We go forth, but not to bat-tle for earthly honors vain; 'Tis a bright immortal crown that we seek to gain.
 They are cruel, fierce, and strong, ever ready to attack: We must watch and fight and pray, If we'd drive them back.
 It shall spread from sea to sea, It shall reach from shore to shore, And his people shall be blessed for evermore.



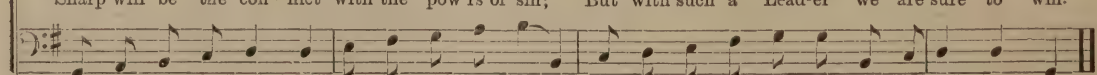
CHORUS.



Come and join the ar-my, the ar-my of the Lord: Jesus is our Captain; we ral-ly at his word.

Sharp will be the con-flict with the pow'rs of sin; But with such a Lead-er we are sure to win.



PRAISE THE GIVER OF ALL.

SUITABLE FOR A FESTIVAL.

WM. F. SHERWIN.

1. Let us mingle our voices in chorus to-day; The earth is re-joic-ing, all na-ture is gay;
 2. There is joy in the sunbeam that sparkles so bright, And calls the young blossoms to welcome the light;
 3. Let us join the glad music, and joyful-ly raise, In purest de-vo-tion, our ju-bi-lant praise;

FINE. End.
 And the stream in the valley goes laughing a-long; How happy its beau-ti-ful song!
 D.C. Let his children with rapture his mer-cy re-call, The boun-ti-ful Giver of all;
 And the bird in the greenwood is singing with glee, As cheerful and happy as we.
 We are grateful to God for this beau-ti-ful day, We'll sing the bright moments a-nay.

CHORUS. *D.C. F.*
 Praise the Lord, the Giv-er of all; Praise the Lord, the Giv-er of all.

DEAR JESUS. 8s & 6s.

AUGUSTE MIGNON.

1. Dear Je-sus! ev-er at my side, How lov-ing must thou be: To leave thy home in
 2. I can not feel thee touch my hand With pres-sure light and mild, To check me as my
 3. And when, dear Sav-iour! I kneel down, Morning and night, to prayer, Something there is with-

heaven to guard A lit-tle child like me! Thy beau-ti-ful and shin-ing face I
 moth-er did When I was but a child. But I have felt thee in my thoughts Fight-
 in my heart Which tells me thou art there. Yes, when I pray, thou pray-est too; Thy

see not, tho' so near; The sweetness of thy soft, low voice, I am too deaf to hear.
 ing with sin for me; And, when my heart loves God, I know The sweetness is from thee.
 prayer is all for me: But when I sleep, thou sleepest not, But watch-est pa-tient-ly.

NATIONAL.

Words and Music by Dr. HASTINGS.

Quick and joyous.

1. How swift - ly the years have been roll - ing a - way! And ma - ny have rap - id - ly
2. Tho' few now re - main who were ear - ly em - ployed In found - ing the fab - ric we
3. Let teachers with par - ents and children u - nite In songs of thanks - giv - ing and
4. And may the rich dews of the Spir - it dis - til, Our prayers and our la - bors to

sped Since first the bright U - nion we cher - ish to - day Its banners to en - terprise led.
love, Full ma - ny its blessings have rich - ly enjoyed, And gone to their mansions above.
praise; Re - count - ing God's bless - ing with ho - ly delight, A - dor - ing his works and his ways.
own, Till con - verts un - numbered our tem - ples shall fill, The Prince of sal - va - tion to crown.

CHORUS.

Our U - nion for - ev - er! 'tis bound to prevail, While mul - ti - tudes joy - ful its ju - bi - lee hail.

OUR HEARTS ARE YOUNG AND JOYOUS.

WM. B. BRADBURY.

1. Our hearts are young and joy - ous; 'Tis spring - time with us now: The dew of life's bright
2. Oh! can we e'er for - get Him Who is so good and kind? No; rath - er would we
3. We know the harps of heav - en Would sound a glad - der strain, "There's joy a - mong the
4. And when up - on our foreheads The sil - ver locks shall fall, Or ear - ly comes the

morn - ing Is fresh up - on each brow. The world to us seems pleas - ant, With
love him With all our heart and mind. But we can nev - er love him Un -
an - gels," When one re - pents of sin. Oh! help us then, dear Sav - iour, To
sha - dow, Which comes a - like to all; Still safe up - on thy bo - som Our

love its joys to share. God, in his ten - der kind - ness, Hath made it ver - y fair.
til our hearts are clean: The precious blood of Je - sus Must wash them first from sin.
give our hearts to thee: Let us, in youth's glad morn - ing, Thy loved dis - ci - ples be.
spir - its shall re - cline, And, 'mid the joys of heav - en, We shall be ev - er thine.

SUNDAY-SCHOOL VOLUNTEER SONG.

To the Leader.—The effect of this piece will be heightened by singing the first part responsively.

Words written for this work.
In marching movement.

WM. B. BRADBURY.

1. { We are marching on with shield and banner bright; We will work for God, and battle for the right; We will
In the Sunday school our ar - my we prepare, As we ral - ly round our blessed standard there; And the
D.C. We are marching onward, singing as we go, To the promised land, where living waters flow; Come and
2. } We are marching on: our Captain, ev - er near, Will protect us still; His gen - tle voice we hear: Let the
Then awake, a - wake, our happy, happy song, We will shout for joy, and glad - ly march along; In the
3. } We are marching on the strait and narrow way That will lead to life and ev - er - last - ing day, To the
We are marching on and pressing toward the prize, To a glorious crown beyond the glowing skies, To the

End.
praise his name, rejoicing in his might, And we'll work till Je - sus calls. } Then awake, Then a - wake, hap - py
Saviour's cross we early learn to bear, While we work till Je - sus calls. }
join our ranks as pilgrims here below, Come and work till Je - sus calls.
foe advance, we'll never, ne - ver fear, For we'll work till Je - sus calls.
Lord of hosts let every heart be strong, While we'll work till Je - sus calls. }
smiling fields that never will decay; But we'll work till Je - sus calls.
radiant fields where pleasure never dies, And we'll work till Jesus calls. }

Then awake, Then awake, D.C.
song, happy song, Shout for joy, shout for joy, As we glad - ly march a - long, D.C.
happy song, happy song, Shout for joy, shout for joy, As we glad - ly march a - long.

THE SAVIOUR'S LOVE.

LESTA VESE.

DUET. Moderato.

1. Soft be the gen - tle breathing notes That sing the Saviour's dy - ing love;
2. Soft as the morn - ing dews de - scend, While the sweet lark ex - ult - ing soars;
3. Pure as the stars' en - liven - ing ray, That scatters life and joy a - broad;
4. Pure as the breath of ver - nal skies, So pure let our con - tri - tion be;
Soft as the eve - ning ze - phyr floats; Soft as the tune - ful lyres a - bove.
So soft to your Al - migh - ty Friend Be eve - ry sigh your bo - som pours.
Pure as the glo - rious orb of day, That wide proclaims its Ma - ker, God.
And pure - ly let our sor - rows rise To Him who bled up - on the tree.

SOMETHING TO DO IN HEAVEN.

Words by R. S. TAYLOR.

WM. B. BRADBURY.

25. — Two to each measure.

1. There'll be something in heaven for children to do; None are i - dle in that blessed land :
 2. There'll be lessons to learn of the wisdom of God As they wander the green meadows o'er ;
 3. There'll be errands of love from the mansions a - bove To the dear ones that lin - ger be - low :

There'll be loves for the heart, there'll be thoughts for the mind, And employment for each lit - tle hand.
 And they'll have for their teachers in that blest a - bode All the good that have gone there be - fore.
 And it may be our Father the children will send To be an - gels of mer - cy in woe.

FULL CHORUS.

There'll be something to do, There'll be something to do, There'll be something for children to do :

On the bright shining shore, where there's joy ev - er - more, There'll be something for children to do.

THE ROYAL PROCLAMATION.

Very spirited.

CHORUS. *f*

*

1. { Hear the roy - al proclamation, The glad tid - ings of sal - va - tion, } Je - sus reigns, Jesus reigns, Jesus reigns,
 2. { Pub - lishing to every creature, To the ruined sons of Nature, } Je - sus reigns, Jesus reigns, Jesus reigns,
 3. { "Reb - el sinners! roy - al favor Now is of - fered by the Saviour:" } Je - sus reigns, Jesus reigns, Jesus reigns,
 4. { Shout, ye tongues of every nation, To the bounds of the cre - a - tion; } Je - sus reigns, Jesus reigns, Jesus reigns,
 5. { Shout the praise of Judah's Lion, The Al - migh - ty Prince of Zi - on. } Je - sus reigns, Jesus reigns, Jesus reigns,
 6. { An - gels, shout the pleas - ing sto - ry Thro' the brighter worlds of glo - ry, } Je - sus reigns, Jesus reigns, Jesus reigns,

Je - sus reigns; he reigns vic - torious, O - ver heaven and earth most glorious; Jesus reigns, Jesus reigns, Jesus reigns!

GUIDE US, SAVIOUR.

8th P. M.

1. God has said, "For - ev - er bless - ed Those who seek me in their youth: They shall find the
 2. Be our strength, for we are weakness; Be our wisdom and our guide: May we walk in
 3. May thy watch-ful an - gels hov - er Round us when there's e - vil near! May we hide be -
 4. And when Death at last o'er - takes us, And we sink beneath his might, May that bless - ed

path of wis - dom, And the nar - row way of truth." Guide us, Sav - iour, Guide us, Sav - iour, In the
 love and meekness, Near - er to our Sav-iour's side! Nought can harm us, Nought can harm us, While we
 neath the cov - er Of thy wings in time of fear! And in sor - row, And in sor - row, Comfort
 morn a - wake us, Safe in yon - der realms of light; There for - ev - er, There for - ev - er, Chant thy

nar - row way of truth; Guide us, Sav - iour, Guide us, Sav - iour, In the nar - row way of truth.
 thus in thee a - bide; Nought can harm us, Nought can harm us, While we thus in thee a - bide.
 our sad hearts, and cheer; And in sor - row, And in sor - row, Comfort our sad hearts, and cheer.
 praise with angels bright; There for - ev - er, There for - ev - er, Chant thy praise with an - gels bright!

HAPPY FESTAL DAY.

Words by MRS. M. A. KIDDER.
SOLO or DUET.

Music by MRS. PARKHURST.

1. Hap - py, hap - py fes - tal day,
 2. Let the joy - ful mu - sic float Soft - ly through the charm - ed air, While we join the
 3. Hap - py, hap - py fes - tal eve! Light - some hearts are here to - night; Pleasant smiles and

cheerful walls Lov - ing friends and teach - ers greet! Let us spend a pleas - ant hour
 ro - sy feast Spread be - fore us sweet and fair. God has given his chil - dren all
 sparkling eyes Meet us full of love and light. Let us sing our fes - tal songs

Free from world - ly guile or art; For we know our Fa - ther loves, Dear - ly loves, a cheer - ful heart.
 That a lov - ing hand could do; Fragrant flowers in field and wood, And the wholesome ber - ries too.
 Like the mer - ry birds in spring, While our praise to God as - cends, And our hap - py voi - ces ring.

JESUS OUR SHEPHERD.

Slow and gentle.

*

1. Je - sus is our Shepherd, wip - ing ev - ery tear: Folded in his bo - som, what have we to fear?
 2. Je - sus is our Shepherd: well we know his voice: How its gentlest whis - per makes our hearts re - joice!
 3. Je - sus is our Shepherd; for the sheep he bled: Ev - ery lamb is sprinkled with the blood he shed.
 4. Je - sus is our Shepherd: guid - ed by his arm, Tho' the wolves may ra - ven, none can do us harm;

On - ly let us fol - low whither he doth lead, To the thirs - ty des - ert or the dew - y mead.
 E - ven when it chid - eth, tender is its tone: None but he shall guide us; we are his a - lone.
 Then on each he set - teth his own se - cret sign: They that have my Spir - it, these (saith he) are mine.
 When we tread death's val - ley, dark with fear - ful gloom, We will fear no e - vil, vic - tors o'er the tomb.

WE ARE COMING, BLESSED SAVIOUR.

Words by MRS. LYDIA BAXTER.

From the "Golden Censer."

1. We are coming, blessed Saviour; We hear thy gentle voice: We would be thine for ev - er, And in thy love rejoice.
 2. We are coming, blessed Saviour, Our Father's house we see: A glorious mansion ev - er For children young as we.
 3. We are coming, blessed Saviour, That happy home is ours: If here we gain thy favor, We'll reach those fragrant bow'rs.
 4. We are coming, blessed Saviour, To crown our Jesus King, And then with angels ev - er His praises we will sing.

FULL CHORUS.

We are coming, we are coming, we are coming, blessed Saviour, We are coming, we are coming, We hear thy gentle voice.
 We are coming, we are coming, we are coming, blessed Saviour, We are coming, we are coming, Our Father's house we see.
 We are coming, we are coming, we are coming, blessed Saviour, We are coming, we are coming, That happy home is ours.
 We are coming, we are coming, we are coming, blessed Saviour, We are coming, we are coming, To crown our Jesus King.

OUR HOME WITH JESUS.

T. E. PERKINS.

*SOLO.**CHORUS.**SOLO.*

1. My heav - en - ly home is bright and fair; We'll be gathered home: Nor death, nor sighing, vis - it there:
 2. Its glittering towers the sun outshine; We'll be gathered home: That heavenly mansion shall be mine:
 3. My Fa - ther's house is built on high; We'll be gathered home: A - bove the arched and star - ry sky:

CHORUS.

We'll be gathered home, We'll wait till Je - sus comes, We'll wait till Jesus comes, We'll wait till Jesus comes, And we'll be gathered home.

WHAT CAN A LITTLE CHILD DO?

Moderato.

1. What can a lit - tle child like me To hon - or Je - sus do? I think I would a
 2. I can - not preach his ho - ly Word, Nor alms a - bun - dant give, That heathen souls may
 3. What can a lit - tle child, then, do To hon - or Je - sus' name? He can be - lieve the
 4. The lit - tle tract, the gos - pel seed, His hands may scat - ter wide; And this shall tell how

Cres.

Christian be, — A faithful Christian too. Then tell me how to hon - or God; To
 know the Lord, Who died that they might live; No oil have I for Je - sus' head, No
 gos - pel true, And own his guilt with shame. He can be - lieve in Cal - va - ry; That
 Christ did bleed, And why for us he died. Then lift - ing lit - tle hands to pray, Where

shine as doth the star, Which sends its charming beams a-broad To bless the night from far.
 perfumes rare and sweet, No box of al - a - bas - ter made To break a - bove his feet.
 Je - sus died and rose; And still to truth o - be - dient be, Who - ev - er may op - pose.
 none but God can see, The lit - tle child will find the way How he can use - ful be.

THE BEAUTIFUL LAND.

Suitable for S. S. Concerts and Anniversaries.

Words from the "Golden Shower," by permission.

Music in part by W. C. CULVER.

1. There's a beau - ti - ful land, where flow - ers ev - er bloom, — A land all filled with
 2. In the beau - ti - ful land the chil - dren ne'er grow old: On ev - ery lit - tle
 3. In the beau - ti - ful land our Sa - viour we shall see, And hear his words of
 4. But the beau - ti - ful land is not for chil - dren a - lone: There's room e - nough for

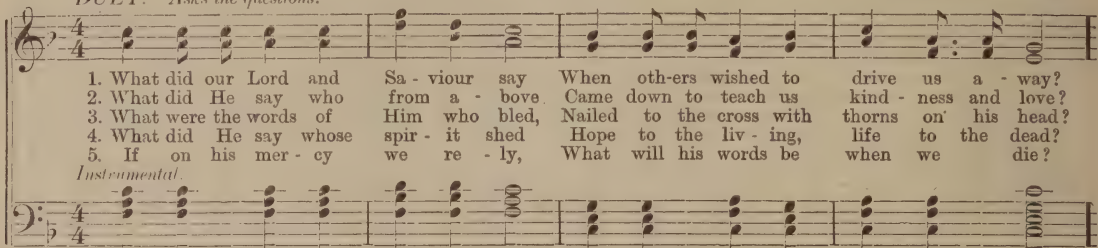
o - dors rare, of sweet and rich per - fume; And, when life's journey's end - ed, good
 head is placed a crown of shin - ing gold; A harp, tuned by an an - gel, in
 welcome, "Lit - tle chil - dren, come to me." Then round his throne in glo - ry with
 ev - ery one a - round the Father's throne. Then join us, friends and par - ents, and

children there will stand With white-robed saints in glo - ry in that beau - ti - ful land.
 ev - ery lit - tle hand: They'll sing God's praise for - ev - er in that beau - ti - ful land.
 crowns and harps we'll stand: And praise the Lamb for - ev - er in that beau - ti - ful land.
 take us by the hand: We'll journey on to - geth - er to that beau - ti - ful land.

"SUFFER LITTLE CHILDREN TO COME UNTO ME."

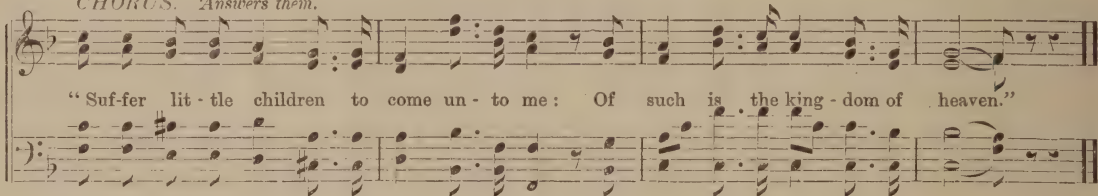
DUET. *Asks the questions.*

STEPHEN C. FOSTER.



1. What did our Lord and Sa-viour say When oth-ers wished to drive us a-way?
 2. What did He say who from a-bove Came down to teach us kind-ness and love?
 3. What were the words of Him who shed, Nailed to the cross with thorns on his head?
 4. What did He say whose spir-it shed Hope to the liv-ing, life to the dead?
 5. If on his mer-cy we re-ly, What will his words be when we die?

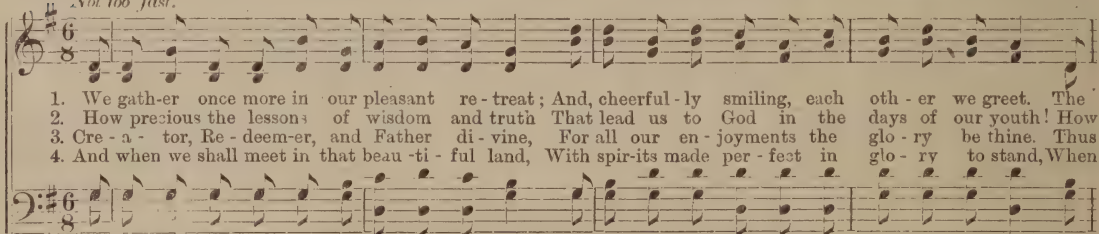
Instrumental.

CHORUS. *Answers them.*


"Suf-fer lit-tle children to come un-to me: Of such is the king-dom of heaven."

SUNDAY-SCHOOL FESTIVAL-SONG.

CHESTER G. ALLEN.

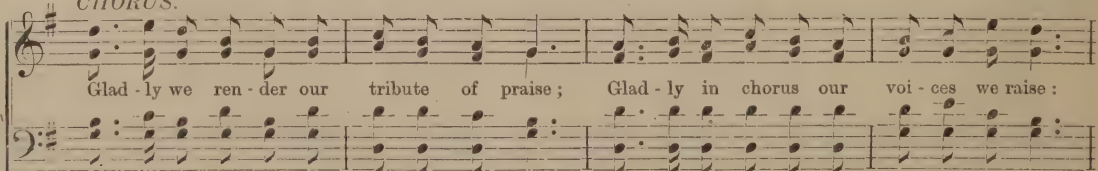
Not too fast.


1. We gath-er once more in our pleasant re-treat; And, cheer-ful-ly smiling, each oth-er we greet. The
 2. How pre-cious the les-son; of wis-dom and truth That lead us to God in the days of our youth! How
 3. Cre-a-tor, Re-deem-er, and Father di-vine, For all our en-joyments the glo-ry be-thine. Thus
 4. And when we shall meet in that beau-ti-ful land, With spir-its made per-fect in glo-ry to stand, When

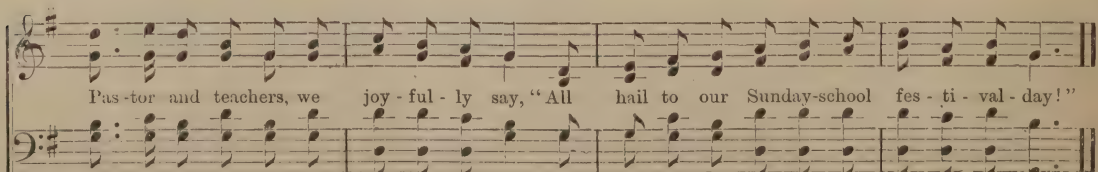


sunshine of pleasure beams bright on our way: Oh hap-py re-turn of our fes-ti-val-day!
 pleasant to sing of the land of the blest!—A home where the wea-ry for-ev-er shall rest.
 far thou hast led us, and guarded our way: Oh! crown with thy blessings our fes-ti-val-day.
 a-ges un-numbered shall cir-cle a-way, We'll welcome e-ter-ni-ty's fes-ti-val-day.

CHORUS.



Glad-ly we ren-der our tribute of praise; Glad-ly in chorus our voi-ces we raise:



Pas-tor and teachers, we joy-ful-ly say, "All hail to our Sunday-school fes-ti-val-day!"

THE HEAVENLY LAND.

"A better country; that is, a heavenly." — Heb. xi. 16.

24 — Two to each measure.

1. I love to think of the heaven-ly land, Where white-robed an-gels are; Where
 2. I love to think of the heaven-ly land, Where my Re-deem-er reigns; Where
 3. I love to think of the heaven-ly land, The saints' e-ter-nal home; Where
 4. I love to think of the heaven-ly land; The greetings there we'll meet; The
 5. I love to think of the heaven-ly land, That promised land so fair. Oh,

REFRAIN.

many a friend is gathered safe From fear and toil and care. There'll be no
 rap-turous songs of tri-umph rise In end-less, joy-ous strains. There'll be no
 palms and robes and crowns ne'er fade, And all our joys are one. There'll be no
 harps, the songs, for-ev-er ours; The walks, the gol-den streets. There'll be no
 how my raptured spir-it longs To be for-ev-er there! There'll be no

part-ing, There'll be no part-ing, There'll be no part-ing, There'll be no part-ing there.

"WE LIFT OUR TUNEFUL VOICES."

(Picnic Song.)
KARL REDEN.*mf* Cheerfully.

1. { We lift our tune-ful voices now In fresh me-lo-dious song, } And, as we send our
 { While youth-ful eyes with pleasure glow To see our hap-py throng. }
 2. { And ye who join the swelling lay, Sweet mel-o-dies em-ploy } Our teach-ers kind, whose
 { To cheer us on our upward way, And praises blend with joy. }

greeting to The breezes soft and mild, Let waves of cheerful praises flow From pure hearts un-de-filed.
 constant care We hon-or and approve, Let smiles, which all our fa-cies wear, Reward your works of love.

f CHORUS.*cres.*Repeat. *pp*

Tra, la, tra, la, la, la, tra, la, tra, la, la, la, tra, la, la, la, la, la, la, la, tra, la, la, la, la.

GENTLE WORDS.

LESTA VESE.

Not too fast.

1. The sun may warm the grass to life, The dew the droop - ing flower;
 2. But words that breathe of ten - der - ness, And smiles we know are true;
 3. They fall like gen - tle sum - mer - rain On parched and thirs - ty ground.
 4. Bright smiles are like the morn - ing sun. Shin - ing with ra - diant light:

The eyes grow bright, and watch the light Of Au - tumn's o - pening hour:
 Are warm - er than the sum - mer - time, And bright - er than the dew.
 Such words none ev - er speak in vain: How sweet their thrill - ing sound!
 Kind words, when heard from an - y one, Will make some life more bright.

THE BEAUTIFUL WAY.

FANNY.

CHESTER G. ALLEN.

1. Beau - ti - ful way, hallowed and blest, Lead - ing us home to a man - sion of rest:
 2. Soft - ly a voice mur - murs with - in, "Turn from the world and the pleas - ures of sin;
 3. Beau - ti - ful way, peace - ful and bright, Gent - ly from E - den re - flect - ing its light;
 4. Beau - ti - ful way, glad - ly we sing; Praise and thanksgiv - ing to Je - sus we bring:

Wis - dom de - clares, "Hap - py are they, Walk - ing with God in the beau - ti - ful way."
 Come and re - joice; why will ye stay? Walk in the shin - ing, the beau - ti - ful way."
 Cheer - ful the beam, tran - quil the ray, Guid - ing the soul in the beau - ti - ful way.
 Still may his love teach us to pray, Help us to walk in the beau - ti - ful way!

MORNING WALKS.

SWEDISH MELODY.

1. { A - wake from your slum - ber, and come with a song } The birds sing to
 Through mead - ows and for - ests and wood - lands a - long:
 2. { The wood - lands are filled with sweet breath from the sky;
 Our step is un - tir - ing, our spir - its are high. } The town at our
 3. { Leap o - ver the chasms, with wings to our feet;
 Climb up to the tree - tops, the heav - ens to greet. } No oak of the

wel - come the morn - ing and you, And sip their first break - fast of new - fall - en dew.
 backs, and the moun - tains in view, What joy is a - wait - ing your com - rades and you!
 for - est for us is too high: The far - ther from earth we are, near - er the sky.

SING HALLELUJAH.

Words from the "POLYPHONIC," by permission.

1. We are on the o - cean sail - ing; Homeward bound we sweet-ly glide; We are on the o - cean,
 2. Come on board; oh! ship for glo - ry; Be in haste; make up your mind: For our vessel's weighing
 3. You have kindred o - ver yon - der, On that bright and happy shore: By and by we'll swell the
 4. When we all are safe - ly land - ed, We will shout our tri - als o'er; We will walk a - bout the

CHORUS.

sail - ing To a home beyond the tide. All the storms will soon be over; Then we'll anchor safe in harbor. We are
 anchor; You will soon be left behind. All the storms will soon be over, Then we'll anchor safe in harbor. We are
 number, When the toils of life are o'er. All the storms will soon be over, Then we'll anchor safe in harbor. We are
 ci - ty, And we'll sing fore - ver - more. All the storms of life are o - ver, Landed in a port of glo - ry; No more

With spirit.

on the ocean, sailing To a home beyond the tide, Where we'll sing halle - lu - jah, sing hal - le - lu - jah,
 on the ocean sailing, Safe at home beyond the tide. And we'll sing halle - lu - jah, sing hal - le - lu - jah,

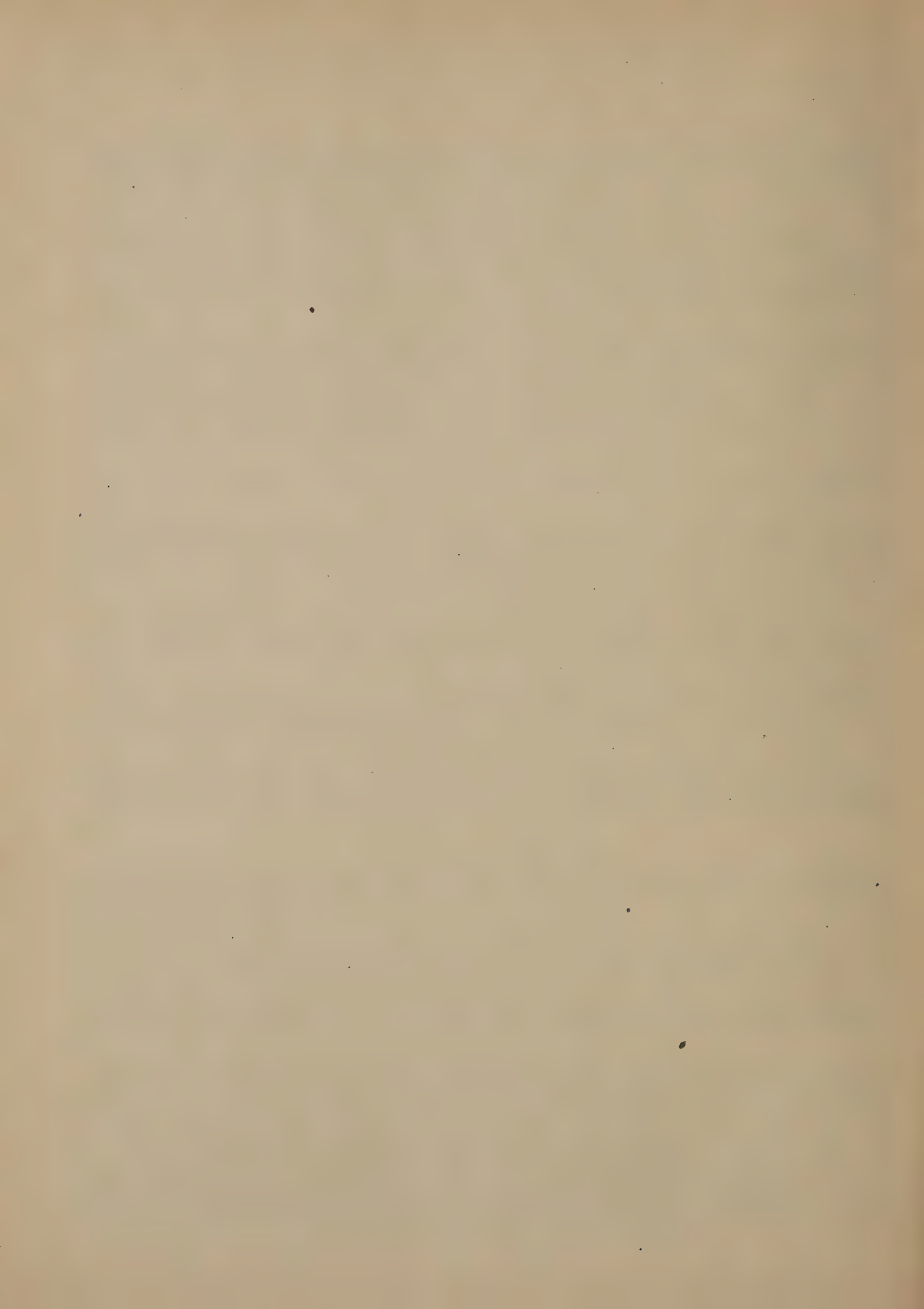
Sing halle - lu - jah to God and the Lamb, Sing halle - lu - jah, sing hal - le - lujah, Sing hallelujah to God and the Lamb!

THE GRACIOUS CHOICE.

E. ROBERTS.

1. Come, children, join to sing, Hal - le - lu - jah! A - men! Loud praise to Christ our King, Hallelujah! A -
 2. Come, lift your hearts on high, Hal - le - lu - jah! A - men! Let praises fill the sky, Hal - le - lu - jah! A -
 3. Praise yet the Lord a - gain, Hal - le - lu - jah! A - men! Life shall not end the strain, Halle - lu - jah! A -

men! Let all with heart and voice Before his throne rejoice; Praise is his gracious choice, Hallelujah! A - men.
 men! He is our guide and friend; To us he'll con - descend; His love shall never end, Hal - le - lu - jah! A - men.
 men! On heaven's blissful shore His goodness we'll adore; Singing for - ev - er more, Hal - le - lu - jah! A - men.



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